

# THE LIVING CHURCH



*The Church of the Beatitudes above the Sea of Galilee: The spirit of Jesus moves freely in and out [see page 9].*

**The Galilee of Jesus • page 9**



# THE LIVING CHURCH

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## "As the Sand on the Seashore"

For many of us, nothing is more characteristic of summer than a trip to the beach. To lie on the beach is, for many of us, the ultimate in relaxation, idleness, and separation from the cares and hubbub of life. Yet even in idleness our minds keep moving. Indeed, we sometimes find that it is in idleness that our minds have a chance to move.

We do one kind of thinking when we work — usually rigid and canalized thinking along certain specified lines. The thinking we do when lying on warm sand, on the other hand, knows no channel. It can wander in any direction, consider any memories or hopes, compare ideas, feelings, emotions, and associate things with the shapes of clouds, or the movements of the water, or the configurations of the sand before our eyes.

What does sand mean to you? Contemplating a grain of sand, Thomas Traherne, whom we have often turned to in this column, said, "You never enjoy the world aright, till you see how a Sand exhibiteth the wisdom and power of God" (Centuries I, 27). The poet William

Blake spoke of seeing "a World in a Grain of Sand" (*Auguries of Innocence*).

In the Old Testament, grains of sand are seen as that which is not countable, as that which goes beyond mathematics. Thus Abraham is promised that his descendants will be as the sand on the seashore (Genesis 22:17). But often the enemies of Israel also seemed numerous as the sand (Joshua 11:4, Judges 7:12, I Samuel 13:5). Most beautifully, in Psalm 139, the psalmist, who finds the presence of God flying on the wings of morning and dwelling in the uttermost parts of the sea, acclaims the thoughts of God as "more in number than the sand." Sand, even a little sand, can be a mind-expanding thing — not to mention the water and the sky!

Even in the idlest times of life, or perhaps especially in the idlest times, we Christians who know that all things belong to God, can allow things to nurture us, to feed our minds and hearts, to enrich us in unexpected ways. Summer is a good time for this.

THE EDITOR

### The Plum

The call gleams purple, dusky as a plum.  
Through thickets of touch crossed twigs, scratched arms  
Legs, faces and tangled blister vines we come  
Like birds to search wild reaches for plump charms.  
Pinged in pail, picked over, steamed and mashed,  
Strained clear, sugared, simmered till it sheets.  
This world blood, jarred on high clear days, will jell.  
Well chosen, words jar taste; glass surface gashed  
Years hence, they spread an essence so tart sweet  
It sings to joy the numbered ways of hell.  
Smack lips on this made miracle and see  
how heaven can be increased as it's consumed.  
The word, in serving Eden's second tree,  
preserves the plum lost when first man presumed.

Ralph Allen

### DEPARTMENTS

Books	13
Deaths	13
Editorials	12
The First Article	2
Letters	3
News	5
People and Places	13

### ARTICLES

Spiritual Proficiency	George Calvin Gibson	8
The Galilee of Jesus	Nancy Gabriela Carroll	9

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# LETTERS

## The Simpson Stories

The Rev. James B. Simpson is knowledgeable and writes so attractively that his reports in TLC on the recent USA tour of the Archbishop of Canterbury were a delight. Thank you for making this treat available to your readers!

(The Rt. Rev.) EDWARD R. WELLES  
Retired Bishop of West Missouri  
Manset, Maine

## Nourishing the Soul

How good to read the interview with Archbishop Runcie [TLC, May 31]. He articulates what so many of us feel about the older Prayer Books.

While this viewpoint will probably continue to be largely disregarded on this side of the ocean, it is encouraging to know that there *are* those in high places who respond with concern and insight to the real and continuing danger of losing, in the archbishop's phrase, "the kind of phrases which nourish people's souls."

MIB GARRARD  
Sherman, Texas

## Succession and Precedence

The June 14th issue of TLC has a good article entitled "The Archbishop in America" by the Rev. James B. Simpson, who refers to the British monarchy and says that Archbishop Runcie is ninth in the order of succession to the crown.

Fr. Simpson has obviously made an error here. This means that if the first eight claimants were to be disposed of in some sad way, then England would have His Majesty, the Most Rev. King Robert, Defender of the Faith, being crowned in Westminster Abbey.

In his book, *The Royal Line of Succession*, Patrick W. Montague-Smith, editor, *Debrett's Peerage*, lists the first 30 claimants to the throne headed by Charles, the heir apparent, followed by his brothers, Andrew and Edward, then Princess Anne and her children, followed by Princess Margaret and her children, and then (now tenth in succession) by the Duke of Gloucester and his children. Nowhere in the list is mention made of the Archbishop of Canterbury being a possible resident of Windsor Castle or Buckingham Palace.

It seems to me that Fr. Simpson has confused the order of *succession* with the order of *precedence*. Precedence means the order to be observed in ceremonies or social formalities. It is in this order that the Primate of All England

follows the immediate royal family and is one step ahead of the prime minister, Mrs. Thatcher.

I was born a British subject.  
(The Rev.) LEON B.G. ADAMS  
Grace Church  
Pontiac, Ill.

## Sexism in the Bible

It is to be hoped that the Bishop of New York — and that diocese's committee on the ministry of women — who would like to see changes introduced into several places in "Eucharist, Rite I" and "Morning Prayer, Rite I" [TLC, Apr. 12] will "read, mark, learn, and inwardly digest" the Primate of All England's statement on this matter of removing sexism from the Bible [TLC, May 31, page 8].

Rite I services were provided for those Episcopalians — and this has turned out to include not just the elderly, but some young people as well — who prefer to worship in the traditional phraseology. It is disheartening that Bishop Moore, who can be sympathetic toward minority groups, shows such lack of pastoral sensitivity to some of the rest of us.

I can see how offertory sentences four and five on page 343 may seem odd in a service attended only or even mainly by women. But has the bishop not read the relevant rubric: "One of the following, or some other appropriate sentence of scripture may be used" (to introduce the Offertory)? This opens up, subject to the designation "appropriate," the entire canon of Holy Scripture to such selection.


(The Rev.) FRANCIS C. LIGHTBOURN (ret.)  
Wilmette, Ill.

## The Pharisees

The recent letter in defense of the Pharisees by Paul Nathanson [TLC, May 31] brings light to a subject not frequently discussed. The Pharisees, understood to have been the separated or dedicated ones, were descended from the Chasidim or saints, of the last two centuries B.C. They considered oral and written law equally binding. They resisted foreign and pagan influence, but at the same time were progressive as to belief in a future life.

During the reign of Herod the Great, they became divided into two schools: that of Hillel, who sought mildness and tolerance in interpretation of the Torah, and that of Shammai, who inclined to hard, rigid, and exacting interpretation.

The "woes" of Matthew 23, a summary of evils from extended experience with those who made law unworkable, served as a warning, about 70 A.D., both to spare and warn against those motivated by undue belief in themselves that they were righteous. While the



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teaching of Jesus interprets the law in the spirit of the prophets, it does not ever condone the misuse of any part of it.

The bad and pompous actors, of whatever school, tend to color the view of the entire profession, causing the wheat to be pulled up with the tares.

ELLIOT HEMPSTEAD

Glen Rock, N.J.

• • •

I am responding to Paul Nathanson's letter about the Pharisees and to your request for comment on Christian attitudes toward the Pharisees, who are often portrayed as "the bad guys" in the Gospels.

On one occasion, Jesus admonished the people as follows: "Unless your righteousness exceeds that of the scribes and Pharisees, you will not see the kingdom of heaven." So presumably he had a respect for these theologians. Also, one would expect them to safeguard the Jewish faith from heresy, as do our bishops today.

I lack the knowledge to elaborate on Mr. Nathanson's historical review and would be loath to suggest you tap your scholarly colleagues who could fill in the last 1,900 years. However, a brief article might link the Pharisees of Jesus' day to present day Jewish leaders.

I would like to close by saying I have

enjoyed the freshness that has come into TLC in the last few years. It has the proper balance for an independent magazine reporting the state of affairs of the church.

STUART S. BAMFORTH

New Orleans, La.

### Common Courtesies

I just realized that I have had no reply or acknowledgment from the search committee of a church, to whom I wrote about six weeks ago. They had written first, asking if I was interested in being considered for the position of rector. After a lot of soul-searching, I wrote that for the foreseeable future, I belong where I am.

But I added some comments about how much it meant to me to hear from them and to have been on their list. I did a year's field work at that church, and it really was meaningful to me to be asked to consider going there as rector.

This realization brings to mind the fact that as a priest and a rector, I am constantly expected to live up to many, many expectations. It seems to me that a search committee, and other lay committees, ought to live up to some expectations and standards also.

In 1978, I was intensively interviewed and screened by a search committee of

15, in the Diocese of Missouri. I remember an exciting three-hour session with them in the conference room of a motel. I was candid, and asked only that if we didn't end up rector and congregation, that they send a letter to me after the process was over, giving me "feedback"; i.e., what they perceived as my strengths and my weaknesses. I knew I had been very open with them, and knew that their comments and reflections would be very helpful to my professional development.

I never heard from them again. They never told me that they'd called another priest. They surely never gave me the "feedback" they had so willingly promised to send.

I have heard similar things from other priests. I can only say that the search process, no matter what the job market, no matter how many priests the churches have to choose from, should be humane and dignified and should include common courtesies. Lay people have the same obligations in this area as the rest of the church.

(The Rev.) WILLIAM A. KOLB

St. Thomas' Church

Mamaroneck, N.Y.

### Capital Punishment

Be civilized. Be kind to the doomed man. Given him a delicious last supper — steak, mushrooms — anything his soon-to-stop-beating heart desires.

Lock the handcuff. March him to the "chair." Don the black hood. Strap him in good. Now, gape. Everybody ready? 4-3-2-1-zero. Pull the switch!

A jerk! Violent spasms. Like a snake, this human being, this child of God writhes. The head flops. Arms limp. Body inanimate. Dead.

Someone approaches, the man sworn to uphold the Hippocratic oath. Flaunts his stethoscope, checks the heart "to make dead-sure."

In a back cell sits another man (or woman), arsonist. From him, however, we seek no revenge; we light no match to his home. Or, in the next cell, a thief. *Steal his property?* An eye for an eye? Monstrous thought!

But the murderer? He dulls our logic. A Christian nation waives the Sixth Commandment.

"Off with his head!", rang the cry of olden days. The axe fell, heads rolled into buckets. Today, barbaric, blood-thirsty as ever, our mandate? Murder for murder.

Long ago, at mother's knee, we learned of a guiltless Man — of his Calvary. Crowds mulled around, gaped. Protestors, picket-lines? Not a one. But still, the dying Savior's plea: "Father forgive them for they know not what they do."

NANCY LITTELL FOX

Bend, Ore.

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# THE LIVING CHURCH

July 19, 1981  
Pentecost 6

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## Executive Council

"I had hoped, since we had a period of relief, that I could come to the Executive Council and say, 'well, at least, thank God, nothing's happened in the last two weeks,' but, last night, another body was dredged from the Chattahoochee River. The same pattern again!"

With those words, the Rt. Rev. C. Judson Child, Jr., Suffragan Bishop of Atlanta, opened his remarks to the Executive Council of the Episcopal Church at its June meeting at the Seaman's Church Institute in New York City. Bishop Child had been asked to bring a first hand report of the Atlanta situation, and it was with great pain and a deep sense of sadness that he spoke.

He told council members that "perhaps the most significant thing that has happened is the presence of your church through its bishops in the houses of the mothers of the children who have been killed."

As those present listened with deep concern, Bishop Child said, "The thing you need to hear from me . . . is that the climate in Atlanta right now is one of reconciliation; to have an end to this dreadful time, 'these tragic days,' as we refer to them, and that this person (the killer), in the words of one of the mothers, might be brought to justice, not man's, in the electric chair, but before the throne of God's grace, that he or they might know the forgiveness that is characteristic of the Christian life."

In an attempt to describe the feelings of the people of Atlanta, Bishop Child declared in a voice charged with emotion, ". . . it is impossible to describe the frustration . . . the only thing that maintains life among the people of Atlanta is God's grace and your prayers." He briefly described the programs planned for this summer, "ecumenical clusters" financed in part by money from the Presiding Bishop's Fund.

In other business, the council:

- expressed its willingness to join with the Diocese of Rochester in protesting the rude and authoritarian last minute refusal of the South African government to grant visas for the long planned visit of an ecumenical and interracial group of U.S. church leaders [TLC, July 12];

- expressed dismay and disappointment at the negative vote cast by the U.S. at the recent World Health Organiza-



Bishop Child: ". . . it is impossible to describe the frustration. . . ."

tion meeting concerning voluntary guidelines for the marketing of infant formula [TLC, June 21];

- heard a summary and update of Venture in Mission, and learned that 61 dioceses have completed campaigns, with 24 exceeding their goals. To date, a grand total of \$133,106,215 has been raised.

- approved VIM funds for partnership projects of the South Pacific Anglican Council; the extension of missionary work in the Diocese of Western Mexico; the Mission and Ministry Project in Changing Urban Communities; the recruitment and training of black clergy;

- learned that the Episcopal Church has been invited to participate in a consortium of four mainline churches for the purpose of purchasing time on cable television, starting in September, and earmarked funds from the Constable Fund for this project;

- approved the election of Daniel N. Adams, Jr., to the Seabury Press board of trustees, to complete the unexpired term of Jane Darrah Evans Claflin. Mr. Adams is founder and president of the Learning Pyramid, Inc.

- approved companion diocese relationships between Rhode Island and the Windward Islands; Southeast Florida

and Guatemala; Central Florida and Honduras; Ohio and Jamaica;

- accepted in principle an equal employment policy and affirmative action program for the Domestic and Foreign Mission Society, and directed that a corrected copy of the report be presented at the November meeting for final action.

### Long Range Planning

Members of the Executive Council met with the national church staff for three days as part of the council's summer meeting in New York. With the theme, "Toward Tomorrow," the conference began a long range planning program, following instructions of the 1979 General Convention.

Individual ministries, congregations, and the future of the church as a whole came under consideration. Leaders for the sessions included the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Victoria, B.C.; John Naisbett, head of the Trend Organization, Washington, D.C.; the Rev. John A. Schultz, statistician at the Episcopal Church Center; and the Rev. Richard Gary, of the National Mission Concerns Commission.

Fr. Schultz concentrated upon facts and figures in his presentation. He said that by measuring trends, one could gain much new insight about the church. Some of the facts he laid before the council were:

- Between 1970 and 1980, U.S. population increased by 11 percent, while Episcopal communicants declined by 16 percent;

- 56 percent of Episcopal Church members are over 49 years of age;

- the median age of Episcopalians is 39, compared to 30 for the population as a whole;

- the church "reflects the breakdown of the nuclear family" — with 2.5 persons per household;

- by 1985, the church should be back to three million members, but by then, it will face a 31 percent increase in operating costs and a 25 percent increase in receipts.

- regarding adult baptisms, there was an eight percent increase in 1979 and a 16 percent increase in 1980.

Fr. Gary stressed that "we are an urban church, more than we care to admit." He pointed out that there was mixed reaction to this, and that some dioceses and congregations had difficulty in accepting this fact.

John Naisbett informed the gathering

that the U.S. is "moving from an industrial to an informational society," and said that 51 percent of the work force consists of people who process information.

Dean O'Driscoll said that people today are living in what he called the "Apocalypse," the symbols of which are nuclear war and environmental collapse. He said that today "our lifestyle is our god and our god is our lifestyle."

A panel of four people each offered a personal statement about the mission and ministry the church offers to the world. Marge Christie and Harry Griffith spoke as representatives of the council and Winston Ching and Steve Charleston spoke as members of the staff.

Mr. Griffith said that "the truth is often painful, and we would rather not hear it." He maintained that "the present system under which the church operates simply does not work. We are called to be a missionary community; we are, instead, a social institution which, in large part, has accommodated itself to the world." He called for the church to "live a life centered on Jesus Christ; to let the Gospel radically affect our lifestyles; to care less for facilities in relationship to people."

Fr. Ching of the Asian-American ministry called for involvement in that activity of harmony, healing, and reconciliation which includes harmony with the environment.

Marge Christie spoke of women's concern and frustration over the stalling of the Equal Rights Amendment, the lost freedom of choice in abortion, and the "50 year setback for women in our society."

Mr. Charleston, staff person for the National Committee on Indian Work, said that Indians are still waiting to see if the church practices what it preaches. "Indians don't talk about community, they have that," he said.

In summary, many issues were discussed during the presentations, and feelings were expressed at one time or another that there was almost too much to deal with. Certain broad themes did emerge, and they centered in four main areas.

**Community** — there is need for the church to continue to be about the business of creating the saving community. A concern was expressed that even the leadership (council and staff) did not know each other, and some staff members did not know one another. The church should appreciate its diversity, but, at the same time, recognize its interdependence. The council and staff should model for the rest of the church the beauty of community in Christ.

**Planning** — planning is vision, and our vision is good in the church because it is illuminated by the searing light of God. Let the church communicate the vision, and help all levels of the organization

reach effective goals. The council has the role of enabling, but not directing, the planning done elsewhere.

**Calling** — the sense of call is the strongest motivation the church has for ministry. The call beckons the church beyond itself to be concerned with the hurt, hunger, and needs of others. Great flexibility should be shown in how the church responds to the call, and the means it is willing to use to fulfill the commission.

Finally, **Spirit** — spirituality is what gives continuity and coherence to the many works of the church. The church needs to return often to the scriptures and its Anglican heritage for strength and support. If blandness is the enemy, then spirit is the victory.

(The Rev.) FREDERICK L. LONG

## Bishop Mosley Announces Retirement

The Rt. Rev. J. Brooke Mosley, Assistant Bishop of Pennsylvania, announced recently that he will retire from this position at the end of the year, but will continue to assist the diocesan bishop, the Rt. Rev. Lyman C. Ogilby, by performing certain ecclesiastical functions. He will relinquish his administrative responsibilities on the diocesan staff.

Bishop Mosley, 65, expects to continue his active support of Planned Parenthood of Southeast Pennsylvania and, the Religious Coalition for Abortion Rights, of which he is the Pennsylvania co-convenor. He and Mrs. Mosley plan to remain in their present home in downtown Philadelphia.

Bishop Mosley was elevated to the episcopate in 1953, when he was elected Bishop Coadjutor of Delaware. He became diocesan bishop in 1955. His years in Delaware were marked by leadership for adequate housing, open public accommodations, integrated schools, and fair employment practices. In 1968, he became the Presiding Bishop's Deputy for Overseas Relations, and Bishop of the Convocation of American Churches in Europe, holding these posts for two years before he was chosen as president of Union Theological Seminary in New York. He resigned from Union in 1974 and took up his present position in Philadelphia.

A member or officer of numerous Episcopal and ecumenical boards, Bishop Mosley has served as a trustee of the

Church Pension Fund, the Fund for Theological Education, and the Institute for Intercultural Studies. In 1959, he received the human relations award of the National Conference of Christians and Jews, and he holds honorary degrees from six institutions.

## Kenneth Heim Dies

The Rev. Kenneth E. Heim, who served as liaison officer between the Episcopal Church and the Nippon Sei Ko Kai (The Holy Catholic Church in Japan) for 20 years, died in Tokyo on May 21. He was 73.

Upon his retirement in 1972, he became special assistant to the president of St. Paul's (Rikkyo) University in Tokyo, and helped in the establishment of the Bishop Channing Moore Williams Fund, which provides scholarly lectures on Christian themes to Rikkyo students and faculty, and technical assistance to students and professionals from developing nations.

A native of Baltimore, Dr. Heim was associate professor of church history at Virginia Theological Seminary prior to his assignment to Japan and later continued his teaching when in this country. He was one of the founders of the Overseas Mission Society, an independent organization.

"Ken Heim will be remembered as the man who helped the Episcopal Church to rethink its missionary commitment overseas away from the prevalent paternalistic attitudes of post World War II," said the Rev. Charles Long, director of Forward Movement Publications, and an old friend and associate. His wide circle of devoted friends and former students in many parts of the world were constantly impressed by his vitality and his humor. Always maintaining a critical Christian perspective, he entered with enthusiasm into the cosmopolitan life of modern Japan.

## Landmark Church to Lease Property

St. Bartholomew's Church in Manhattan has decided to lease part of its property for the construction of an office building or hotel, according to a recent Religious News Service report.

The Rev. Thomas D. Bowers, rector, said the plan, for which the church has already retained Robert Geddes, dean of the Princeton School of architecture, would involve the site of the church's community house and a terraced garden. He said that "at no time" did the vestry consider selling the Byzantine-style church building itself.

The chairman of the church's real estate committee said that an office building or hotel with 40 or 50 stories would bring the church about \$7 million a year in income, and said the parish would use

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However, the property is designated as a city landmark, and since last fall when the church began weighing offers for the sale or lease of its property, urban planners, architects, and a group of parishioners have promised to oppose any alteration of the church's real estate.

Ada Louise Huxtable, renowned writer on architecture, pointed out in the *New York Times* that building on part of the property would leave "the truncated church like a jewel without a setting." She said, "Bricks and mortar are called secondary to human needs. That the beauty of the St. Bartholomew block contributes to the spiritual welfare of the city and all of its people is not part of the reckoning . . . only in a culture where commercial values have vanquished spiritual values, would such a church and its setting not be considered a legacy beyond price from the past to the present."

*New York* magazine, in a recent article on the controversy, reported that "at least four prominent architects have been approached by developers eager for the job, and — in an apparently unprecedented display of collegial clout — three of them have turned the prospect down flat, on principle. Several others say that if they were approached, they would do the same thing."

A recent letter from the Committee to Oppose the Sale of St. Bartholomew's Church, Inc., stated that committee members had seen a rendering of one leading proposal. "The proposed building rests on tall stilts over what is now the garden; except for its front facade, the community house is gone, and no sunlight will ever again hit the beautiful rose window of the south transept of the church."

## Lebanon Peace Urged

"Disturbed and deeply concerned" with the events that have caused "so much death, pain, anguish and ruin in Lebanon," the Commission of the Churches on International Affairs of the World Council of Churches issued a statement on that country in May.

It called for the termination of Israeli attacks and interventions against Palestinians in South Lebanon; new peace initiatives by the Arab League and the United Nations; and for the U.N. to take a significant role in the reconstruction and rehabilitation that will be necessary when the conflict ends.

Several days later, the Rev. Philip Potter, WCC general secretary, commended the commission's statement, and urged that an international peace conference be held in Lebanon. He suggested that all parties concerned in the region, as well as the U.S., U.S.S.R., E.E.C., and representatives of the Palestinian people, take part.

## English Marriage Bill Defeated

With the help of some Church of England bishops who sit in the House of Lords, the controversial Marriage (Enabling) Bill was defeated at its third and final reading in the upper house of the British Parliament recently.

Eleven diocesan bishops and Lord Coggan, the 101st Archbishop of Canterbury, were among the 124 peers who voted against the bill. No bishop voted in favor of the measure, which would have abolished the Table of Affinity, thus extending the range of relatives allowed to marry one another.

The Rt. Rev. John Habgood, Bishop of Durham, was the only bishop to speak in the short debate that preceded the vote.

The bishop said he believed, first of all, that the measure would erode further the concept of the family as an extended network of relationships.

He maintained that the bill would inject a further element of uncertainty into the already difficult step-parent and step-child relationship, and that the measure, if passed, would put Britain out of line with the great majority of other European and English-speaking countries.

## The Primate in Ireland

The Most Rev. Robert Runcie, Archbishop of Canterbury, returned recently from a four day visit to Ireland, expressing "love and respect" for the people there.

A meeting with clergy from the border area alone would have made the trip worthwhile, he said. All of them had buried parishioners who died in the current version of Ireland's "troubles."

The primate spoke of his "warm and friendly" meeting with Cardinal Thomas O'Fiaich, head of the Irish Roman Catholic hierarchy, and said, although he had declined an invitation to debate publicly with militant Protestant leader Ian Paisley, he hoped to meet privately with Mr. Paisley soon.

In Dublin, Dr. Runcie reported a complaint from Mr. Paisley that he had kissed Cardinal O'Fiaich when they met in Armagh. "Well, I have to confess to that, but if Mr. Paisley is not careful, I will kiss him as well," threatened the archbishop.

Together with the Anglican Primate of All Ireland, the Most Rev. John Ward Armstrong, the archbishop and the cardinal knelt to pray for peace in St. Patrick's Cathedral, Armagh.

The three issued a joint statement appealing to the Irish people to reject the gunmen. It said in part, "We believe that violence postpones and does not help in the building of a society that is more just and harmonious. We are determined to work energetically to this end."

## BRIEFLY...

Dame Betty Ridley, a clergyman's widow who has become one of the best known and most popular laypeople in the Church of England, has announced plans to retire as Third Church Estates Commissioner, a post she has held since 1972, in September. A tribute from Lambeth Palace pointed out that her activities have not been confined to the Church Commissioners. As chairman of the Pastoral Committee, she has taken a lead in visiting parishes where difficulties have arisen, and in such cases, "her warm personality and obvious care most often served to defuse the situation," according to the *Church Times*.

The Rt. Rev. Robert F. Gibson, retired Bishop of Virginia, and chairman of the board of trustees of St. Paul's College, Lawrenceville, Va., recently announced the election of S. Dallas Simmons as fifth president of the Episcopal-related school. Dr. Simmons, vice chancellor for university relations at North Carolina Central University in Durham, will succeed Dr. James A. Russell, Jr., who plans to retire in June. In commenting upon Dr. Simmons's appointment, Bishop Gibson said, "We feel we have been singularly blessed to find a man superbly qualified to accept the responsibility of leading a small, predominantly black, church-related college to new heights of service in difficult times."

The American Coptic Society has announced that, according to a ruling made in April by the Egyptian Supreme Court, Egyptians who convert from Christianity to Islam no longer are allowed to go back to their original religion, under pain of apostasy or even death. This, according to an ACS spokesman, is a clear cut violation of the principles of religious freedom, which the Egyptian government claims as one of its basic human rights.

For the first time since the Reformation, a Roman Catholic archbishop has preached at an Anglican Eucharist in Canterbury Cathedral. Archbishop Godfried Danneels of Malines-Brussels was invited to preach by the Most Rev. Robert Runcie, Archbishop of Canterbury. Noting "the tradition of friendship between Malines and Canterbury," the archbishop referred to the pioneering "Malines Conversations," which took place from 1921-25 between Anglican and Roman Catholic theologians, and said he looked forward to "continued growth in understanding."

# Spiritual Proficiency

## *We Start our Journey — with St. Benedict*

By GEORGE CALVIN GIBSON

The ordinary Christian, according to Martin Thornton, does not want to be pious, devout, or even vaguely good; he does want to be efficient. Fr. Thornton, a distinguished contemporary author, believes such a one will seek direction, but he will need reason as well as authority upon which to base his daily venture of faith. When we consider the disenchantment which many feel about church life — “the unreality, the lack of spiritual discipline, and the demoralization one finds within the institutional church,” it would be helpful if we considered the implications of Fr. Thornton’s concern.

With this article we begin a series of five or six articles that will appear during the coming year. All are based on the conviction that assisting 20th century Anglicans to become “proficients” is the crucial undertaking of the church at this time. Anglican spirituality, whose aim is that “we might live a godly, righteous, and sober life,” will be the undergirding theme. To assist a soul to grow in godliness, righteousness, and sobriety is to move him or her toward Christian proficiency.

The purpose of these articles is twofold: (1) to point out the need for efficiency in living the Christian life, as well as in producing our witness as a Christian community; and (2) to explore ways of developing a contemporary spirituality by examining the lives and works of spiritual proficients, both ancient and modern. As the articles proceed, we will deal with such words as spirituality, proficiency, and ascetics.

First, a brief word about ascetics. An athletic word (from the Greek *askain*), it means to make oneself fit through exercise. For the Christian, asceticism is spiritual training by which we reach maturity in Christ. One of Anglicanism’s distinctive features is its interpretation of ascetics. Reaching back to the fifth

century, we will consider Anglicanism’s heritage in catholic spirituality, which is compassed in the threefold rule: Daily Office, Eucharist, and personal prayer.

We will journey through the centuries and consider some singular souls who managed to practice holy living amidst the paradoxes of their day, and learn from them how we can bring about proficiency (another word for maturity) in our personal and corporate lives.

Our first proficient to be considered will be St. Benedict and the church’s threefold rule. Our journey will move on to consider St. Bernard of Clairvaux, who was said to have “set Christology on fire.” He set the stage for bringing the active and contemplative life into an effective synthesis.

Out of the extraordinary 12th and 14th centuries, we will observe the contributions of Hugh of St. Victor, Walter Hilton, and Julian of Norwich. We could then go on in our reading to Jeremy Taylor in the 17th century; look at the evangelical revival, with its gifted and indefatigable hymn writer, Charles Wesley; and end with the significant contribution of three 20th century proficients, William Temple, Evelyn Underhill, and Shirley Carter Hughson.

In *Spiritual Letters*, Father Hughson, a great author of ascetical theology, writes:

These days men are running after so-called efficiency, not knowing that the highest efficiency can only come from keeping open the channels which connect the soul directly with God. . . . This poor old American church of ours has tried efficiency with the result that it is practically bankrupt. If they (meaning the clergy) prayed more, not in their prayers asking for things either, but just living and praising him, a new strength would be infused into the whole church, which would mean rejuvenation and a going forth to great conquests for God.

• • •

The life of Benedict of Nursia (c. 480-543) was centered in western monasticism. To understand his significant role in the church we need to understand his times. In the year 312 A.D., the Roman

Emperor Constantine was converted to Christianity. Since he believed that the Christian God had given him complete victory over his foes, the emperor declared Christianity to be a state religion.

With this event, the secularization of the church set in. Many pious Christians sought a way of saving themselves from the world and turned to monasteries as havens of refuge. But life in them became corrupt and ineffective, and there was need for renewal. It was Benedict who revived, reformed, and placed larger horizons around western monasticism.

Benedict was born in the Umbrian town of Nursia in central Italy. Sent to Rome to be educated, he became disgusted with the manners and morals of the day, and following a disillusioning love affair, he embraced the vocation of monastic seclusion. He went to Subiaco, where he intended to enter the monastery, but before reaching the monastery, he met a monk who, learning of Benedict’s desire for solitude, showed him a cave and agreed to bring him a small share of his scanty food each day.

Benedict’s steadfastness won him fame, and in time he was invited by the monks of a nearby monastery to be their abbot. He warned them that his rule would be severe; but they persisted, and he went with them. After a few months of his stern regimen, they became hostile and put poison in his wine. He resumed his solitary life for a time, and then young devotees came to live near him and solicit his guidance. By 520 A.D. 12 little monasteries, each with 12 monks, had risen up around Benedict’s cave.

Even among these monks, many found the rule too strict, and Benedict moved with the most ardent of his followers to Monte Cassino. There he founded a monastery and formulated the Benedictine Rule which was to guide most monasteries in the west. Benedict lived there until his death. (See *The Story of Civilization, Volume IV*. By Will Durant. Simon & Schuster. “The Age of Faith.”)

Christian monasticism had originated in Egypt, where St. Anthony (251?-356) was regarded as its founder. St. Anthony had retired completely into the desert, but his life of asceticism attracted many disciples. He came out of the desert (c. 305) to organize a community of hermits who lived under rule, but with little common life compared to the monasteries which Benedict established in the fourth century.

Benedict began his life as a hermit but

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came to the realization that living in community was the ideal of the religious life. He wrote his *Regula* (rule) as a guide to how the monastery's community life was to be ordered. It was his conviction that, to live together, each member of the community must subordinate his own personal tastes and desires in a vow of obedience to the community. (See *Western Asceticism*. Edited by Owen Chadwick. Westminster Press. "The Rule of St. Benedict.")

Under Benedict's influence, monasteries became well ordered communities that provided spiritual standards throughout the Middle Ages. William Eason Robinson wrote (*On Spiritual Reading*. A.R. Mowbray):

The Benedictine movement affected the history of western Europe profoundly by providing a secure communal spirit, together with a restrained asceticism, whereby farmers, students, artists, statesmen, and clergy were trained for the good of church and state.

There is much for us to learn from this thrust of Benedict's thought. To achieve spiritual proficiency in our day we need to begin a new search for community, to bring us out of the alienation that separates us, and the faddism and individualism that has broken our continuity with the past.

St. Benedict bequeathed to future generations the threefold rule of prayer: Office, Eucharist, and private prayer. Anglicanism is firmly rooted in this rule of catholic spirituality; there can be no proficiency in the devotional life without it. In *English Spirituality*, Martin Thornton says of this rule that it "ensures the most perfect balance between the corporate and individual aspects of the Christian life."

The Book of Common Prayer is an ascetic system of which two-thirds is a resource to enable us to do the "work of God" through the Office and Eucharist, with the support of private prayer. The Offices of Morning and Evening Prayer have always been a part of the prayer book. The 1979 edition has enhanced our daily praises by adding a Noonday Office and the bedtime office of Compline, as well as daily devotions for individuals and families.

We honor St. Benedict in the Kalendar of Lesser Feasts and Fasts on July 11. More information about him may be found in chapter one of *A History of Christian Spirituality*, by Urban T. Holmes, Seabury.

In addition to the books mentioned in this article, the following books also will provide background for reading in Christian spirituality: *The Classics of Western Spirituality*, edited and published by the Paulist Press; also *Living Selections from the Great Devotional Classics*, edited by Douglas V. Steere and published by the Upper Room.

# The Galilee of Jesus

By NANCY GABRIELA CARROLL

To see and experience for oneself the actual sites important in the earthly life of Jesus Christ is a significant event in the life of any Christian fortunate enough to do so. Even today, one can move mentally, spiritually and liturgically through the remembrance of Jesus' life in our physical world.

The name of "the Galilee" brings Jesus vividly to mind. Among its rolling hills, along its winding Jordan River, within its busy towns, Jesus lived most of his life.

Today you can experience the places in Jesus' life as you travel in the Galilee. They are honored and tenderly maintained in the modern day state of Israel. It is a miracle that, more than 1,900 years later, American Christians can walk out of their own front doors in the morning, fly by jet "backwards" through several time zones — and walk into Capernaum, "the town of Jesus," in less than 24 hours.

To Israelis — Jew, Christian, Moslem, and Druze — the Galilee stretches from Jezreel Valley in the south to Metulla in the Upper Galilee to the north. From

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east to west, the Galilee reaches from the Jordan River and Sea of Galilee all the way to the western Galilee on the Mediterranean Coast. For most other Christians, however, "the Galilee" is the area associated with the life and ministry of Jesus, primarily near the Sea of Galilee. This concept is extended to include Nazareth, Cana, and Mt. Tabor to the west and, perhaps, Baniyas (near biblical Caesarea Philippi) to the north.

Come now to visit these areas of the Galilee, where the living spirit of Jesus may be felt today, in the year of our Lord 1981. Before our journey, I'll introduce you to a frequently used phrase: the "traditional site." A skilled Israeli guide or a biblical scholar understands that the exact place of a biblical event often cannot be pinpointed after centuries of time. This can be a disappointment to the first time visitor to the Holy Land who expects to see, touch, and pray in the "real place."

Traditions have grown through the ages into the semblance of fact, especially those evolving around the life of Jesus. Your guide may reassure you by saying, "We are not exactly sure that this is the place or that it is in a different place, but the traditional site has the special significance and feeling of the place."

So, as you travel through the Galilee, please accept that many of the sites we visit are "traditional sites." Their meaningful traditions have greatly enhanced such places as Nazareth, Capernaum, the Sea of Galilee, and others.

Because Jesus' birth was foretold in Nazareth, this Jewish-Christian-Moslem city is a natural place to begin our journey. One approach to the city is from

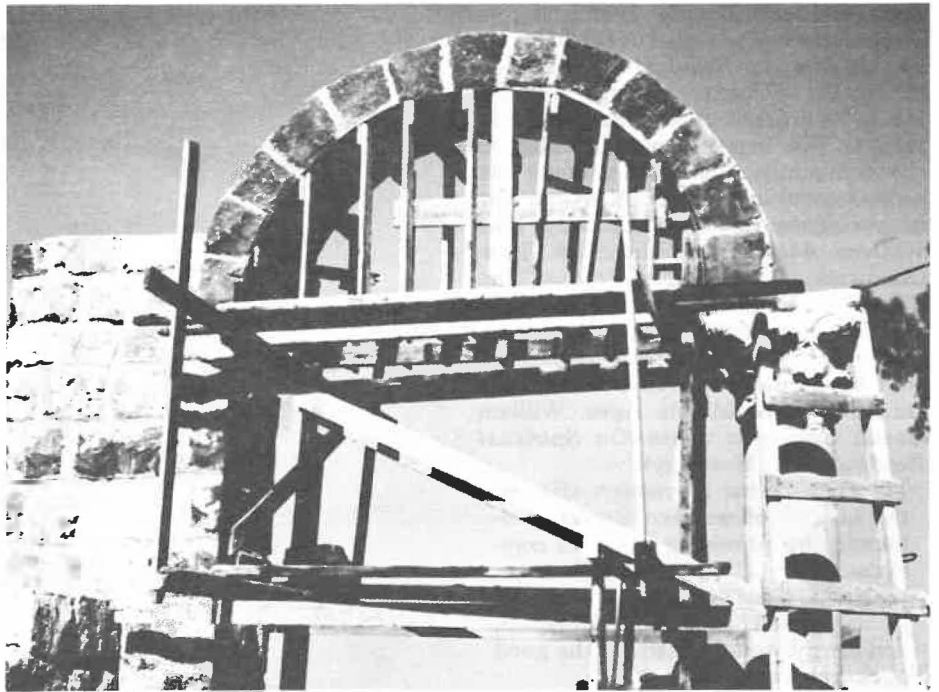
Afula, central town of the Jezreel Valley. The road begins to wind steeply through pine forests as you drive in the Galilean hills to Nazareth.

The charcoal grey dome of the Roman Catholic Basilica of the Annunciation catches your eye as you look down into the valley, where lower Nazareth nestles among the surrounding hills. Traditions relating to the Annunciation, Mary's Well, Jesus' family home, and the various stages of his life have resulted in a diversity of churches and holy sites.

Episcopalians can share in services at Christ Evangelical Episcopal Church. Other faiths are represented by the Basilica of Jesus the Youth, the Chapel of Our Lady of the Fright (on Mt. Dread), the Greek Catholic Church of the Old Synagogue, the Greek Orthodox Church of St. Gabriel, and the Maronite Church. Mensa Christi is the Franciscan chapel built around the stone table where Jesus and the disciples are believed to have eaten after the Resurrection. Many other Christian denominations are also represented by churches and shrines.

The Basilica of the Annunciation is the largest church in the Middle East, completed in 1969 upon the same revered site as pre-Byzantine, Byzantine, and Crusader churches. The sacred grotto within is considered to be the place where Archangel Gabriel greeted Mary with the beloved words: "Hail, O favored one, the Lord is with you! . . . Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a Son, and you shall call his name Jesus" (Luke 1:28, 30-31).

The basilica is renowned for its magnificent sculpture, paintings, mosaics, and stained glass. The giant entry doors are decorated with bronze sculptural reliefs of Old and New Testament scenes.



Rebuilding the Byzantine monastery of Corsi, traditional site of the Miracle of the Swine.

A personal favorite is the panel in which Mary holds the infant Jesus in outstretched hands. Joseph stands at their side, his arms raised in a gesture of joy.

Behind the altars of the sanctuary, a huge mosaic mural commemorates the friendship of Jesus and Peter. Along the sanctuary walls, the Mother and Child are portrayed in mosaic panels by artists of Europe, Africa, Australia, the Orient, and the Americas.

St. Joseph's Church stands directly north of the basilica. It is believed that the Holy Family lived on this site. Many families in ancient Nazareth lived underground in house-caves, while shops — such as Joseph's carpentry shop — were

at road level for their customers' convenience. This living arrangement seems uncomfortable to us, but in those early days the caves provided coolness in summer and warmth in winter.

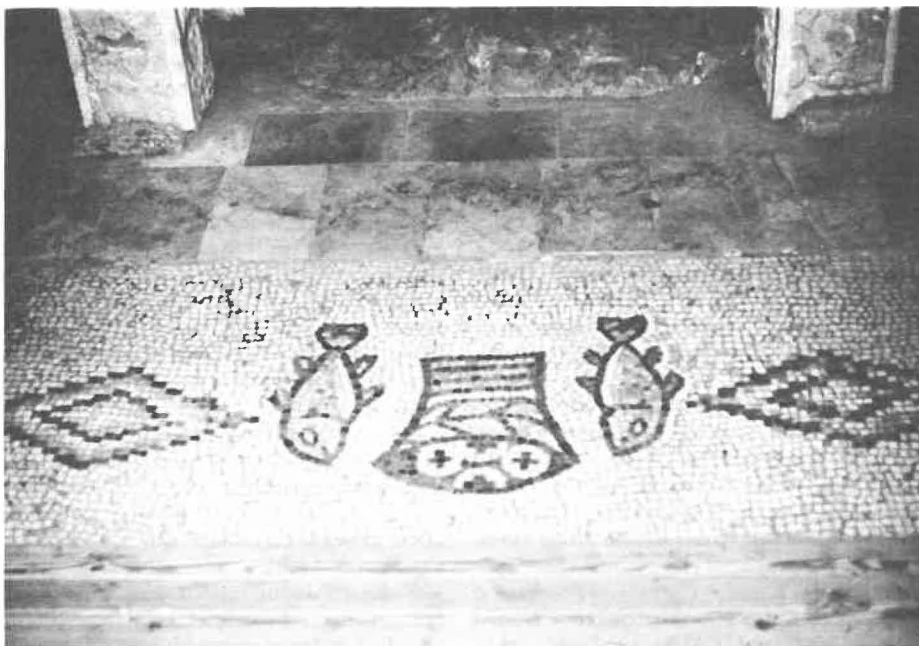
As you approach St. Joseph's Church, notice the endearing sculpture of Joseph, Mary, and Jesus (Jesus looks about eight years old) in a niche above the walkway. Jesus reaches his hands toward the visitor in a loving gesture of welcome.

From Nazareth, it is a short drive northeast to Kfar Cana, where Jesus performed his first miracle. The present day Arab village may resemble the Cana of old, with narrow streets, small homes, and quiet atmosphere. You glimpse the rosy dome of "the Wine Church" (Franciscan) as you approach the town through olive and pomegranate groves.

The Greek Orthodox Church also celebrates the miracle at the wedding feast. St. Nathanael's Chapel honors one of the disciples in his own home town. You may enjoy buying a bottle of Cana's finest wine to use for a special occasion (a family wedding?) or to contribute to your home church for the Eucharist.

Mt. Tabor, southeast of Cana, is considered by many to be the Mount of the Transfiguration. When you arrive at its foot by motorcoach, taxis must be pre-arranged to meet your group. The serpentine, narrow road to the summit cannot accommodate buses. Once at the top, we see the sweeping panorama of Galilee and Samaria below; it includes emerald green fields, Israeli *kibbutzim* and *moshavim*, Arab villages, and an agricultural high school.

A local legend: the high school students must climb to the top of Mt. Tabor and run down its side (no roads allowed) for luck on their final exams!



Byzantine mosaic symbolizing the Miracle of the Loaves and Fishes, Tabgha.

Mt. Tabor's biblical history goes back to Deborah the Prophetess. Galilean Jews built fortifications to withstand the Romans in 66 A.D. Two churches now adorn the summit: the Greek Orthodox Church, built next to the Cave of King Melchizedek (who welcomed Abraham back from war); and the Roman Catholic Basilica of the Transfiguration. Try to visit the basilica in the late afternoon, when the aura of the Transfiguration is visualized as sun rays illuminate the white-clad mosaic figure of Jesus above the altar.

We arrive at the Sea of Galilee, thinking of its wealth of associations with Jesus and his disciples. Fishermen continue to cast their nets for the appropriately named "St. Peter's Fish," a delicacy in the seaside restaurants near Tiberias. Small birds and gulls follow in the wakes of fishing and excursion boats.

During my November visit to the Church of St. Peter's Primacy, I saw a gently beautiful sight in the Sea of Galilee. A nun reading her Bible was quietly seated on a rock surrounded by the sea, while a gull watched from a nearby log. The Mount of Beatitudes slopes gently up from the sea, green with grass, fields, and trees, with the jewel-like Church of the Beatitudes as its crown. A new legend tells that the church windows are never closed, so the spirit of Jesus can move freely in and out.

A young American artist stands gazing at the view. He is backpacking and painting his way around Israel for a summer exhibition in Washington, D.C. Pilgrimage groups share in reading the "Sermon on the Mount," a memorable experience as we look out upon the Sea of Galilee. We remember that Jesus looked upon this same tranquil scene.

We temporarily omit Tabgha's Church of the Multiplication of Loaves and Fishes. Its old yellow building is being replaced by a new church, following closely the plans of the original Byzantine church. The fourth century mosaic floor honors the miracle of Jesus' feeding of his people. It is safely housed during the present construction work.

Capernaum's sign reads: "The Town of Jesus." It is easy to imagine Jesus as he walked under Capernaum's shady

### I Give You This Day

I can only serve you today, my Lord. . . . Yesterday is past, its offerings accepted, its sins forgiven. Tomorrow lies awaiting to be formed. You have made this day as you have made all others, a fresh and fragile gift from your creation. Help me to accept this new morning with the lilies' carefree abandon, knowing your hand rests beneath all I say or do.

ELINOR SCHNEIDER



Christians from Africa enjoy the cool Banias River near the site of biblical Caesarea Philippi.

trees. Perhaps it was within the "House of Peter" that Jesus healed his friend's stricken mother-in-law. Capernaum (in Hebrew called Kfar Nahum, Village of Nahum) is revered by Jews, as well. Many settled here after fleeing the Roman destruction of the second temple and Jerusalem. Imposing columns of the second century synagogue stand above the area where Jesus preached in an earlier synagogue.

Time does not stand still in the Galilee, setting Jesus into a museum-like environment. Each year, more people settle in the Galilee, people of many faiths and cultures. Farms prosper on the rocky hillsides and in the fertile valleys. Archeological adventures await at unexcavated sites, such as Tel Bethsaida.

Others are now underway: at Khersa, also known as Corsi (Gerasene), a Byzantine monastery is being painstakingly rebuilt after its discovery during highway construction. The fourth century monastery commemorates Jesus' healing miracle, as he caused a man's unclean spirits to enter a herd of swine, which rushed into the sea at this (traditional) spot.

We make one more stop, choosing from many we wish to make. Banias Spring is the source of the Banias River, one of three rivers which join to form the Jordan. Visitors are attracted year round to its rushing, clear waters. They also come to view rock-hewn niches used in early Greek worship of the god Pan.

In nearby Caesarea Philippi, Jesus revealed his Sonship to his disciples. He told Simon Bar-Jona: ". . . you are Peter, and on this rock I will build my church,

and the powers of death shall not prevail against it" (Matthew 16:18). Later, Jesus told his followers, who were stunned and angered, that he must go to Jerusalem and suffer many things . . . and be killed, and on the third day be raised (Matthew 16:21).

With sadness and awe, our hearts accompany Jesus as he starts his painful journey toward the joy of Easter morn. We wait for his return to the Galilee after the Resurrection.



A young American artist in the Galilee.



# EDITORIALS

## Spiritual Proficiency

**I**ncreasingly in recent years, Christian spirituality has become a topic of widespread interest. The church has a rich heritage in this field, and churchpeople deserve to know about it. It is, therefore, with pleasure that we introduce in this issue a series of articles on the spiritual life by the Rev. George Calvin Gibson. Subsequent articles will appear at intervals during the months ahead.

## Camps and Campers

**A**t this time of year countless young people, as well as older people too, are setting off for church related camps. We wish to express appreciation of church camps and to extend good wishes to the campers, to the counselors and staffs, and the benefactors and sponsors of these camps. For many boys and girls, a week or two at camp are the most exciting and enjoyable period of the whole year. Camping offers a rare opportunity to develop commitment to the church's faith.

Some parishes have excellent Sunday schools, confirmation classes, and youth groups precisely because attendance at a church camp by leading boys and girls each summer invigorates and stimulates programs for the entire year. It is often said that the Episcopal Church should strengthen its approach to young people. Increased emphasis on church camps is one effective way to do this. Those who are seeking to draw wider attention to this field of opportunity deserve our support.

## The Wills of the Willing

**T**he importance of bequests to parishes was vividly expressed in an article in a recent issue [TLC, June 14]. Even one person of relatively modest means can leave something to a parish at a time when it makes the difference between life and death.

This is, of course, also true for other church-related institutions and agencies. It is certainly true for THE LIVING CHURCH. Bequests mean a great deal to us, and of course bequests to The Living Church Foundation are tax free. The editor will be very glad to be in correspondence with individuals who may be interested in leaving money for some particular need or aspect of our operation.

What does the benefactor get? Quite specifically, those willing to leave money to THE LIVING CHURCH get the satisfaction of knowing they are making it possible for future generations to have this magazine. For more than 100 years, this magazine has raised the thinking of Episcopalians from local congregationalism and Protestant sectarianism, up to an understand-

ing of themselves and of their church as a world-wide and catholic communion, rooted in history back to the apostles, doing God's work in today's world, and reaching forward in time until the Lord comes again. Benefactors of THE LIVING CHURCH help it to help your church to be the kind of church it ought to be.

## Long Range Planning

**T**he recent meeting of the Executive Council of the Episcopal Church (p. 5) was marked by a three-day period devoted to long-range planning. We applaud this. The Episcopal Church cannot go on limiting its view of the future to the three-year spans provided by General Conventions.

But planning for what? It is important to learn of developments in the fields of economic, social, political, and international affairs, but the Episcopal Church has little power to change things in any of these areas. What politician will take us seriously when he drives past one of our churches on Sunday and sees only a small scattering of cars in front, or a handful of children at the parish house door, or just a few figures slowly coming in or going out?

We could be taking more serious steps to put our own house in order. If we were a more unified, committed, and disciplined body, then indeed we could make an impact on the world. In an undisciplined society, a disciplined group can have a very significant influence.

Yet, even under present circumstances, we would not have the church ignore the problems of the world. To ignore all social and political questions is, in effect, to give uncritical support to the *status quo*. In fact, the *status quo*, the present situation, has its good and its bad elements, and the church should be prepared to speak about both. We are, in short, in a paradoxical period. We cannot expect clear and total solutions to problems. We can, however, move forward with modesty and realism — important though inconspicuous virtues.

## Two Other Council Matters

**T**he present total of \$133 million raised by Venture in Mission is not unimpressive. VIM has not progressed as rapidly as hoped; it has been overtaken by inflation; and it has raised funds in many cases for concerns which are more local than originally envisaged. Yet the results are very substantial and should make a considerable difference in many phases of the church's life.

We are particularly interested in the rising rate of adult baptism. We called attention to this topic on the feast of our Lord's baptism (Jan. 11, 1981), and offered a discussion of current literature in our Lent Book Number (Mar. 1). We are not really boasting — just giving the references to those readers who may find it useful to look back at the material.



# BOOKS

## Christian Festivals

**THE TIMES OF CELEBRATION: Concilium, Volume 142.** Edited by David Power. Seabury. Pp. 86. \$6.95 paper.

This is a collection of diverse essays on a variety of theological and pastoral topics related to the celebration of Christian festivals. Most are written from a Roman Catholic perspective, but Anglicans will find many of them interesting and some of them stimulating.

Professor Thomas J. Talley of General Theological Seminary contributed an article on heortology, the understanding of time which lies behind Christian festivals. His article is both significant and interesting.

Even though this reviewer found many of the essayists' conclusions difficult to accept, he also found particularly stimulating Peter Eichler's criticism of the church's acceptance of the cycle of work and leisure of the bourgeois industrial civilization; also André Aubrey's forceful affirmation of the Third World peasant festivals.

(The Rev. Canon) **LEONEL L. MITCHELL**  
Professor of Liturgics  
Seabury-Western Theological Seminary  
Evanston, Ill.

## Mystical Religion

**RELIGIOUS FAITH AND TWENTIETH CENTURY MAN.** By F.C. Happold. Crossroad. Pp. 185. \$5.95 paper.

F.C. Happold speculates boldly in his most recent book that 20th century man is at the brink of another mental and spiritual leap analagous to that of the seventh century B.C., and that this leap may eventuate in mystical religion becoming the only possible religion for modern man.

The author's analysis of the spiritual crisis of our age and his clear summaries of the main currents of contemporary scientific, philosophical, and religious thought should be most helpful to the general reader. However, the argument for the sole emergence of mystical religion seems flawed.

Although he describes clearly the vast widening of man's knowledge, he does not adequately show how this might lead to mystical knowledge becoming the religious norm. Finally, in the epilogue, he seems to abandon his thesis by acknowledging that spiritual knowledge is for the few, while dedicated action must remain the path for the majority.

Happold's prescription, to form communities of people of advanced wisdom and spiritual insight, flies in the face of the consistent failure of such experi-

ments in history. And his affirmation of the essential divinity of man is disturbing. He has, however, offered a fresh and stimulating contribution to the discussion of the religious crisis today.

(The Rev.) **L. JEROME TAYLOR**  
Church of the Messiah  
Long Valley, N.J.

## Core Values

**THE CONNECTICUT MUTUAL LIFE REPORT ON AMERICAN VALUES IN THE 80s: The Impact of Faith.** Conducted by Research and Forecasts, Inc., New York. Available from the Connecticut Mutual Life Insurance Co., Hartford. \$3.00 and \$10.00 editions.

In spite of the fact that the report sometimes discusses important areas without specifying exactly what is meant, ("American" and "America," when only the U.S. is meant) it has tremendous potential value. An attempt has been made to determine why people feel the way they do about all aspects of their lives.

How and why do people and their leaders agree and disagree? How does the age factor relate to values and behavior? What about the growing involvement of morality and politics? In common sense ways, what can we do about dissatisfaction with political institutions and leaders?

The resurgence of religious strains symbolized a determined effort to revitalize the USA's self-confidence (in adversity), enduring optimism, and faith in the future. As such, the report is well worth critical reading and study.

(The Rev.) **PRESCOTT L. LAUNDRIE (ret.)**  
Fayetteville, N.Y.

## Fundamentalism Challenged

**CREATION AND EVOLUTION: The Real Issues** By N. Patrick Murray and Neal D. Buffalo. The Bookmark, Inc. (P.O. Box 7266, Little Rock, Ark. 72217). Pp. 24. \$1.00 paper.

An Episcopal priest and a professor of biology have written this convenient pamphlet in response to Act 590 of the Arkansas Legislature this spring - an act requiring "balanced treatment of creation - science and evolution - science in public schools."

The authors explain that "creation science" is not science in the usual sense of the word, and show that there is nothing inherently atheistic or unchristian in the concept of biological evolution. It is correctly noted that to be consistent, fundamentalists should also defend the belief that the earth is flat. Laws similar to Act 590 are being proposed elsewhere, and this helpful non-technical pamphlet is to be welcomed.

H.B.P.

# PEOPLE and places

## Appointments

The Rev. Robert A. Bolton is rector, St. Luke's Church, Cleveland, Tenn. Add: P.O. Box 5, 37311.

The Rev. Samuel A. Boney is assistant, St. Paul's Church, 305 West 7th St., Chattanooga, Tenn. 37402.

The Rev. Dexter K. Cheney is rector, St. Columba's Church, Detroit, Mich.

The Rev. Robert Kenwood Cooper is curate, St. Matthias' Church, Box 9373, Shreveport, La. 71109.

The Rev. Grant O. Folmsbee is priest-in-charge, The Church of the Advent, Enfield, N.C.

The Rev. Leonard Freeman is director of communications, Trinity Church, New York, N.Y.

The Rev. William J. Greer is rector, Grace Church, Courtland, N.Y. Add: 13 Court St. 13045.

The Rev. Charles Kibbler is rector, St. James' Church, 3921 Ridge Dr., Jackson, Miss. 39216

The Rev. Arthur R. Mack is rector, The Church of the Epiphany, Box 538, Shelburne, N.Y. 13460.

## Ordinations

### Priests

Central New York—Barbara H. Teeter, a canon, St. Paul's Cathedral, Syracuse, and chaplain at large, Syracuse hospitals. Add: 96 East Genesee St., Skaneateles, N.Y. 13152. Jacqueline M. Schmitt, curate, St. David's Church, Dewitt, N.Y., and part-time chaplain, Syracuse University. Add: 620 Fellows Ave., Syracuse, N.Y. 13210.

Long Island—John A. Meyer, curate, Holy Trinity Church, Valley Stream N.Y. 11581. Lewellyn St. Elmo Murray, priest-in-charge, St. Lydia's Church, Brooklyn, N.Y. 11208. Stephen R. Peverley, Emmanuel Church, Great River, N.Y. 11739. Ralph E. Richmond, curate, St. John's Church, Southampton, N.Y. 11968. Robert A. Wagenseil, Jr., curate, St. Luke's Church, Forest Hills, N.Y. 11375.

Northwest Texas—James Scott Turner, vicar, St. John the Baptist Church, Clarendon, and curate, St. Matthew's Church, Pampo, Texas. Add: Box 1078, Clarendon 79226.

Tennessee—Lewis Kavanaugh McKee, non-stipendiary assistant, Holy Communion Church, 4645 Walnut Grove Rd., Memphis, Tenn. 38117. Louis Oats, priest-in-charge, St. Thomas Church, P.O. Box 528, Elizabethton, Tenn. 37643. John Charles Ross, rector, Church of the Redeemer, P.O. Box 274, Shelbyville, Tenn. 37160. James Kelley Avery, non-stipendiary assistant, St. James' Church, P.O. Box 838, Union City, Tenn. 38261.

### Deacons

Bethlehem—Marcella Klimas, diocesan intern, St. Luke's Church, Scranton, Pa. James L. Davis, diocesan intern, Church of the Epiphany, Glenburn, Pa. Gwendolyn Romeril, non-stipendiary staff member, Cathedral Church of the Nativity, Bethlehem, Pa. John Jackley, non-stipendiary staff member, Church of the Good Shepherd, Milford, Pa.

## Deaths

The Rev. Charles Eldon Davis, rector of St. Paul's Church, Benicia, Calif., since 1961, died March 29. He was 56.

Fr. Davis was born October 5, 1924, in Council Bluffs, Iowa, and held degrees from Hamilton, Yale, Columbia, and Berkeley Divinity School. He earned the doctor of philosophy degree from Oxford University in 1968, and did post-doctoral graduate work at Heidelberg and Tubingen, Germany. Fr. Davis was ordained a deacon in 1955 and a priest in 1956. He

# CLASSIFIED

## CHURCH MUSIC

**ST. MICHAEL'S MASS FOR RITE II** back in print by popular request! 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.

## POSITIONS OFFERED

**WADE COLLECTION CURATOR.** Evangelical liberal arts college has an opening for the curator of a special library collection containing the works of seven British authors: Owen Barfield, G.K. Chesterton, C.S. Lewis, George MacDonald, Dorothy L. Sayers, J.R.R. Tolkien, and Charles Williams. A doctorate and a background in English literature, with demonstrated writing experience is required. Salary is commensurate with experience. Deadline for applications is October 1, 1981. Send resumes to the Dean of the College, Wade Collection Search Committee, Wheaton College, Wheaton, Ill. 60187. Dept. LC71. Wheaton College complies with federal and state requirements for nondiscrimination in employment.

**ST. GEORGE'S**, Griffin, Ga. 30223. Curate priest to serve under direction of rector in all areas of church life and activities. Salary and benefits negotiable. Contact: Robert H. Smalley, Jr., Chairman Search Committee, P.O. Drawer A, Griffin, Ga. 30224. (404) 228-2125/227-4550.

**CHURCH** sales representative. Unique new church music instrument. Also custom religious sculpture and appointments. Territories negotiable. Commission only. Non-conflicting sidelines o.k. Reply Box G-499.\*

**OPENING** for assistant, preferably married, age range 25-35. Main ministry to youth with pastoral calling. Sharing of all other duties. Six room house plus usual emoluments. Reply: Christ Church, Cooperstown, N.Y. 13326.

**CHALLENGING** ministries exist for multi-point parishes in the Canadian province of Newfoundland. Please contact: St. Paul's Episcopal Church, North Andover, Mass. 01845.

**RECTOR** in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

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

served as historian and registrar for the Diocese of Northern California, held many posts in that diocese, including chairman of the Commission on Ministry, and was a deputy to six General Conventions. He was a trustee of the Church Divinity School of the Pacific.

The Rev. George Francis O'Pray, a retired priest of the Diocese of Western New York, died May 5. He was 70.

Fr. O'Pray was born February 23, 1911, in New York City, and was a graduate of Hobart College and the General Theological Seminary. He was ordained a deacon in 1938 and a priest in 1939. He served churches in Buffalo, Jamestown, and Forestville, N.Y., and was rural dean of the Chautauqua Deanery from 1957 until his retirement in 1976. In 1940 he married the former Elsie Mary Slater. The couple had three children.

The Rev. Theron M. Sefton, a priest of the Diocese of Northern California, died April 1 in San Francisco after an illness of several months. He was 54.

Fr. Sefton was born July 15, 1926, in Pacific Grove, Calif. He held degrees from San Jose State College, Washington State University, and the Church Divinity School of the Pacific. He was ordained to the diaconate and priesthood in 1971, following retirement from the U.S. Air Force with the rank of major. He was rector of Trinity Church, Nevada City, Calif., until he took a sabbatical to attend the University of Manchester, England, for the academic year 1979-80. He is survived by his wife, the former Patricia Elkins, and four children.

The Rev. William Charles Wedge, retired rector of St. Clement Church, Buffalo, N.Y., died May 1. He was 68.

Fr. Wedge was born July 11, 1912, in Millersburg, Ohio. He was ordained deacon and priest in 1952, and served churches in Minnesota from 1952 to 1956. He was assistant to the dean of St. Mark's Cathedral, Minneapolis, from 1956-60, and rector of St. John the Divine, Moorhead, Minn., until his call to Buffalo. Fr. Wedge was married to the former Leora M. Gliem. The couple had one child.

Evelyn H. Arvedson, widow of the Rev. Fredrick St. Clair Arvedson, of the Diocese of Springfield, died June 1 at Carle Foundation Hospital, Champaign, Ill. She was 65.

Mrs. Arvedson was born December 5, 1915, in Chester, Pa. She received her bachelor's degree from Illinois State University, Normal, and her master's degree from the University of Illinois. At the time of his retirement in 1970, Fr. Arvedson was the senior priest of the Diocese of Springfield, having spent 40 years in the priesthood in that diocese. Following his death in 1971, Mrs. Arvedson was employed by the University of Illinois Archives. She was a member of the Chapel of St. John the Divine, Champaign. Mrs. Arvedson is survived by a son, the Rev. Peter Arvedson, rector of St. Andrew's Church, Madison, Wis., a daughter, Mrs. James Hood, St. Charles, Mo., her mother, Anna Houghton, DeKalb, Ill., one sister, five grandsons, and other relatives.

Marion Browning (Ruby) Chisholm, wife of the Rev. John R. Chisholm, died April 27, in Laurenburg, N.C., after a long illness. She was 71.

Mrs. Chisholm was born October 8, 1909, in Louisville, Ky., and was educated at the University of Louisville and George Washington University. For a number of years, Mrs. Chisholm was employed by the federal government in Washington, D.C., and later worked in the Philadelphia Office of the Bureau of Internal Revenue. Fr. and Mrs. Chisholm moved to North Carolina following his retirement in 1979. He is vicar of St. David's Church, Laurinburg. Survivors include her husband, two sons, Dan, of Clementon, N.J., and Hugh, of Norwood, Ga., two grandchildren, a sister, and a brother.

# CLASSIFIED

## POSITIONS OFFERED

A RETIRED priest or worker-priest is needed for Sunday Eucharist plus one day per week for participation in small team ministry. Located in Diocese of Albany near St. Lawrence River. Modern rectory plus utilities and small travel allowance in lieu of stipend. Reply Box L-500.\*

LARGE suburban parish in Jacksonville, Fla., looking for an assistant priest to do youth work, work with young adults, and be chaplain in a 250 student day school. Must have some successful experiences and have been in priesthood a minimum of three years. Send resume to: St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

## POSITIONS WANTED

IMPOVERISHED, unemployed priest with many talents desperately seeks church or secular position. No sales, please. Reply Box W-498.\*

YOUNG priest, married, three children, seeks position as assistant. Presently vicar of small mission. Reply: 1414 E. Broadway, Brownfield, Texas 79316.

PRIEST, 58, vigorous, theologically oriented, traditional, alert to the multi-level inroads of Secular Humanism, seeks compatible (tolerable considered) parochial situation. Inquires invited. Reply Box T-501.\*

## 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.

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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.

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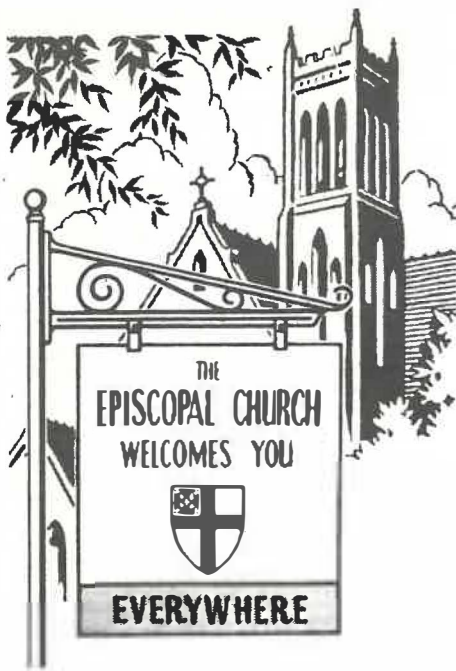
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# SUMMER CHURCH SERVICES



## WASHINGTON, D.C.

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

**ST. GEORGE'S PARISH** 2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon, Tues & Thurs 7

**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 8; 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), 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

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

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8, 10:30

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8, 10

## NEWTON, MASS. (& Boston west suburbs)

**PARISH OF THE MESSIAH** 1900 Commonwealth Ave.  
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16  
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d  
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. John Duke Eales, r; Canon B.G. Mlars, 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

*(Continued on next page)*

## 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

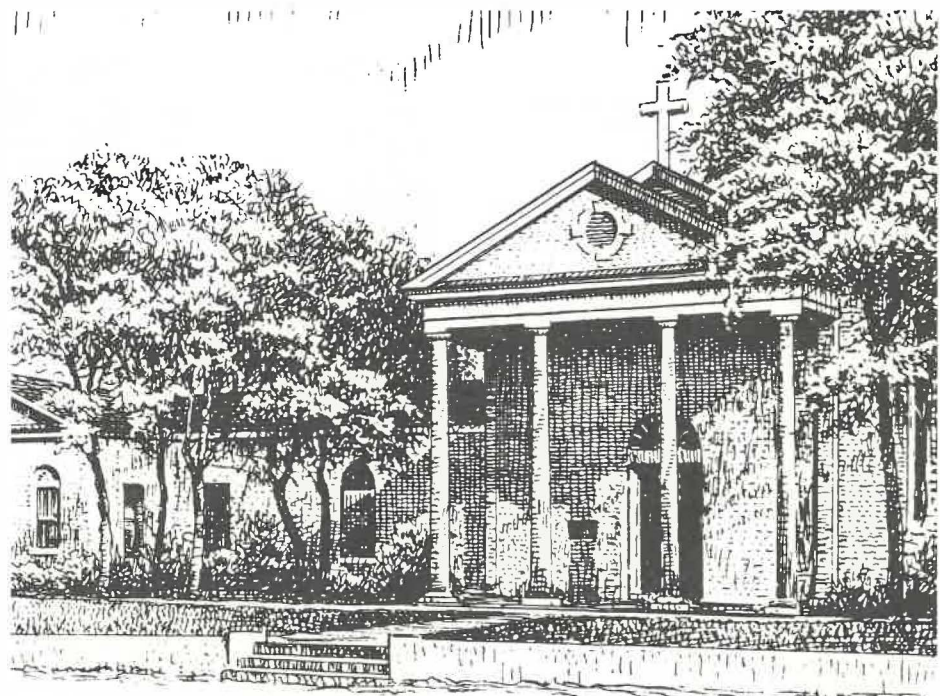
**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## 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

## LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11



Trinity Church, Myrtle Beach, S.C.

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



# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## 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

## 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 & Silver, 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. Wkdy 12:10 H Eu  
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.  
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, mu-  
sic 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. Robert M.C. Gen-  
tile, c  
Summer Masses: Sun 8:30 Sung, 11 Said; Weekdays as  
anno

**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

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

**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. 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

## 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. Miller, 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 1728.



Trinity Church, Newport, R.I.

## 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, as-  
soc; the Rev. William Newby, 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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon J.  
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30