

THE LIVING CHURCH

A Volunteer for Mission

• page 8

Ten Percent for God

• page 10

Alan Gamache, assistant professor of art at the University of Wisconsin, Madison, inspected a processional cross he sculpted for the Cathedral of St. Mark, Minneapolis. The artwork, which has figures of the Virgin Mary, Mary Magdalen, and the 12 apostles adorning it, was dedicated at the cathedral's recent annual art festival.





THE LIVING CHURCH

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The Night of Life

The Bible and our own human experience offer many thoughts about that half of our created existence which is shrouded in the night. Our reflections on it may be concluded with that final earthly topic — death. At night, as in death, we lie down, we are silent, we go out of communication with the world. Sleep, as all the world knows, is a figure of death.

Asleep, furthermore, we enter the land of dreams. Here we, no less than our remote ancestors of bygone centuries, find dead friends and relatives to be very active.

Such encounters, if they are hostile, can be distressing and traumatic — indeed, trauma literally means a bad dream. If frequently repeated, these experiences can be overwhelming. On the other hand, a pleasant visit with a deceased loved one, if we may speak respectfully, is worth a hundred visits to a psychiatrist.

Sleep also resembles death in its resignation. Lying down, we make ourselves defenseless; we close our eyes, not really knowing when or whether we will open them again; and we trust that the lives of others will go on without us. Christian

spiritual teachers encourage us to view going to sleep as practice for a holy death. The clause, "Into your hands I commend my spirit" (Psalm 31:5), is the basis of the dying words of Jesus (St. Luke 23:46) and of the first martyr, St. Stephen (Acts 7:59). These words continue in use as a bedtime devotion of countless Christians and as a familiar versicle in the Office of Compline.

Preparation for death is one of the typical themes of Christian devotion in the evening and at Evensong we follow ancient words of the church when we pray "that we may depart this life in thy faith and fear, and not be condemned before the great judgment seat of Christ."

This is an aspect of night that is sober, but not necessarily sad. When the day has been passed and our prayers have been said and our loved ones have been kissed, nothing is more pleasant than to go to sleep. So too, in the peace and fellowship of the church, our earthly life can conclude with a contented death. We do not know what the waking will be like, but if we have seen the truth of God's salvation in this life, we can "depart in peace," according to his word.

THE EDITOR

Eschaton

The curtain rises slowly
At the edge of earth.
The crack of dawn is red.
The people are sleeping
As they take their ease for minutes more
Before the day brings
Work and game nobody wins;
To keep on keeping
Until the end
That many say is near.
And our trumpet
Gives the uncertain sound.

GCC

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LETTERS

The Apple Tree

As a retired Latin teacher, I would say that your Latin expert was correct in thinking that Adam, in "Fantasy on Genesis Two and Three" [TLC, Aug. 2], should have been called his tree "mala malus," except that "mala mala," with the adjective following its noun, would be the more usual order.

All of this is secondary to my gratitude for the enjoyment and edification I receive from TLC.

BETTY JANE DONLEY
Amherst, Mass.

Bishop Myers

As one of several women priests whose vocation developed and was furthered by the Rt. Rev. C. Kilmer Myers, Bishop of California, I would take issue with your statement in his obituary [TLC, Aug. 2] that he "opposed the ordination of women in 1976." To the contrary, he was one of those Anglo-Catholic clergy who after much prayer and soul searching changed his mind about the issue and became a supporter of women seeking ordination in his own diocese and in the church at large. I do not feel that you have accurately expressed his mind on this matter.

From 1971 to 1973 he did have substantial reservations about ordaining women to the priesthood. He resolved his questions and became our supporter and advocate long before the convention of 1976. At all times during my candidacy and after my ordination to the priesthood in 1977, I felt his unqualified support.

(The Rev.) LOIS PINNEO
St. Giles' Church

Moraga, Calif.

Hare Krishnas

I take strong exception to the editorial, "Religious Freedom and Poor Taste" [TLC, Aug. 2]. The Supreme Court's recent decision to uphold a Minnesota decision to regulate the Hare Krishnas does not infringe upon the religious liberty guaranteed in the First Amendment. Rather, it defends the right of people in public thoroughfares not to be harassed. What both the courts were addressing was not beliefs.

There are two additional issues in the editorial that are even more distressing. The first is the comment that what Episcopalians really object to with groups such as the Hare Krishnas is their poor taste. Comments like this serve no purpose except to perpetuate the myth that the Episcopal Church is a shallow, effete

institution whose only concern is good taste.

The other issue is that the editorial subtly compares the proselytizing of the Hare Krishnas to active missionary work. Does this suggest that one cannot witness or share one's faith without harassing others?

(The Rev.) WILLIAM C. BERGMANN
Chaplain, Canterbury Episcopal
Community

Northern Illinois University
DeKalb, Ill.

Missionary Succession

One of your shortest but, I believe, most important editorials is the one entitled, "A Silent Issue" [TLC, July 5]. On reading it, I was reminded of a pithy remark made by the Rev. J.V. Langmead Casserley. He said that the issue was not so much apostolic succession as it was apostolic success!

Your statement about apostleship and "missionary succession" and the job description for bishops, and in turn for the clergy and laity "to be missionaries, to become equally skillful at reaching out to spread the faith to others" struck a resonant chord for me. Thank you!

(The Rev. Canon) TIMOTHY M.
NAKAYAMA

Convenor, Japanese Convocation,
Episcopal Asiamerica Ministry
St. Peter's Church

Seattle, Wash.

Review Requested

I enjoy your column, "Fasts, Feasts, and Feras," which appears regularly in THE LIVING CHURCH, and I appreciated the review by Fr. Massey Shepherd on *The Alternative Service Book* of the Church of England [TLC, Jan. 25].

May I suggest that there be a similar review of the new Book of Common Prayer of the Province of Papua New Guinea? This new Prayer Book, apparently very Anglo-Catholic, has received little attention in this country. Also, do

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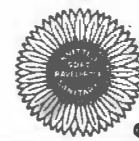
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you know how one might obtain a copy of it?

(The Rev.) WARREN C. PLATT
 New York City, N.Y.

Two liturgical books have been recently put out in Papua New Guinea: Occasional Offices (1976, US \$4) includes Baptism, Confirmation, etc., and Holy Week services and Easter Vigil. Daily Service Book (1978, \$2) includes Morning Prayer, Litany, Eucharist, Evening Prayer, Compline, Collects, and citations for Bible readings for Sundays, other feasts, and Lent, together with Penance and the Angelus.

Both are published as simple booklets — the latter is decorated with line drawings. The Eucharist generally resembles our Rite II. These books, and a new hymnal (\$3) are available from the Diocese of Port Moresby, Box 806, Port Moresby, Papua New Guinea.

We suggest adding a dollar to the price of each book for postage and handling, and allowing a considerable time for shipment. Archbishop David Hand writes, "as you are no doubt aware, we work on a shoestring budget!" Ed.

Penitence

Many liturgical experts seem to hope against hope that the Rite II Eucharist will become the only service of the church used on Sunday, and that it will almost always be used in combination with pastoral offices: Baptism, marriage and burial. Not to my surprise, that isn't happening.

The usual defense of Morning Prayer and sermon is that it is a service of the Word, *par excellence*. The liturgical reformers have tried to improve the Word part of the Eucharist by adding a lesson and a psalm, and by having a three-year cycle of readings. Some of us find that this is still not all we want; that the Word in that context is always preparatory, and the reception of the sacrament becomes for worshipers the real receiving of the Word, rather than the lessons or the sermon.

A more complex, and yet probably more profound, reason why the service of Morning Prayer and sermon remains strongly rooted in the affections of most Episcopalians may be that it is more penitential than the Eucharist.

Since most of our churchpeople are not accustomed to auricular confession, and to the use of the new service in the book for the reconciliation of a penitent, they rather hanker for a service which affirms that which they know to be true of themselves, namely that they are miserable sinners and lost sheep, unworthy to stand in the presence of God. If there is anything Eucharist II does not teach, that is it.

Anyone reading the fifth, sixth, and seventh chapters of Romans will be

aware that though we are free from sin, law, and death in Christ Jesus, yet we live now in "this body of sin," and we are sinners. When the public worship of the church fails to give this enough emphasis, the people feel cheated, and they will demand and greatly appreciate Morning Prayer and sermon because it is not only a satisfying service of the Word, it also speaks to the condition in which they find themselves, in a way the Eucharist alone never will, and in a way Eucharist II was never intended to do.

(The Rev.) TIMOTHY PICKERING
 Church of the Redeemer
 Bryn Mawr, Pa.

Seminarians

Your editorial on seminaries [TLC, June 28] ought to be of deep interest to all. Perhaps the church's survival depends upon the continued existence of at least one seminary. I am sure many are amazed, as I am, by the the large numbers of seminarians passing through our theological seminaries. Many of these people will never hold full positions in the field or elsewhere in the Episcopal Church.

They are intelligent and assuredly know that no financially compensated work in the church awaits many of them who have completed the difficult course of study the seminary offers. Their motivation may be obscure, but I insist it is laudable.

Why is it necessary for every priest to earn a livelihood by working in the church? His vocation may, and indeed obviously has, called him elsewhere, in many instances. Rather than finding fault with this state of affairs, I view it as a plus for both the Episcopal Church and for the uninformed public generally.

Are there reliable statistics on the percentage of seminary graduates of the past two decades who have entered secular fields of employment?

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

Good Mail

What a vigorous selection of really good letters in TLC July 26! I'm a faithful cover to cover reader, and I recommend the whole magazine every chance I get; but after the rest is appreciated (the sonnet was nicely controversial in the same issue) it's really the letters that I find the most rewarding.

Sister Julia Mary's was so good that I wish it were on every church bulletin board in the country. Maybe you should reprint it every week.

Come on, all the rest of you readers, get fired up and tell us what you really think — this is an invaluable forum! And to show that I'm not writing just to see my name in print, let me ask to be signed,

NAME WITHHELD

THE LIVING CHURCH

August 30, 1981
Pentecost 12

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New Board Members in Atlanta

Theodore Baehr, president of the Episcopal Radio-TV Foundation, has announced that the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rev. Canon William A. Johnson, canon theologian at the Cathedral of St. John the Divine; the Rev. Peter C. Moore of Greenwich, Conn.; and Janet K. Leaton, Darien, Conn., have been elected to serve on the foundation's board.

Mr. Baehr also announced the selection of P. James Roosevelt, 53, of Oyster Bay, N.Y., as vice president for development.

Since 1945, the foundation, which is based in Atlanta, has produced the Episcopal Series of the Protestant Hour, as well as many other radio and television programs, and audio and video cassettes. An adaptation of C.S. Lewis's *The Lion, the Witch and the Wardrobe* was produced for television several years ago by the foundation.

Power Sharing

"The church's ministry to women, at least in my own tradition, is often exercised badly and insensitively," declared the Archbishop of Canterbury, the Most Rev. Robert Runcie, at an international consultation, "Community of Women and Men in the Church," sponsored by the World Council of Churches and held in Sheffield, England, from July 10-19.

The consultation, which attracted 90 women and 40 men as participants, represented the high point of a three year study/experiment by hundreds of Christian groups around the world. British theologian Mary Tanner described the project as "among the most widely distributed (70,000 copies) and contributed to of any WCC study."

Dr. Runcie, whose opposition to the ordination of women to the priesthood is well known, described himself as "a Christian leader who is still listening to and learning from what women are saying to the churches on the subject." Pressed later to clarify his current position on the issue, he said he is quite ready to see it in the future, but he felt it important to see it in a wider context.

There is a danger of implying that the only ministry worth exercising is an ordained one, the archbishop said. He said he hopes churches would not lose the

real message of the Christian feminist movement about complementarity in ministry and the unity of the sexes in the godhead.

WCC General Secretary Philip Potter called the community study "a veritable test of our faith and of the ecumenical movement." It challenges Christians to rethink drastically their understanding of the scriptures, of the church, and of human sexuality, he added.

Reading the comments of some of the hundreds of local groups involved brought home to him the extent of women's sufferings in a male-dominated church, he said. "I felt . . . the incredible pain and agony of it all and, with it, the extraordinary love and patient endurance and perseverance which lies behind it."

The question of power sharing came out strongly in a presentation given by German theologians Elisabeth and Jurgen Moltmann. Can the churches, they asked, "possibly cope today when so many women who have been kept in tutelage, are 'coming of age'? Is the church prepared to take them seriously by recognizing their rights and according them power?"

Because Christianity was "taken over by patriarchy" very early in its history, its liberation potential has been weakened, they said. "The ruling 'lord' in the man must die so that the brother can be born ready for honest friendship," said Dr. Moltmann.

Roman Catholic theologian Tissa Balasuriya of Sri Lanka called on the consultation to look at links between sex, race, and class suppression. The goal of Christians should be "integral human liberation" as promised by God in the scriptures, he said.

Other subjects explored in depth at the Sheffield meeting were findings on identity, marriage and family, justice and the movement for women's liberation, scripture, ministry and worship, tradition, authority, and church structure.

Ecumenical Trade

St. Patrick's Church, Bloomington, Minn., and the local Assembly of God church recently found a mutually agreeable solution to the problem of finding more space for their growing congregations: they traded churches.

First, Bloomington Assembly of God bought St. Patrick's; the Episcopal parish, in turn, acquired the Assembly of

God property. The two congregations will continue to use their old churches for the coming year while the Assembly of God builds an addition to the present church belonging to St. Patrick's. It will house a new sanctuary seating 1,500. The 7.3 acre property offers an ideal site, according to the Assembly of God pastor.

The Episcopal church has room for 200 persons, but it too, needed more space. Financial considerations precluded building an addition, according to the rector, the Rev. Bruce A. Flickinger. The Assembly of God church, located on a 2.5 acre site can seat up to 600 persons, Fr. Flickinger said.

The exchange of properties was not an even one — the Episcopal parish is paying about \$350,000 to the Assembly of God. Each congregation is paying rent to the other during the year needed for construction.

St. Patrick's has about 700 members; the Assembly of God church, about 1,200.

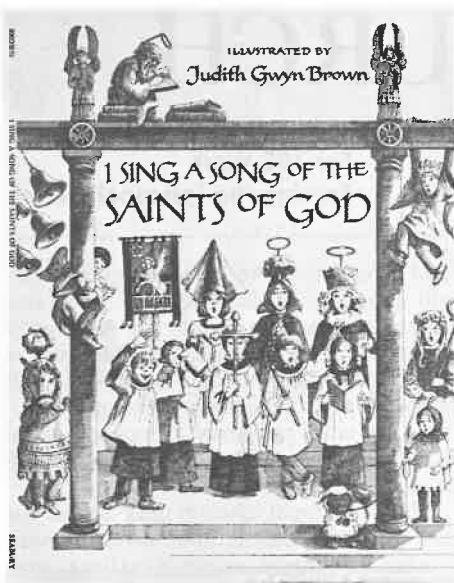
Philosophy for Revision

While the massive task of evaluating texts proceeds, the Standing Commission on Church Music has sought to lay out the principles and philosophy that are guiding the revision of the hymnal. To that end, the commission has adopted a ten-point "Philosophy for Hymnal Revision," as follows:

1. The hymnal should be a companion for use with the Book of Common Prayer. A new edition of the hymnal should support the Book of Common Prayer 1979 with its expanded lectionary, its revised calendar (which includes additional feasts and new emphases), its renewed emphasis upon Holy Baptism as a public rite, its enrichment of the daily offices, the proper liturgies for special days, the eucharistic rites, the pastoral offices, and the episcopal services.

2. As the church itself is constantly being made new, so the music of the church has reflected the life of its many generations. The hymnal has been and will be an essential part of the record of this life and growth. It should retain classic texts and music which have been honored by history and are the staples for singing congregations. At the same time it should present a prophetic vision that will speak to the church of the future as well as to the church of today.

3. Hymn texts serve as a practical



Before fire gutted St. Luke's Church, Greenwich Village, N.Y. [TLC, April 5], the historic church was being used as a background for a Seabury Press book, *I Sing a Song of the Saints of God*. Seabury Press has agreed to donate profits from the book's sale to the reconstruction fund of the church. Judith Gwyn Brown's book illustrates a mischievous children's choir performing a pageant based on the popular children's hymn.

book of theology for the people of God, and should present the church's teaching authentically and fully.

4. In its texts and in its music, the hymnal should be comprehensive in its coverage of all the major historic periods, without stressing any particular period. The hymnal must reflect and speak to people of many races and cultures.

5. The texts of the hymnal should use, wherever possible, inclusive language which affirms the participation of all in the Body of Christ, the church, while recognizing our diverse natures as children of God.

6. Language that is obscure or so changed in contemporary usage as to have a different meaning should be clarified. Exceptions to this will be those classic texts which are firmly established in the worship of the church and are deeply rooted in the spiritual life of its people.

7. Although prepared specifically for use in the Episcopal Church, the hymnal, by its nature, should be ecumenical, drawing upon the entire Christian heritage. It is hoped that it will be valuable to other churches and congregations, including those with whom the Episcopal church shares a common lectionary.

8. The hymnal is not primarily a choir book, although it is usable by a choir for anthem materials. The collection should be practical. Keyboard settings should be playable by the performer with average skills and, where appropriate, guitar chords may be included. For congregations finding chant

difficult, metrical forms of many canticles and often used Psalms should be included.

9. The hymnal should present various musical possibilities when tunes are used more than once. The repeated versions could be presented in different arrangements, or transposed.

10. Although the hymnal should be musically accessible, there should be settings in a variety of styles which represent the best expressive artistic creativity of musicians.

Hymnal Update

In addition to defining the principles and philosophy underlying its work in hymnal revision, the Standing Commission on Church Music has launched a series of pamphlets, called "Perspectives on the New Edition of the Hymnal," that will guide clergy and laity in understanding the hows and whys of revision.

The first pamphlet, *Hymnal Studies I*, is expected to be available this fall. It will contain a brief overall introduction and four essays exploring hymnal history and philosophy, the role of hymns in faith, and the task of melding texts and music. A teacher's guide will follow each essay.

Three reader-consultants, Dr. Erik Routley of the Westminster Choir College, Princeton, N.J., the Rev. Canon Clement Welsh, former warden of the College of Preachers, and the Rev. Hays H. Rockwell, rector of St. James, New York City, have studied hundreds of proposals of changes in the 1940 texts. Their review of literary style and theology has been completed, and the proposals and comments will be passed on to a wider body of consultants.

Raymond F. Glover, general editor of the Hymnal, has asked each diocesan bishop to appoint a team of two such reader-consultants to scrutinize the texts and report to the commission in time for the final report to General Convention in 1982. These people will also serve as resources to convention deputies before the New Orleans meeting.

Parish Holidays Cancelled

Hopes of netting thousands of pounds sterling for English parishes by entertaining American paying guests have had to be shelved, at least for this summer.

Last spring, the Church of England's development officer, the Rev. Robert Parker, was talking in terms of 2,000 American visitors, each paying up to £300 a week in the homes of parishioners [TLC, May 17].

Dozens of parishes were interested in participating, wanting the money to repair church roofs or organs. "They drew up their programs, stocked their freezers, and put their houses in order for the expected guests. Now they have

been told that no Americans are forthcoming — not this year, anyway," according to the *Church Times*.

"We were too late on the market," Mr. Parker explained. "We were behind with our advertising. It was mid-May by the time this got underway in the U.S., and it was far too late. We are very sorry. It is rather a setback, but we can all be wise after the event."

Inquiries have been received from Americans interested in 1982 parish vacations, said Mr. Parker. "Now, we are concentrating on next year. We are re-vamping the whole thing for 1982, and a round robin has gone out inviting parishes to pay £50 from their expected takings now, in advance, so that we can get ahead with the advertising this time round."

Dissidents Reprieved

A Michigan judge has decided to allow a group of dissident Anglicans in Grand Rapids to continue using an Episcopal church until they complete an appeal of his previous order to vacate the property of St. Paul's Church.

Earlier this year, Circuit Court Judge Woodrow Yared ruled in favor of a suit brought by the Rt. Rev. Charles E. Benison, Bishop of Western Michigan, to block a transfer of the parish property from the diocese. Judge Yared ruled that the two deeds the congregation used in the attempted property transfer — which would have sold the property of St. Paul's to the Anglican Catholic Church for \$3 — were void.

The dissidents were ordered to return the church property to the diocese by July, 1981. Under the new agreement, they may continue worshipping there until the appeal process is completed.

"Two Separate Events"

Dr. Eugene Fisher, director of the Secretariat of Catholic-Jewish Relations of the U.S. Conference of [Roman] Catholic Bishops, recently raised the concern that some Christians were inappropriately adapting Passover observances as a Christian liturgy, rather than recognizing them as distinctly Jewish.

Speaking in West Germany at a colloquium sponsored by the International Council of Christians and Jews, he warned of the dangers of syncretism — the mixing of the two faiths.

"While spiritually and historically linked, the seder and Mass celebrate two separate events and embody the collective faith of two unique peoples," said Dr. Fisher. "The seder should be celebrated for what it is — a Jewish feast, with sensitivity to those to whom it truly belongs. It is preferable to go to Jewish homes, or at least to invite Jewish neighbors to conduct the ritual so that the point is clearly understood by all."

As to the joint observance of Yom Ha-Shoah services in memory of the victims of the Holocaust, Dr. Fisher said such rites should be conducted on an interreligious basis.

"'Never again!' should be a Christian as well as a Jewish cry," he concluded, "for Christians were involved, both as victims and as persecutors in the massacres that made it up."

Another speaker at the colloquium was Judith Banki, assistant director for interreligious affairs for the American Jewish Council. She reported on a joint project of the Episcopal Diocese of Long Island and the Union of American Hebrew Congregations and the New York Federation of Reform Synagogues.

The project's purpose was to assess what Episcopalians were teaching about Jews and Judaism, and what Reform Jews were teaching about Christ and Christianity. The study showed, Ms. Banki said, that "a fund of goodwill" exists in both communities.

"Most Christian educators surely do not want to promote anti-Semitism," she said. "Most Jewish educators surely do not want to instill fearfulness or expectations of persecution from Christian friends and neighbors."

However, she noted that available textbooks often tend to repeat uncritically "basic formulas which have not been examined from the perspective of their impact on attitudes. For the most part, textbooks simply have not caught up with recent biblical scholarship and theological developments."

Rescuing the Gaza Hospital

The Rt. Rev. Faik I. Haddad, Anglican Bishop in Jerusalem, has issued an appeal on behalf of the Gaza Hospital, which will be the responsibility of his diocese after January 1.

The Southern Baptist Mission, which has been operating the hospital since 1948, ran into severe financial difficulties and could no longer promise to keep the hospital open. Some of the Southern Baptist technical staff members have remained on the job, and their salaries are being met by their mission board.

About 550,000 people live in the Gaza Strip, and it is populated to the point of congestion. In addition to three main towns, there are eight refugee camps, housing about 370,000 people.

Bishop Haddad said in his appeal that the decision of the Baptists to withdraw their sponsorship of the hospital "has left a great gap which urgently needs to be filled, as the population of the Gaza Strip is in continuous need of medical care."

"The present situation, in the absence of a political settlement, leaves no choice but for the voluntary agencies to step in and help keep this hospital open," said the bishop.

The annual cost of the hospital is \$550,000 at present, with an annual income of \$300,000. Funds are needed immediately, the bishop said, as the process of taking over has already begun. A new hospital advisory committee will be set up to include Anglicans, Orthodox, and Baptist members.

Women's Liturgies

A movement by a noticeable number of Roman Catholic women, including nuns, to hold their own services of worship, in response to the Vatican's refusal to permit the ordination of women priests, was reported recently by Religious News Service.

The existence of these "women's liturgies" attracted public attention in June at the annual meeting in Boston of the Roman Catholic National Assembly of Women Religious.

Charles Austin, a *New York Times* religion writer, reported that growing numbers of Roman Catholic women have attended services that include prayers, the reading of an account of the Last Supper, and distributions of some bread and wine. The services are not held in churches and usually are attended by fewer than 25 women.

Msgr. Richard Malone, advisor on doctrinal and pastoral questions to the National Conference of (Roman) Catholic Bishops told the *National Catholic Reporter* that the women's liturgies appeared to be "a kind of shadow Eucharist." He said that he hoped the practice would not "set back the trend to examine women's roles in the church and to reorganize teams in parish ministry so that women can make an enhanced contribution."

Msgr. Malone also said, "I certainly hope they will not put all religious women under a cloud in the eyes of the ordinary faithful."

Appeal to Guatemala

Late in July, the U.S. section of Amnesty International called for public appeals to the Guatemalan government to protect clergy and church workers after the murder of a Roman Catholic priest, the eighth to be killed or abducted in 15 months.

Fr. Marco Tulio Maruzzo, 42, a native of Italy, was machine-gunned on July 1 in Quirigua. Authorities ascribed his death to "unknown assailants," but Fr. Maruzzo had left a will which directed that if he were killed, his body should be buried in Guatemala as a testimony to government violence.

Amnesty International has stated that it has information indicating that the murderers were acting for the Guatemalan government.

The international, Nobel Prize-winning agency also is seeking informa-

tion about another priest, abducted in June. Fr. Luis Eduardo Pellecer, SJ, had been working with slum residents in Guatemala City. The day after he was taken away, men believed to be members of Guatemalan Intelligence raided his home, killed one man and took another into custody.

The roll of Roman Catholic priests who have disappeared or have been assassinated include the names of Spanish, Belgian, and Filipino nationals, as well as Guatemalans.

Emergency Grants

Refugee programs in the southwest and outreach programs in Rome and Virginia were beneficiaries of mid-July emergency grants from the Presiding Bishop's Fund for World Relief of the Episcopal Church.

The Dioceses of Texas and Arizona each received \$5,000 to assist Haitian and Salvadoran refugees with legal aid and resettlement. The Rt. Rev. Joseph Heistand, Bishop of Arizona, had requested the assistance when he learned of alleged harassment of Salvadorans in El Centro, Calif. — harassment apparently designed to force the refugees to waive their rights and accept deportation. Many of the 100 to 150 victims were scheduled to be settled in Arizona.

The Rt. Rev. Maurice Benitez, Bishop of Texas, sought the funds to provide legal aid to Haitians seeking asylum and to provide housing, food, and assistance to the boat people.

St. Paul's Episcopal Church in Rome is also ministering to refugees through a program that provides emergency and pastoral care to third world refugees and students in that city. The Fund's \$2,000 grant will be used as interim funding for the project.

A Richmond, Va., recreation program for inner city youth was imperiled when some corporate funding fell through at the last minute. The Rt. Rev. Robert Hall, Bishop of Virginia, and the Rt. Rev. Charles Vache, Bishop of Southern Virginia, appealed to the fund for money to keep "Wednesday's Child" active through the summer and received \$5,000. As in many cities, budget problems had forced cutbacks that left young people with few opportunities for either work or recreation. The "Wednesday's Child" project takes groups of these youngsters to neighboring beaches one day a 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 incomes.

Previously acknowledged	\$26,095.50
Receipts Nos. 23,842-23,888,	
July 9-Aug. 4	6,988.00
	\$33,083.50

A Volunteer for Mission

If one learns nothing else from foreign service, one learns the meaning of the words "In Christ there is no east or west. . . ."

By MARY ELLEN WHITTIER

At 52, I found myself with an empty nest. My children had "flown the coop," and I decided to fly too. As if heaven-sent, an article appeared in the press stating that teachers were needed in French-speaking Africa to teach English. Being a certified French teacher, I decided that this might be for me. If one could teach French to the English-speaking, why not English to the French-speaking?

So, in 1975, I wrote to the foreign mission office of the Episcopal Church in New York to see if they could use me. Unfortunately, however, the Volunteers for Mission program had not as yet come into being. Disappointed, I turned to the Peace Corps and was ultimately assigned to Chad, in Africa, to teach English at a *lycée* in Sarh.

Chad was a valuable experience. It was rated by the U.N. as the second poorest country in the world in 1978, and what I saw in the way of hunger, sickness, and death shook me to my very foundations. On the other hand, I learned a tremendous lesson from those brave people about personal dignity; those who are not buttressed by external props learn to draw from within — and above. My Pygmy servant was a perfect example. Although he was less than five feet tall, with bare feet and tat-

tered clothes, he was a veritable giant. His courage in the face of seemingly insurmountable odds was impressive.

Chad was likewise a rich experience because I was exposed to two cultures, black African and Arabic. That, however, was also heartbreaking because it was the inability of these two groups to coexist that eventually led to a bloody civil war and the ultimate downfall of Chad — thus reducing it from the second poorest country to the poorest country in the world.

As a member of the Peace Corps, I had to be very discreet about expressing any religious views and feelings (Peace Corps policy), especially so in a country that was being torn asunder by political and religious differences. At a time when one is being profoundly moved by so many new experiences and insights, this is very difficult. At times I felt filled to the point of overflowing, but it was necessary to remain silent.

After my return from Africa to the United States, I was hungry for more foreign service. So once again I wrote to the Episcopal Church Center in New York and was overjoyed to learn that the Volunteers for Mission program had been authorized by General Convention and started during my absence. And so it was that I left for Honduras in August, 1979, to teach at Holy Trinity Episcopal School in La Ceiba.

As I saw it, Honduras would offer just as much in the way of psychic rewards, plus the opportunity to share my Christian convictions and feelings with others. And what a joy it was to be free and unfettered in that respect!

I shall never forget my arrival in Honduras because it is an incredibly beautiful country. As the plane approached La Ceiba and I saw the city flanked on one side by lush, green mountains and on the other by ocean, I couldn't believe my luck. This initial impression never wore off; I was almost overwhelmed by the



Mrs. Whittier, at Holy Trinity School, La Ceiba, Honduras.

natural beauty of this country the entire time that I was there.

Thus I swapped the dusty Sahel for verdant Central America, the black Africans and Arabs for the Latins and Mayan Indians, French for Spanish, high school students for elementary school students, and the bongo drum for the marimba — and started a new chapter in my life.

Holy Trinity School, a private Episcopal day school, had an enrollment of between 250 and 300, all of whom were natives. They came from every economic and social level, attracted to the school because of its high academic standards, the added benefits of a Christian education, and for the opportunity to learn English.

The children responded to American teaching techniques with tremendous enthusiasm. Those who have been taught by natives are accustomed to hearing lectures and copying material from the blackboard, then memorizing it and reciting it back. When an American teacher comes along with a much greater variety of approaches, some of the students find it hard to believe that this is really school!

Among the favorite activities were those where the students were the least hemmed in by too many explicit instructions; they enjoyed role-playing and arts and crafts. I tried to include creative activities of this sort as much as possible because they tended to draw out some students who would never excel in purely academic subjects.

I had one boy, Enrique, who was fail-

Mrs. Mary Ellen (Mimi) Whittier is one of more than 50 people who have fulfilled terms in the Volunteers for Mission program. Domestic and overseas placements range from a few weeks to two years. Volunteers are normally asked to raise most of their travel and living expenses. There are now about 20 volunteers in Asia, Africa, and Latin America, including clergy, teachers, nurses, a secretary, and an agriculturalist. The Rev. Page S. Bigelow, consultant for the program, has her office at the Executive Council in New York City.

ing almost every academic subject and becoming a discipline problem for want of attention. Enrique was, however, a natural-born actor, if ever one lived. One day we were acting out a Philippine folk tale, and he played the part of a greedy monkey.

He build himself a "tree" by putting a chair on top of a desk, and after scampering up his tree, he proceeded to glut himself with bananas, flinging the skins around in a manner that would have been a credit to any professional actor. This was indeed Enrique's finest hour, because the class was enthralled by his performance and gave him the positive attention he so much needed.

The average Latin child is emotionally uninhibited, friendly, and affectionate. The students will freely express their affection toward the teacher and are very pleased with little attentions offered in return.

One creative class project which was very successful was an attractive burlap and felt hanging that the children made for their classroom entitled, "heaven and earth are full of his glory." They were told that anything would be acceptable in the way of birds, animals, fish, trees, or flowers, and what resulted resembled Hick's famous painting, "The Peaceable Kingdom."

What is one's reward for going off to a foreign country to work where conditions are apt to be considerably less pleasant than at home? I'd say the reward is a mosaic of memories of seemingly small events, God's touches, if you will. As I write this, I'm looking at various pieces of art that the children gave me to adorn my quarters, and in my desk I have a box full of notes and cards written in childish scrawl (with a liberal sprinkling of misspelled words) each of which evokes memories.

And if one learns nothing else from foreign service, one learns the meaning of the words of the hymn we've sung so many times, "In Christ there is no east or west, in him no south or north." Nothing can bring this home like the experience of living, working, and worshiping in another culture. We are forced to face the fact that God is not our exclusive property, nor does he appear to be deaf to prayers offered in languages other than English.

The hardships that one sees in underdeveloped countries can almost break one's heart, but, at the same time, God will fill that heart with a much greater love and respect for all people. One will cry with anguish and sing with praise.

What am I doing now? I'm back home in Swarthmore, Pa., getting caught up in the lives of family and friends, getting tuned in again at Trinity, my local parish church, and waiting for an inspiration as to what to do next. Perhaps I will come across another article which will send me off on a new venture. Only time will tell.

More on Wills

By GLENN A. EATON

I was attracted to the article by the Rev. Eugene Geromel, "A Lasting Concern," as it tastefully brings up the subject of estate planning and the lack of such planning in the Episcopal Church [TLC, June 14].

Probably one of the best kept secrets in Christendom is the fact that our wealth can no longer be accurately measured by looking at *income*. The tithe as a fair share apportionment to be returned to God for his work has seldom, if ever, been a true assessment of the wealth of Americans. It has been a convenient method of the annual gathering of enough pledges from members of congregations to finance minimum budgets.

But seldom if ever has a reference to the so called "biblical" tithe ever resulted in pledges whose totals approximated ten percent of the congregation's wealth. The watered-down application of proportionate giving has further diminished the potential of voluntary giving so as to give results that cannot be justifiably related in any way to what our Christian stewardship should be in the 1980s.

The church has failed to adapt its pledge system to correspond to how a person's wealth is received. We no longer get our income weekly but are taught that our stewardship somehow is more sacred if it falls into 52 equal contributions during the year. We do not for the most part address ourselves to where our real wealth lies, (*i.e.* real property, capital gains, appreciated securities and personal property). Until we do this, we will continue to scratch for survival by attempting to finance our Christian mission from what is left over from gross income after all our other needs are satisfied.

In the matter of establishing a program of estate planning, which covers deferred and planned giving, certain professional individuals must be hired. Not only does the law require it, but we are dealing with the lives of persons in a way that we cannot afford to take the

chance of giving unprofessional advice. A lifetime of work that expresses itself in accumulated wealth (an estate) deserves the greatest prudent judgment and professional counseling available. Advice and estate planning counseling is not for volunteers and "do-gooders."

This is not a system to get people to turn over their money. It has to be looked upon as a *service* which attempts to help a person distribute his wealth according to his own personal needs and his commitment to the church.

It is not a subject that is easily self taught. There are a number of organizations that teach this subject, and our key stewardship personnel should be encouraged to take the courses available. Not until we have lay persons trained in the skills of estate planning will we have a great increase in estate and deferred gifts.

It is my experience that there is great untapped income potential from Episcopalians. It is my belief that most church members die without leaving a will because they are ignorant of what happens to their estates after death when no will is made. It is also my belief that Episcopalians will make substantial estate gifts if they were shown how it would be to their immediate benefit to make the gift during their lifetimes.

Destiny

Cottonwood puffs
floating and dancing
upon a gentle
dreaming breeze.

Descending
among the rays of the sun
to start a new life
as God has planned.

So it is with us
moving gracefully through life
following the path of light
to divine glory which awaits us.

Jennifer Luckhardt

The Rev. Glenn A. Eaton is executive secretary of the Episcopal Bishop of Oregon Foundation.

Ten Percent for God

*Since most wives have money to spend,
any wife can undertake tithing without having
to persuade anyone else of its rightness.*

By SYLVIA FLEMING CROCKER

For the first 24 years of my Christian life, I always felt some discomfort and twinges of guilt when anyone talked seriously about tithing. During the first seven of those years, I was struggling to get through school. After that I was married, and married to a man who is still not very much interested in Christianity. Throughout that time I lacked sufficient trust in God to put the everyday affairs of my life into his hands — and that is what tithing is fundamentally about, at least for the tither herself (or himself).

After I was married, it became easier for me to justify my not tithing because my husband would never hear of it, and of course it would require his cooperation, or so I thought for years.

Since we moved to Wyoming in 1975, I have found myself called to deep involvement in renewal at St. Matthew's Cathedral in Laramie. As I dealt with the problem of how the church can offer a life of prayer, Bible study, and participation in Christian community building to the average Christian in "bite size pieces," I began to feel God urging me to take a bigger bite myself. One of the ways I felt his urging was through the recurring thoughts I began to have about tithing. At first I ran my "old

tape": "I can't do that because Tom would never agree"; "I can hardly run the house on my month's allowance as it is"; and so on.

But, as one of my friends has remarked, "God is sneaky." Whenever I started that tape I began to feel very uneasy about how I was spending my monthly household allowance. Soon I began to wince at the waste. So, finally, I let God have his way (I think he had been quite patient for those 24 years, probably because he could see how weak my faith was), and, nearly two years ago, I took up tithing. I decided to tithe all the money that passed through my hands. First I raised my pledge to the church so that I was giving about seven percent of my monthly household allowance. The other three percent I set aside for other charitable purposes. If I make any money, I tithe it.

What's surprising is that I have more money now for managing my household than I did before. At least, I don't seem to be agonizing over my checkbook for the last five or six days of each month!

I once heard a bishop tell our cathedral vestry, "You don't think you have a money problem here, do you? Whenever a parish has a money problem, what they *really* have is a spiritual problem."

Not long ago I heard Dr. Robert Schuller of Garden Grove, Calif., say on national TV, in a sermon about tithing, "Nobody ever has a money problem — it's always a management problem."

I think Dr. Schuller probably over-

stated his point a bit, since some people actually are desperately poor. However, that is not the case with most people.

But while we're on the subject of poor people, let me tell you about Barkey. Barkey was the most important person in my early life. Her real name was Roxie Allen Burnett, but because I couldn't say "Roxie" when I began to talk, I called her Barkey (a name that became universally used for her; it even appears on her grave stone). Barkey lived in north Florida, where I was born, and lived until we moved to South Carolina.

Her husband, George Burnett (we always called him by his full name), was a butcher. He was never much of a businessman, partly because he was too kind-hearted to collect bills from many of his customers (especially during the Depression), and partly because he never did master the art of taking care of business details.

A devout Baptist, Barkey took up tithing as soon as she began to have any money at all. She was a superb manager, as superb as George Burnett was ineffective. I remember visiting her a number of times as I grew up. She would cook up a ham and some side dishes ahead of time so that she could spend a maximum amount of time with me.

"Why waste time in the kitchen?," she'd say.

Barkey not only knew how to manage time, but money as well. Whenever a few dollars passed through her hands, she took out ten percent for the Lord, and she always saved part of the rest. Over the nearly 50 years she and George Burnett were married, Barkey saved thousands of dollars, mostly in nickels, dimes, and quarters; and she gave thousands of dollars to the church.

Economically speaking, she and George Burnett were probably what

Sylvia F. Crocker, Ph.D., of Laramie, Wyo., is a frequent contributor to TLC. She has taught philosophy in several universities, and is involved in Gestalt growth/therapy.

some would call lower middle class: not poor, by any means, but far from well off.

The money Barkey had saved over the years was all spent in George Burnett's last years. When he died, Barkey was left with the house, social security, and a small monthly gift from one of his brothers. She also made a little money from renting her spare room, and by selling the pecans which fell from several large pecan trees in her yard.

At that point Barkey had a crisis of conscience. Since she would have less money than ever coming in, could she afford to go on tithing? She talked with her minister about the matter; he told her he couldn't advise her, that it was between her and God. She talked it over with me (of all people), and I told her I didn't see how she could continue to tithe. But she finally decided that she had lived her whole life as a tither, and that it was too late for her to change.

Barkey lived another ten years or so after George Burnett died. By the time that she died, she had planned and paid for her funeral, she had had a new roof put on her house, and had remodeled her living room. She also had some money in the bank.

Barkey's relationship with her Lord was fully and truly personal: she was open and trusting toward him, and was willing to give him the best she had, and to receive from him whatever gifts he wanted her to have. Her tithing was a sign of this relationship. The personal quality of her relationship with him carried over into all of her other dealings.

I remember how she used to mother each of the young people who rented her spare room. I recall how she, who had only a high school education, used to read the legal briefs and cases the young lawyer who rented that room used to bring to her; she was interested in him and wanted to be able to talk with him.

I think of how she "kept" me (as we say in the South) when my young mother went off with Barkey's two daughters to have some fun — and how she went on keeping me the rest of her life. I remember sitting on her porch in the cool of the evening, shelling acre peas and chatting with her. And I remember how much fun and how sweet, in all the good ways, she was — so much so that throughout her life people of all ages came by just to be with her awhile.

When, occasionally, someone she knew took advantage of her gentle nature and did something unjust to her, she was quick to forgive — and to forget. In India, such great people are said to possess *darshan*, a great spirit. People want to be in their presence to share their great-spiritedness.

Barkey was such a person. She was ever fresh and ever young; and knowing her has taught me the meaning of the old Christian view that the best place a Christian workman can die is at the

lathe. Always fully engaged in living, she was also fully prepared to die. She was a great person — no, she was a Christian, and I feel tight-throated and proud as I remember her.

• • •

Tithing is a personal act, and it can be taken up for several reasons. Sometimes a person tithes as an act of thanksgiving for God's blessings. Others may give as an act of faith, an act of risk-taking with God. The latter was my reason.

As a result God has helped me to become more careful with money, and he has taught me how to let his concerns come into my awareness as I make decisions about matters which require money — which is to say, nearly everything. Sometimes this requires more of my time, making me somewhat more careful about eating out and about eating the most expensive prepared foods. So he is helping me to become a better steward in my daily affairs.

An unforeseen pleasure has also come as a surprise to me since I became a tither: I am now able to give 25 dollars or more to a cause or institution I care about. Before, I gave very little to such charities.

Now, about my husband. I did not discuss the matter of tithing with him because I imagined he would have been

worried, and he might have objected strenuously. Unless he reads this article, he still won't know I am a tither. On the other hand, since he gave me my allowance to budget as well as I could, I have simply allocated ten percent for God.

Since most wives have money to spend, any wife can undertake tithing, without having to persuade anyone else of its rightness; she can take the responsibility upon herself, in partnership with the Lord. Anyone who is fearful can begin by tithing a certain, distinct part of her money. I have a friend who tithes the money she gets from giving piano lessons. The point is to *begin* to think, "Ten percent is for God." Let him build you up to greater things.

In my own experiences with God over the past 26 years, I have found that, when I have been willing to make a sacrifice for him, when I have been willing to do things his way, I have always received far more than I have given. I don't know why, it still surprises me that God always keeps his promises!

At times his rich blessings to me haven't been what I expected; most of the time I couldn't even have imagined them. They have *always* been far better, far more fulfilling than anything I could have hoped or prayed for — and they have come to me thoroughly mixed with much joy, and much happiness.

The Beginning

He knew now that his loneliness was gone
When he awoke and saw her standing there
In the soft glow of Eden's pristine dawn,

The night before, he felt deep sleep come on
As subtle strangeness filled the scented air;
He knew now that his loneliness was gone.

He watched her, moving like a gentle fawn
Graceful, and beautifully alive, aware;
In the soft glow of Eden's pristine dawn.

Trembling he touched her as her dark eyes shone
His hands entwined around her flowing hair;
He knew now that his loneliness was gone.

And as she laid her lovely head upon
His breast, no hint of evil had a share
In the soft glow of Eden's pristine dawn.

They did not know the tree would lure anon,
Their dream was innocent, their garden fair:
He knew now that his loneliness was gone
In the soft glow of Eden's pristine dawn.

Key Wissinger

EDITORIALS

The Tide Ghost

The church is often criticized for being out of touch with the modern age, but it is also criticized for being too much in touch with it. Those who emphasize the latter danger sometimes invest the spirit of the age with an ominous Protestant dignity by referring to it in German as the *Zeitgeist*.

Literally rendered into equivalent Anglo-Saxon words, this is the Tide Ghost. Tide is an old English word for time, as in Yuletide or Eastertide. Ghost, of course, means spirit. Perhaps the term Tide Ghost can disclose something about the spirit of the age. Tide is used most commonly nowadays to mean the time of the sea, with its relentless coming in and going out. So the fads and fashions of this world endlessly ebb and

flow. What was considered "in" yesterday will be "out" today, but again back "in" tomorrow.

Like any proper specter, the Tide Ghost can also return to haunt those who invoke it. During the 1960s and 70s, conservatives said that the liberal preoccupation with social concerns was dictated by the *Zietgeist*, rather than by obedience to the Gospel command to feed the poor. Now, in this neo-conservative era, conservatives will have their turn at being accused of conspiring with the *Zeitgeist*. Soon, however, things will reverse again.

Conformity to current fashion is never an adequate reason for decisions about important things. Neither is opposition to fashion, in itself, an adequate reason for rejecting such decisions. Each of us needs to beware of the Tide Ghost in our own hearts; that is much more constructive than leveling accusations at others.

BOOKS

Changing Biblical Symbols

GOD AS FATHER?: Concilium, Volume 143. Edited by Johannes-Baptist Metz and Edward Schillebeeckf. Seabury. Pp. 122. \$6.95 paper.

Those who predicted that the ordination of women to the priesthood would in a very short time lead to theological speculation about the very nature of God (him)self were, for better or worse, absolutely right. This excellent, scholarly volume of *Concilium* examines from every point of view (psychological, biblical, theological, and sociological) the question of calling God "Father."

Interestingly, many of the writers come to this from both the standpoint of Father-Creator and the Father who begets the eternal Son, or Christology. In such a volume all viewpoints are presented. One psychiatrist talks about God the Father as the result of humankind's "Oedipus complex." Another warns of the dangers, psychologically, of tampering with the biblical symbols.

It is an ecumenical volume, though the Roman Catholic sponsorship is evident. It is fascinating how such excellent Roman Catholic theologians as Rosemary Reuther and Arlene Swidler can discuss the issue almost without reference to the scriptures, and with an obvious lack of respect for the "final" word of papal authority.

Several of the writers discuss the dangers of feminist theology's becoming "gnostic" and "post-Christian." It is interesting to speculate that the first femi-

nist theologian of the modern era may well have been Mary Baker Eddy, who came to the concept of Father/Mother God first, and ended up with a gnostic monistic philosophical system which denied the reality of the created order! (Mother Eddy is not discussed by any of the writers, but her ideas are there.)

Any reader who wants to study this subject in depth will find all approaches fully and fairly represented. For this reviewer, the outstanding question is stated by Methodist theologian Robert Hamerton-Kelly, when he says:

"Although not without its critics, the thesis that the 'Abba' experience of Jesus is the starting point of Christology, and the key to Jesus' eschatology, commands widespread support. . . . Feminist theology must, therefore, come to terms with it as a fact. All theology then is caught between the fact that Jesus expressed his deepest experience of God by means of the symbol 'Father,' on one hand, and the fact that some women find that symbol demeaning and dehumanising on the other. This is the issue; it is a real issue. It should be faced in these clear terms, not confused, or evaded."

(The Rev.) J. ROBERT ZIMMERMAN
Holy Trinity Church
Lansdale, Pa.

Equal Value in Real Life

WOMAN, EARTH AND SPIRIT, The Feminine in Symbol and Myth. By Helen M. Luke. Crossroad. Pp. 102. \$8.95.

This book invites comparison with Madonna Kolbenschlag's popular 1979 book, *Kiss Sleeping Beauty Good-Bye*. Both explore femininity through myths

and fairy tales. Their difference is that between "women's liberation" (Kolbenschlag) and a liberated woman (Luke).

Luke combines Jungian training and orientation with Christian conviction, mature feminine wisdom, and an easily understood style, producing a practical modern guide. She says "a woman is born to be essentially and wholly a woman," adding that "real liberation . . . lies . . . in the affirmation . . . of the equal value of the specifically feminine" and pointing out the "contempt for the feminine implicit in . . . women's movements."

Developed in Luke's work with actual study groups, these essays are applicable to real life.

HELEN D. HOBBS
South Bend, Ind.

An Eye and Heart Opener

THE SPIRITUAL EXERCISES OF ST. IGNATIUS: A Literal Translation and a Contemporary Reading. The Institute of Jesuit Studies of St. Louis University. Pp. 244. \$12.00 cloth, \$8.00 Smyth sewn, \$7.00 paper.

If you prefer to vegetate in your own comfortable little rut, don't read this book, for it will probably jolt you into the realization that by raising your hands or bending your knees in prayer, you can provide the only ammunition (tax free, at that) which can save our world from just retribution for its inexcusable follies.

I am, of course, referring to *The Spiritual Exercises of St. Ignatius*. Thank God it is not one of the old editions which I picked up years ago and left sev-

eral times unfinished (considering it to be hopeless and unintelligible bore), but a modern edition published by the Institute of Jesuit Studies of St. Louis University.

It contains not only the most authoritative and annotated literal translation made by Elder Mullan, SJ, in 1909, with the original division designed for a 40 day retreat, but also the saint's "readings" of the "Three Methods of Prayer," "Rules for Distributing Alms," "Notes on Scruples," and the directives commonly termed "Rules for Thinking with the Church."

The chief attraction and addition, however, is the printing of Mullan's 1909 translation on the left pages opposite the corresponding contemporary modern translation. This modern translation, often more an interpretation, is most felicitously made by Father David L. Fleming, SJ, presently superior of the Jesuit Community in Denver.

Fleming's contemporary rendition is delightful, and he had, at times, helpfully rearranged the divisions to suit our modern thought patterns. (I can vouch for its practical usefulness, having recently completed a 40 day retreat at a Jesuit center.)

To illustrate the point, let me quote what used to be the fourth point of the "Contemplation to Gain Love," now titled "Contemplation on the Love of God," (in which St. Ignatius discusses God both as Giver and Gift) in Fr. Fleming's translation:

"God's love shines down upon me like the light rays from the sun, or his love is poured forth lavishly like a fountain, spilling forth its waters into an unending stream. Just as I see the sun in its rays and the fountain in its waters, so God pours forth himself in all the gifts which he showers upon me. His delight and his joy is to be with the sons of men — to be with me. He cannot do enough to speak out his love for me — ever calling me to a fuller and better life."

Buy a copy of *The Spiritual Exercises of St. Ignatius*, or better still, attend an Ignatian retreat. It will be an eye and heart opener.

FATHER CYRIL, OAR
St. Michael's Forest Valley Priory
Tajique, N.M.

A Mixed Reaction

THE HUMBLE APPROACH: Scientists Discover God. By John M. Templeton. Seabury. Pp. 248. \$10.95.

My reaction to John Templeton's book is a very mixed one. On the one hand, I deeply appreciate his almost passionate appeal for Christians to *listen* to what scientists, as well as those of other spiritual traditions, are saying and doing, to free themselves from narrow mindedness, and also his assertion that faith indicates an open, not a closed mind, and that egotism is our greatest stumbling

block to spiritual progress.

On the other hand, Templeton misses, and perhaps rejects, the nature of the spiritual warfare that is a common theme of biblical history. He quotes Ralph Waldo Trine with approval: "Let us not be among the number so dwarfed, so limited, so bigoted as to think that the infinite God has revealed himself to one little handful of his children, in one little quarter of the globe, at one particular period of time."

Templeton does not take too kindly to the "scandal of particularity," Yahweh's insistence on himself alone as the object of worship, nor the biblical message that God *did* in fact reveal himself at a particular time and place in history.

The depersonalization of God is the deepest danger of Templeton's approach — namely, that in the battle to defeat narrow minded egotism, his focus centers on humility, rather than on a humble Lord, and on spiritual truths, rather than on a personal Spirit who is the Truth.

I would have to challenge Templeton to find a non-biblical spirituality that in the final analysis does not compromise the radically personal character of the biblical God. And I would challenge him to find a system of spiritual laws which does not gravitate toward legalism, unless rescued from that fate by a gracious and personal Law Giver.

Templeton writes as though we were in a great quandary about which spiritual laws work. And indeed our culture is. But we are in a far worse quandary about whether we are willing to risk ourselves, not in obedience to spiritual laws, but in obedience to the Law Giver. If that seems like an academic fine point, I would suggest that the difference is exactly the difference between salvation by works (the law) and salvation by grace (personal relation with the Law Giver).

Faithfully in Christ,
(The Rev.) EARLE FOX
Moodus, Conn.

Books Received

DIALOGUE WITH STREET FIGHTERS. By Alfred Fleishman. International Society For General Semantics. Pp. 140. \$5.95 paper.

MERCY, LORD! MY HUSBAND'S IN THE KITCHEN (AND OTHER EQUAL OPPORTUNITY CONVERSATIONS WITH GOD.) By Toby Devens Schwartz. Doubleday. Pp. 79. \$6.95.

COPING WITH DIVORCE: From Grief to Healing, A Creative Guide. Ave Maria Press. Pages not numbered. \$4.95 paper.

HELP US O GOD. By Bebe Reynolds O.S.B. Alba Books. Pp. 189. \$2.50 paper.

LIVING FREE. By Neva Coyle. Bethany. Pp. 123. \$3.95 paper.

THE BREATH OF LIFE: A Simple Way to Pray. By Don Del Bene with Herb Montgomery. Winston Press. Pp. 96. No price given.

TELLING YOURSELF THE TRUTH. By William Backus and Marie Chapien. Bethany. Pp. 41. \$1.50 paper.

PEOPLE and places

Appointments

The Rev. George G. Greenway, Jr., is vicar, St. Mary's Church, Palmer, Mass. He continues as director of planned giving, Western New England College, Springfield, Mass. Add: Orchard Rd., East Longmeadow, Mass. 01028.

The Rev. Robert A. Hasseries is vicar, St. James' Church, Cashmere, and assistant vicar, St. Luke's Church, Wenatchee, Wash. Add: 222 Cottage Ave., P.O. Box 351, Cashmere, Wash. 98815.

The Rev. Paulding James is vicar, Holy Trinity Church, Grangeville, Idaho. Add: 311 South Hall St., 83530.

The Rev. Franklin Martin is vicar, St. Andrew's Church, Glasgow, Ky. Add: Columbia and High Haven Sts. (Box 381) 42141.

The Rev. David Robinson is vicar, St. John's Church, Murray, Ky., and Episcopal chaplain at Murray State University. Add: 1620 W. Main St., Murray, Ky. 42071.

The Rev. Stanton D. Tate is rector, St. Mark's Church, Moscow, Idaho. Add: First and Jefferson Sts., 83843.

The Rev. William Wetzel is rector, St. Margaret's Church, Dayton, Ohio. Add: 3010 McCall St., 45417.

The Ven. Richard W. Wilson, archdeacon of the Diocese of Northwest Texas since 1972, has been appointed an honorary canon of the diocese and vicar of the Church of the Holy Cross, P.O. Box 6458, Lubbock, Texas 79413.

Ordinations

Priests

California—Clifford Blinman, assistant, St. Paul's Church, Walnut Creek, Calif. Add: 950 Chandler St., Concord, 94518.

Wyoming—James Stanley Sullivan, assistant dean, St. Matthew's Cathedral, Laramie. Add: 2605 Coe Ave. — Apt. 384, Laramie, Wyo. 82070.

Deacons

California—Caroline Robbins Clark, deacon, St. Mark's Church, Upland, Calif. Add: 330 East 16th St., 91786. Brian Taylor, staff member, Grace Cathedral, 1051 Taylor St., San Francisco, 94108. Mark Hollingsworth, chaplain, Cathedral School for Boys, 1275 Sacramento St., S.E., San Francisco, Calif. 94108.

Central Gulf Coast — Aaron Ellis Wilkins, curate, Trinity Church, Mobile, Ala. Add: 1900 Dauphine St., 36606. Eric Denis Fenton, curate, St. Andrew's Church, Panama City, Fla. Add: 1607 Baker Court, 32401. Edward Hendree Harrison, Jr., curate, St. Luke's Church, Mobile, Ala. Add: P.O. Box 9901, 36691.

Kentucky—Robert B. Coomes, deacon-in-charge, Christ Church, Elizabethtown, Ky. Add: P.O. Box 566, 42701.

Receptions

Deacons

Central Gulf Coast — David Paul Dabria, curate, St. Andrew's by the Sea Church, Destin, Fla. Add: P.O. Box 338, 32541.

Religious Orders

Br. Aelred Glidden recently made his Life Profession in the Order of St. Benedict at St. Gregory's Abbey, Three Rivers, Mich. Br. John Brisson and Br. Brendan Harmon recently made their first temporary vows in that order and three postulants, Br. Anselm Wilkes, Br. Brian Hastings, and Br. Nathanael Mulherin were clothed as novices.

Sister Mary Angela, CSM, became assistant superior of the Eastern Province of the Community of St.

CLASSIFIED

ACOLYTE GUILD

THE ORDER OF SAINT VINCENT, National Guild for Acolytes: To promote Holy living among its members; To promote loyal obedience to ecclesiastical superiors; To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception; To promote friendship and brotherhood among servers; To teach the Sevenfold Sacramental Faith as taught in the One Holy Catholic and Apostolic Church, and promote the practice of the same. The Rev. Fr. Charles Lynch, Director-General, P.O. Box 921, Peoria, Ill. 61653. (When writing for information, please tell us which Rite you use at Mass.)

BOOKS

PUBLISHED LAST YEAR: Essay on process of "Hiring a Church Musician"; also available, "The Working Relationship Between Principal Priest and Chief Musician," by David Farr. \$2.50 each (post-paid). Order from: Diocese of Los Angeles, Commission on Liturgy and Church Music, P.O. Box 2164, Los Angeles, Calif. 90051. Att: Carol Foster.

THE HYMNARY: A Table for Service Planning. Lesson summaries, hymn suggestions, antiphons, alleluia verses, etc. Looseleaf for 3-ring binder, \$12.50 check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

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

YEAR-ROUND house overlooking Eddy Bay in Kentucky Palisades on Lake Barkley. 3.5 miles from Exit 45 on I-24. Two bedrooms, two baths, two fireplaces, all-electric, deep well. Good boating and fishing. Phone: 502-753-6178. The Rev. Custis Fletcher.

BALDWIN model 4, walnut, full-size organ, with two 61 note manuals and 32 note radiating and concave pedal board. Two 3 ET type Baldwin amplifier speaker cabinets. Contact: Gary Stuart, 235 E. Blodgett, Lake Bluff, Ill. 60044.

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.

POSITIONS OFFERED

EPISCOPAL parish seeks a resident minister on Lake Erie island, South Bass, Ohio. Lovely three bedroom, one-story rectory and garage located next to church. Ideal for bi-vocational priest or one with an avocation permitting a below standard stipend and someone desiring a small parish in summer resort area. Contact: Clerk, G.E. Massie, P.O. Box 213, Put-in-Bay, Ohio 43456.

Mary early this spring, and Sister Miriam, CSM, recently made her Junior Promises in that province of the community.

Schools

The Rev. Susan C.W. Baker is a faculty member of the Groton School, Groton, Mass.

The Rev. Robert W. Tobin is headmaster, All Saints' School, Lubbock, Texas. Add: P.O. Box 64545, 79464.

Miss Barbara Belknap is principal, St. Luke's School, located at the Church of St. Luke's in the Fields, Greenwich Village, New York, N.Y.

The Rev. Richardson W. Schell is headmaster and rector of Kent School, Kent, Conn. 06757.

Deaths

The Rev. Lincoln Mason Knox, a member of the Middlesex Area Cluster Ministry of the Diocese of Connecticut, died July 4 of lung cancer. He was 43.

Fr. Knox was born February 7, 1938, in Boston, Mass., and was a graduate of Harvard University and Nashotah House. He held a doctorate in canon law from the Catholic University of America, Washington, D.C. He was ordained deacon in 1963, and priest in 1964. Fr. Knox was rector of Grace Church, Yantic, Conn., from 1963 to 1968. He was chancellor of the Diocese of Milwaukee and taught canon law at the Sacred Heart School of Theology near Milwaukee, from 1971 to 1976. He was the church's representative to the Anglican-Roman Catholic International Commission on Mixed Marriages from 1974 to 1976. He is survived by his wife, Caroline Jansen Knox, a son, Samuel, two daughters, Juliana and Sarah, and his parents, David and Anne (Mason) Knox, of Stonington, Conn.

The Rev. Thomas Mabley, rector emeritus of St. Stephen's Church, Terre Haute, Ind., died February 18, in Jacksonville, Fla. He was 83.

Fr. Mabley was born March 3, 1898, in Paoli, Pa. He was a graduate of Kenyon College, Gambier, Ohio, and the Virginia Theological Seminary. He was ordained deacon in 1922, and priest in 1923. He married Clara Dunavant Batjer that same year, and was curate at Trinity Cathedral, Newark, N.J., until 1924. Fr. Mabley served parishes in Texas, Oklahoma, Kansas, Indiana, and Florida. He was rector of St. Stephen's, Terre Haute, for 20 years, and in 1960, moved to Daytona Beach, Fla., where he was rector of Trinity-by-the-Sea until his retirement in 1966. Following retirement he was vicar of St. Thomas Mission in Brunnell, Fla., for four years. Throughout his ministry, Fr. Mabley was active in community organizations and held many offices in the Diocese of Indianapolis. He was a deputy to the General Convention four times, and during World War II, taught economic and political history at Rose Polytechnic Institute, Terre Haute, and was an honorary alumnus. Fr. Mabley is survived by his wife, two sons, Edward T. of Bloomfield, Mich., and Thomas, III, of New York City, a daughter, Lois Mabley Horton, of Kittery Point, Maine, seven grandchildren, and three great-grandchildren.

Virginia M. Nyberg, wife of the Rev. David E. Nyberg, rector of St. Matthias Church, Athens, Texas, died June 25, in a Tyler, Texas, hospital after a long illness. She was 57.

Mrs. Nyberg was born Jan. 28, in Eugene, Ore. She and Fr. Nyberg were married in 1946, and had lived in Athens for eight months, having moved there from Oklahoma City, Okla., where Fr. Nyberg was rector of St. James' Church from 1973 to 1980. She is survived by her husband, one son, David A., of Avon Park, Fla., two daughters, Mary Helen of Boston, Mass., and Mrs. Martha Elizabeth Montgomery, of Stillwater, Okla., one brother, and two sisters.

CLASSIFIED

POSITIONS OFFERED

RETIRED PRIEST seeking undemanding ministry to a small congregation in a lovely quiet mid-western town in exchange for the use of a modern comfortable house, utilities, health insurance, and car allowance. Reply Box S-502.*

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

RETIRED priest, preferably married, to assist on Sundays and do some visiting in exchange for comfortable home and all utilities. Leave the snow behind and come down to this delightful Florida town. Reply Box S-505*.

MISSION DEVELOPMENT, Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

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.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (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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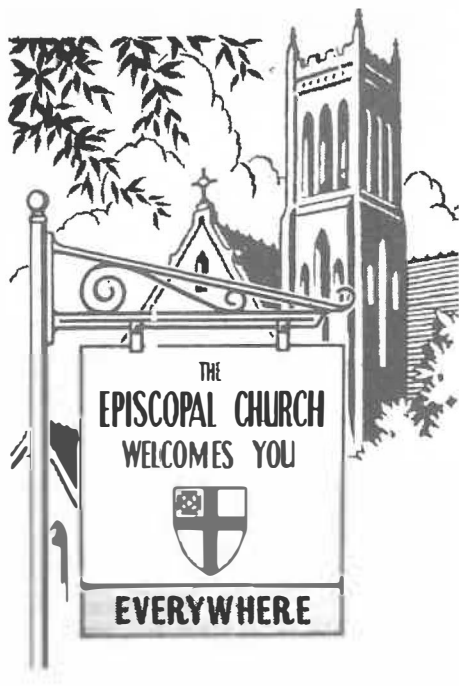
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SUMMER CHURCH SERVICES

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



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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min., r
Sun H Eu 7:30, Service & Ser 9:30 & 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.



Calvary Church, New York City

SPRINGFIELD, ILL. (Cont'd.)

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 MESSIAH 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 Rts. 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)

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

MINNEAPOLIS, MINN.

GETHEMANE (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

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. Meagher, 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

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.re., 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.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

CAPE MAY, N.J.

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

NEWARK, N.J.

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

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 Butler, 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, Gerald G. Alexander, 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 8:30

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. Roger Gentile, c
Summer Masses: Sun 8:30 Sung, 11; 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

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

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

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 10:05

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 1898. 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



Church of the Advent, Boston

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.
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 Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP

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; 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

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

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

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