

# THE LIVING CHURCH



A Spanish-language edition of the 1979 Book of Common Prayer was dedicated at a service in the Chapel of Christ the Lord at the Episcopal Church Center: from left, Mrs. Alice Emery, the Rev. Herbert Arrunategui, and the Rt. Rev. Anselmo Carral [see p. 6].

**Parish Administration Number**



# THE LIVING CHURCH

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## The Unexpected

By SUSAN HANSON

Rustle, rustle, rustle.

As Larry gathered his equipment from the car, there at the wildlife refuge, I edged over toward the noise. I imagined it was a brown thrasher rummaging through the oak leaves, but I couldn't see it for the tangle of brush. Adjusting my binoculars, I crouched and peered through the thicket.

"Hm," I thought, "some leaves moving here by this old black stump."

Snort, snort.

Suddenly, "the black stump" raised its head and glared at me.

"Larry!" I squealed, my voice an octave or two higher than normal. As I felt my heart drop to some place in the vicinity of my stomach, I inched backward out of the brush toward the parking lot. So went my first encounter with a javelina, which is really a kind of wild boar.

Thinking back to that day, I am reminded of similar, although less unnerving occurrences: looking at a wren face to face as she sat on her nest, discovering that a ringtail cat lived in the storeroom of our house, seeing my first painted bunting, or watching a pileated woodpecker look for food.

Anyone who enjoys watching birds or animals could undoubtedly understand why these incidents were so memorable. The joy in such an experience comes primarily from surprise, from the knowledge that I have shared in something that could have eluded me all my life.

There is no predicting when we will look out our living room window and see an oriole flash through the yard, and therein lies the pleasure. The bluebird

posing on our fence is free to come and go, and it is that freedom which makes his arrival such an important event.

We learn this lesson rather easily when it applies to the natural order. But when we shift our thoughts to more spiritual matters, we evidently assume that the rules change.

"God: Now appearing weekly for your pleasure." While such a sign hung over the entrance to our church would seem more than ludicrous, not to mention presumptuous, we nevertheless seem to foster such an idea in our own lives. It is easy to act as though God is at the mercy of our every whim, that he is undoubtedly influenced in very predictable ways by our words and expectations. But it just isn't so.


This is not to say that God doesn't answer our prayers or respond to our worship. What it does say is that he often does so in totally unpredictable ways. To quote Thomas Merton, "To catch him is as easy as catching the lightning. And like lightning, he strikes where he pleases."

Christ comes when *he* wants to, perhaps at the time when he senses we most need him. If he moves out of reach, it is to keep us moving toward him, to keep us from suffocating in ourselves.

One of the greatest tests of our trust in God is probably found in our willingness to let go of him. He not only requires us to relinquish all for him and to stand empty before him, but he also asks us to release all claim on him. Can we trust him enough to believe that he will satisfy our hunger in his own way, that he will meet our needs, even though it might not be in ways we expect?

Trying to cram God into the confines our own soul is indeed futile, but we attempt it nevertheless. But Christ, like the bluebird outside my window, often comes when we least expect him. And like the bird whose song cannot be coaxed or predicted, he brings joy and peace to those who trust in him.

Mrs. Hanson edits the parish newsletter of St. Mark's Church, San Marcos, Texas, and each month contributes a brief article of her own. With the permission of the rector, the Rev. Frank E. Fuller, III, TLC hopes now and then to share some of these delightful columns with our readers.



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# LETTERS

THE LIVING CHURCH welcomes let-  
ters from readers. Letters selected for  
publication must include the correct  
name and address of the writer. Contrib-  
utors are asked to limit their letters to  
300 words.

## Roman without Rome

Thank you for the news item [TLC,  
May 9] related to the situation of the  
church in China. Let me point out a lin-  
guistic problem that appears in it that  
indicates a deeper issue in church life  
there. The article refers to the "Roman  
Catholic Church in China," in quotation  
marks. It also states that this church  
has no links with the Vatican.

This raises an interesting question. If  
a church is in the Roman tradition, but  
is no longer in communion with Rome,  
should it be called Roman Catholic? The  
question becomes especially pointed  
when those Chinese Christians who  
maintain their loyalty to Rome are being  
arrested for doing so.

It would seem more appropriate now  
for us to speak of this body as the Chi-  
nese National Catholic Church. The Chi-  
nese name for the church (*Tian Ju Jiao*  
— literally, God religion) does not refer  
either to "Roman" or "Catholic" and so  
provides no clue to English usage. It  
would seem to me, however, that until  
this church is once again in communion  
with Rome, it would be misleading to re-  
fer to it as Roman Catholic.

(The Rev.) PEYTON G. CRAIGHILL  
Assistant Dean  
School of Theology

University of the South  
Sewanee, Tenn.

## Criticism of Government

Why is it that our Executive Council  
from time to time adopts resolutions on  
international affairs — usually showing  
a bias against our government? Not  
only is such action a violation of the  
principle of separation of church and  
state; often the resolution is ill-  
conceived.

The resolution in respect to El Salva-  
dor, stating that intervention by the  
United States has "prolonged and esca-  
lated the strife in El Salvador," implies  
that capitulation to the rebels would im-  
prove the position of the people of that  
country, further their welfare, and pro-  
tect their rights. Yet it was the guerrillas  
who, through violence and killing, at-  
tempted to prevent what turned out to  
be the overwhelming desire of the people  
to hold an election (80 percent voted).

The resolution turns away from its  
primary objective, in criticizing the  
President and the Congress in respect to  
the reduction of federal programs to

care for the poor and needy in this country. The resolution notes that the allocation of dollars to El Salvador coincides with the reduction of these federal programs. There are, of course, many federal expenditures of which the Council approves; yet these expenditures coincide with the reduction of federal programs.

We earnestly believe in the separation of church and state and would rise up in righteous indignation if the state intervened in church matters, but it is a horse of a different color if the church wishes to tell the state how to conduct its foreign affairs. As individuals we can, and should, take whatever positions our Christian consciences dictate, but our church should not make official pronouncements on governmental affairs.

JOS. IRION WORSHAM  
Former member  
Executive Council

Dallas, Texas

### Educational Cutbacks

Dean Mansfield stated in his article, "Educational Cutbacks," [TLC, April 25] that the elimination of federally guaranteed student loans for seminarians will have an impact of special dimensions upon the church and will make seminary an impossibility for many of those called to the ministry.

While I appreciate the apparent financial dilemma of seminarians and of seminary administrators, I do wonder — is the federal government more powerful than our sovereign Lord? Can the church of Jesus Christ be seriously threatened by educational cutbacks? Can a man who is genuinely called by God into the sacred ministry meet with impossibility in achieving his goal?

If the Episcopal Church is not different from any secular bureaucracy, then this Christian is in the wrong pew!

CAROL BROWN  
Montesano, Wash.

### Clergy Scandals

If the Rev. Stephen Norcross [TLC, May 16] will reread *my* letter [TLC, April 11] from which he quoted verbatim, he will find that I was not referring to situations such as his own. What I had in mind would be cases such as the following:

(1) An article in the Protestant press reported that a pastor in the western part of the country recently became involved with a married woman. Both divorced their spouses and were married in the church where he was the minister. The congregation turned out *en masse* for the wedding, apparently giving open approval.

(2) Getting a bit closer to home: A few years ago an Episcopal bishop tried to intervene pastorally in a parish in his di-

ocese in which both the rector and the curate were experiencing marital difficulties. The upshot was that the bishop struck up a close relationship with the rector's estranged wife and later married her, after both had divorced their respective spouses.

It is cases like these, not Fr. Norcross' case, which I call scandals in the house of God, in which a pastoral approach must contain elements of law and judgment.

The most appropriate analogy I can recall from our Lord's own ministry is the case of the woman taken in adultery. Some of our modern "situation ethicists" might encourage the woman to tidy up her life by divorcing her husband in order to marry her illicit paramour.

I can hardly see our Lord condoning such actions as "fruits worthy of repentance." In saying "Go, and sin no more," our Lord was encouraging her to return to her husband for his pardon, and get on with rebuilding her marriage. To me, this is an example of what the Gospel is all about.

(The Rev.)LOWELL J. SATRE, JR.  
St. Matthew's Church  
Glasgow, Mont.

### Pitfalls of Leadership

I can't resist writing, since an editorial [TLC, May 16] was again beating the drums for lay leadership. I would be all for it if it was genuine leadership, but all too often a lot of pressures make it only a matter of the "best dressed man."

My quarrel with religious lay leadership is that it burdens the rest of us with the piety and lifestyle of the so-called leader. A genuinely religious person will allow you to have your own religious experience and will value your experience. That is what the lay folk in my first parish did.

My point is that inadequate priests and lay leaders are unable to get beyond their own biases; a genuine religious leader can transcend, but there aren't a whole lot of them around.

HELEN TAPER  
Detroit, Mich.

### Bible Reading in Church

Regarding the article by the Rev. Richard I. Pervo, "Reading the Bible in Church" [TLC, May 2], I disagree that having the congregation read along encourages individual reading rather than congregational listening.

We provide Bibles in the pews and encourage their use, believing that the goal is neither of the above options, but rather an absorption of the message, best achieved by both hearing and seeing. There is also the added benefit of becoming familiar with the book itself.

(The Rev.) RICHARD GUY BELLISS  
All Saints' Church  
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# THE LIVING CHURCH

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## Suffragan Elected in Texas

The Very Rev. Gordon Taliaferro Charlton, Jr., dean of the Episcopal Theological Seminary of the Southwest since 1973, was elected the second suffragan bishop of the Diocese of Texas on March 7.

Dean Charlton received a majority of the votes in both orders on the fourth ballot from the 607 delegates to the special council, which was held at Christ Church Cathedral, Houston. Seven priests were nominated from the floor at the election council, as no recommended ballot was prepared in advance. Runner-up was the Rev. John D. Worrell, Jr., of Houston.

A native of San Antonio, Dean Charlton, 58, is a graduate of the University of Texas and Virginia Theological Seminary and holds an honorary doctorate from VTS. He served parishes in Houston; Fairbanks, Alaska; Mexico City, and Wilmington, Del. For four years, he was assistant secretary of the overseas department at the Episcopal Church Center in New York, and for six years served as assistant dean and professor of field education at Virginia Theological Seminary.

Bishop-elect Charlton and his wife, the former Landon Cutler Crump, have three children. In his new position he will assist the Rt. Rev. Maurice M. Benitez, Bishop of Texas. The Rt. Rev. Roger H. Cilley has been a suffragan bishop in the diocese since 1976.

## International Figures Invited

Several internationally known speakers have been invited by Presiding Bishop John M. Allin to address the 1982 General Convention, which meets September 5-15 in New Orleans.

The Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches and an outspoken opponent of apartheid, will be interviewed before the assembly on September 7 by CBS-TV correspondent Walter Cronkite, an Episcopal layman, if Bishop Allin is successful in persuading the South African government to restore Bishop Tutu's passport in time for him to make the trip.

Coretta Scott King of Atlanta, Ga., the widow of the late Dr. Martin Luther King, Jr., has been invited to head a list of speakers who will address the special concerns of women. The widow of slain Egyptian statesman, Anwar El-Sadat,

and Mother Teresa of Calcutta have also been invited to participate in this session of September 8.

On September 9, a panel of leaders from several crisis-plagued areas around the world will meet for a structured discussion, with Episcopalian Thomas M. Franck of New York, director of research for the United Nations Institute for Training and Research, as moderator.

The Rt. Rev. Robert H.A. Eames, Anglican Bishop of Down and Dromore in Northern Ireland, has been invited to serve on this panel, as have the Rt. Rev. Hassan Dehqani-Tafti, exiled Bishop of Iran, and Mayor Andrew Young of Atlanta.

The three one-hour sessions will bring together bishops, deputies, and guests in what Bishop Allin called "a listening stance" to share the speakers' global perspectives.

## Spanish Prayer Book Dedicated

A Spanish-language edition of the 1979 Book of Common Prayer was dedicated during a Spanish-language celebration of the Eucharist at the Chapel of Christ the Lord at the Episcopal Church Center in New York on May 7.

A leather-bound copy of the new edition was presented to Alice Emery, executive for national mission at the center, by the Rt. Rev. Anselmo Carral, who was Bishop of Guatemala before taking up a post at the Episcopal Theological Seminary of the Southwest in Austin, Texas, in 1981.

"This is a thanksgiving service as well as a dedication service," said Mrs. Emery. She said that the Spanish-language book was developed by a team of people from U.S. dioceses and overseas jurisdictions. "I know our brothers and sisters in dioceses outside the U.S. are waiting for this book, as well as a large number in the U.S."

The Rt. Rev. Edward Haynsworth of El Salvador, who is working currently on the world mission staff at the church center, read a sermon in Spanish that had been written by the Presiding Bishop, the Rt. Rev. John M. Allin. Bishop Allin was to have preached at the service, but was prevented from doing so by a death in his family. He paid tribute to the Bible and the Common Prayer Book Society, which made the new translation possible, and to the Church Hymnal Corporation, publishers of the volume.

The Rev. Herbert Arrunategui, His-

panic staff officer at the church center, welcomed Episcopalians from several U.S. and overseas dioceses to the chapel, noting that the Spanish-language Prayer Book is a "tool by which we can enrich our liturgical life." Fr. Arrunategui served as coordinator of the translation project.

## Unity Workshop in Grand Rapids

About 450 people took part in the 19th National Christian Unity Workshop, which was held this year from April 19-22 in Grand Rapids, Mich., under the theme "May all find their home in you, O God."

The National Workshop grew out of discussions at the 1963 convention of the National Council of [Roman] Catholic Men, and the event was sponsored by Roman Catholic bishops until 1973, when local ecumenical agencies began playing host to the annual event. The gathering brings together Roman Catholic, Anglican, Protestant, and Orthodox ecumenical officers, theologians, and church leaders to exchange ideas and programs and to pray and plan together for Christian unity.

Grand Rapids was chosen as the site to commemorate the 100th anniversary of the founding of the Roman Catholic Diocese of Grand Rapids and to strengthen the ecumenical contacts with the Reformed Churches, as Grand Rapids and western Michigan are major centers for these churches of predominantly Dutch extraction.

Reflecting those goals, the main worship service was held at St. Andrew's Roman Catholic Cathedral, with the Rev. Howard G. Hageman, president of the New Brunswick (Reformed) Seminary, preaching. The Rev. Philip A. Potter, general secretary of the World Council of Churches, led the daily Bible study. Dr. Potter, a Methodist minister from the West Indies, placed emphasis on the value of music as a bonding force for unity, and cited rich examples from his own experience.

The conference's keynote speaker was Dr. Elizabeth Bettenhausen, associate professor of social ethics and theology in the School of Theology at Boston University and the author of numerous articles on ethical questions. She urged the conferees to be more critical of the tendency of many churches to welcome as members only people like themselves.

A recurrent theme heard throughout

the workshop was that ecumenism is entering upon a new phase. "Something has run its course in ecumenical life," said the Rev. Avery D. Post, president of the United Church of Christ. "We're coming up to a new center . . . to new ground."

In a service sponsored by the U.S. Holocaust Memorial Council, conference participants were given the opportunity to remember the six million Jews killed during World War II. The service included readings, prayers, and the lighting of candles.

## Ecumenical Proposals

Resolutions to be presented to the delegates at the 1982 General Convention formed the major portion of business when the Episcopal Diocesan Ecumenical Officers met recently in conjunction with the 19th National Workshop on Christian Unity in Grand Rapids, Mich.

Chief among these were the resolutions resulting from the Lutheran-Episcopal Dialogues and from the final report of the Anglican-Roman Catholic International Commission. The ecumenical officers also concerned themselves with the proposed canonical changes being recommended by the Standing Commission on Ecumenical Relations, which would translate the results of several interchurch dialogues into corporate form and process within the Episcopal Church.

The Rev. William Rusch, director of ecumenical relations for the Lutheran Church in America, and the Rev. William Norgren, ecumenical officer at the Episcopal Church Center in New York, briefed the diocesan officers on the Lutheran-Episcopal resolution, which Fr. Norgren termed "a serious but modest step."

The resolution, which will come before bishops and deputies at General Convention, has been worded with great care, according to Fr. Norgren, and it cannot be changed unilaterally as parallel resolutions will be put before three Lutheran bodies at their fall and summer conventions also [TLC, May 9].

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri and a member of the Anglican-Roman Catholic International Commission, attended the meeting and commented on the ARCIC final report. While there is great interest in this document, Bishop Vogel explained that the resolution which will come before General Convention will only commend the report to the church for further study [TLC, May 2].

"In reviewing these documents, which were written over a 12-year period, I am astounded at the integrity and unity there is in all of them," Bishop Vogel said. "They reflect an underlying concept of the church as *koinonia* (commu-



Bishop Vogel at Episcopal Diocesan Ecumenical Officers meeting: Integrity and unity in the documents.

nion), and the one church as a communion of local churches."

The ecumenical officers also discussed two other resolutions which the Standing Commission on Ecumenical Relations will present to General Convention. One is a resolution which would make ecumenical study an area in which seminarians would be examined before ordination, and the other pertains to members moving in or out of the Episcopal Church.

This proposal would facilitate baptized Christians from other denominations coming into the Episcopal Church and becoming "members in good standing." This resolution, if passed, will introduce the status of "confirmed members" for those who subsequently are confirmed or whose confirmation is recognized and recorded.

The Rev. Canon Warren E. Crews, ecumenical officer of the Diocese of Arkansas, was elected the organization's third president to succeed the Rev. William B. Lawson of Lynn, Mass. Fr. Lawson was selected to be the 1983 chairman of the National Workshop on Christian Unity by the association of ecumenical officers from all participating churches.

## Call to Equity

In accepting the invitation to speak at a special service, "A Call to Equity," at Washington Cathedral, Rep. Patricia Schroeder (D-Colo.) stated that "the equality of every American is endangered until the equality of all Americans is insured."

The service on May 9, which coincided with the nationwide observance of Mothers' Day, was co-sponsored by the Episcopal Women's Caucus. In a letter to the House of Bishops, the Rt. Rev. John T. Walker, Bishop of Washington,

asked that this date be set aside as a time for addressing the issues of equality within a Christian context, in each diocese.

"As the deadline for the passage of the Equal Rights Amendment approaches," he said, "I find that much if not most of the religious comment on women's rights comes from the opposition . . . I feel called to speak out that our understanding of the Gospel compels us to support women's rights and the ERA as but one aspect of loving justice among all of us."

Representatives of groups and religious organizations that support ERA were in the procession. The Rev. Catherine Powell, chaplain of the National Cathedral School, was concelebrant, with Provost Charles A. Perry, of the Eucharist. Lectors were David Beers, chancellor of the diocese, and Julie E. Dade, program director, National Women's Education Fund. Prayers were led by Britt Vander Eykle, national evangelical coordinator, NOW/ERA Countdown, and by the Rev. Henry H. Rightor, professor emeritus, Virginia Theological Seminary.

Rep. Schroeder, a graduate of Harvard Law School and a member of the House Judiciary Committee, is co-chairman of the Congressional Caucus on Women's Issues and has been active in working for women's rights. In her address she reminded the congregation that Mothers' Day had been founded to call attention to adults' neglect of elderly parents, but that commercial exploitation had soon obscured its real purpose.

"This has been successful because it helps relieve our national feelings of guilt for making child care an activity of high rhetoric and low prestige," she said. "If you want instant guilt relief you can send a present or a card. But a true Christian must also work to get women — mothers, grandmothers, daughters, and sisters — into the Constitution. Our nation still denies mothers a basic human right—equality. Mothering is devalued because it is done free of charge. Yet the Bible says that the highest value should be placed on care freely given."

Commenting that "women don't want to walk in front of men or behind them, but alongside," she noted that "opponents of equal rights would have us believe the Bible warns against equality for women, but today's readings tell us otherwise. The one from Genesis reminds us that male and female were equally created in the divine image, not that one was a lesser reflection. St. John's Gospel emphasizes the oneness of all in Christ—and men and women contribute equally to that oneness."

In closing, she called for a commitment "to elevate women's constitutional status to that of women's status in the Bible."

DOROTHY MILLS PARKER

# Contracts and Covenants

**Both clergy and laity must re-examine  
the expectations that the institution lays on clergy,  
and set standards that can be  
met by ordained people of common clay.**

By GEORGE H. SOULE

I am concerned about what the average priest expects, what the parish expects, and whether these expectations are realistic and attainable, as the priest and parish go about setting priorities and goals, and seeing to the economic concerns of the parish and the priest and his family.

Preparation for a priest begins with the call of God and his church, and the unconditional acts of faith which lead a person to be a priest, indelibly ordained, and committed, by choice, to stipendiary parish ministry. After sacerdotal and academic preparation, there is usually some kind of internship and orientation, and further rounding out of the competencies and experience leading to proficiency. What concerns me most about the preparation of clergy is that what is rewarded for achievement during the preparation process differs so much from what is most needed and rewarded in parish ministry.

There is also some preparation in the parish which shapes the expectations of the lay people and of the ministry which they share with the rector. The processes of formalizing the expectations result in *contracts* and *covenants*. Sometimes these are carefully written. Sometimes they are simply accepted or under-

stood — and sometimes, unfortunately, badly misunderstood. However, what is important is not so much what is specified in a written agreement as the unconditional intentions of both the priest and the congregation about the ministry which they will exercise together.

Here is how I distinguish between the contract and the covenant. The contract is usually a written document covering the pragmatic aspects of the relationship — compensation, job description, continuing education allowances, working hours, and so on. The covenant may not be a written document, but perhaps it should be. It has to do with the way priest and laity make and fulfill their promises of faith in what they do with and for each other.

All baptized persons have certain promises in common. Ordination adds some reciprocal promises which delineate the priest's role, relationships, and commitment — with the support of all people present, and through them the support of all units of the church.

The promises of both baptism and ordination are fulfilled, ignored, or broken, day in and day out, in the life of a parish. The covenant, regardless of how it is expressed, states the unconditional intention to fulfill them and to correct situations where they are ignored or broken.

The inevitable evaluation, after a time, is both controversial and frustrating. However, if clergy and congregations can spell out good relationships in their contracts and covenants, they can probably achieve satisfactory evaluation processes.

I am greatly concerned about improv-

ing our processes for the development and renewal of parish clergy where they already are. Neither clergy nor the church can afford the luxury of periodic moves as a substitute for growth, progress, fulfillment, and success.

Many pastoral relationships go bad simply because the rector and the congregation are tired of each other — or worse yet, blame each other for circumstances beyond their control — instead of accepting and collaborating on the challenge to maintain a creative and dynamic relationship, even in adversity.

Mobility, particularly upward mobility, is part of the American way of life, and it can contribute to new life for the priest and the parish. But "plenty of room at the top" is a mythical concept in the church, just as it has proved to be in most other careers. Even a lateral move — without growth, development, and enthusiasm — can only lead to disappointment and frustration. Furthermore, the factors that make a priest anxious to move may be not only in the job itself and what it offers (either tangibly or intangibly), but in the interaction between the job, the family, the community, neighbors and friends, housing, and, nowadays, the opportunities available to a working spouse.

Finally, there are times when an orderly and respectable exit from stipendiary parish ministry is in the best interest of the priest and his family and of the church. This has turned out to be a frustrating area. The church has a dismal track record in supporting and facilitating redirection of the clergy into secular work.

I have seen a lot of money and human effort spent to help a few clergy into new careers (with spectacular lack of success). Some of these people would have fared no better if they had entered some other line of work in their youth. But they were indelibly ordained at a time when ordination meant their offering a lifetime of service in return for a living. For more than a decade the church has given no guarantee of a lifetime living, but the tradition still persists — and it is tragic for some clergy in mid-life or later.

Stipendiary ordained parish ministry has a lot in common with other professions, careers, and vocations, but there are also many differences. There is a tendency among both clergy and congregations to dwell on either similarities or differences at the expense of the other.

In this context, education and ordination may be seen as professional training and accreditation for a lifetime career — comparable to parallel routes for lawyers, doctors, engineers, and educators. These concepts, together with the norms of contemporary culture and society, put the congregation in the position of being the employer of a professional executive officer (or in some cases a team of professionals). So vestries and calling committees function as if they



were contractors in that kind of relationship.

There is an influential body of thought among clergy and laity that says this is the way it should be — that clergy, like other professionals are trained and ordained to perform certain functions, that they should be chosen for their qualifications, and paid according to the quality of their performance, their fulfillment of the contract.

From this pragmatic perspective, the priest is looking at his ministry as a way of earning money to support himself and his family. He is contracting his skills and talents in the employment marketplace as does any other gainfully employed person. Some of these skills and talents come from seminary training and preparation for ordination. Some do not.

The lay pragmatic view is parallel to this. They hire a person to perform certain functions in the life of the corporate organization. Some of these functions require theological training and the accreditation that comes from ordination. Others do not require such specialized preparation.

The contract relates clergy and their families to the economic world of work, the American success syndrome, and all the frustrations of contemporary secular civilization. The economic and vocational problems for clergy are severe — but probably no more severe than they are for many people who have chosen other ways to make a living.

It is the covenant, not the contract, that makes the difference for clergy and their congregations. The working relationship is *not* just the economic and sociological one of employer and employee. Clergy are expected to fulfill heavy roles laid on by tradition, the canons, the Prayer Book, scripture, and the needs of influential or suffering members. Not the least of these is to be a “wholesome example” and a “faithful pastor.”

Furthermore, it is becoming increasingly clear that what is rewarded in preparation for ordination up to graduation from seminary does not include many of the things that are rewarded in parish work — what the stipend pays for.

As the late dean of the School of Theology of the University of the South, the Very Rev. Urban T. Holmes, expressed it, we may expect the priest because of his superior wisdom and information or education to be the delivery system for *the answers of God to all our problems*. The obvious question is: “Where is the delivery system for bringing these answers to the priest — for himself, or to pass on to his flock?”

In parish ministry, I believe, both clergy and laity must re-examine the expectations that the institution lays on clergy, and set standards in the contract and in the covenant that can be met by ordained people of common clay.

# Embezzlement

**By protecting the church's funds,  
people can protect the treasurer—  
not only against false accusations  
but against temptation.**

By EUGENE D. GEROMEL, JR.

**J**ohn was never sure why he always went to see Fr. Thomas when things weren't going well in his own parish. A part of him hoped that he would be given words of encouragement rather than be treated to cynical thoughts, but then Tom was the only fellow priest within driving distance. If nothing else happened during these meetings, at least he got some things off his chest. Undoubtedly, that's what would happen today.

As soon as John walked into the office, Fr. Thomas knew something was wrong.

“Rough vestry meeting?”

“How did you know?”

“It doesn't take a Sherlock Holmes. You look as if you didn't get any sleep. And today is the third Wednesday of the month. Therefore, last night was your meeting. What happened?”

“It was supposed to be a quiet meeting. I didn't think there was anything which would upset them! We got to the financial section, and I handed out the little pamphlet that the church insurance company sent around on embezzlement.”

“Excellent little paper.”

“Did you share it with your vestry?”

“Heavens, no! What happened after

you handed it out?”

I suggested we read it through and discuss it point by point. I reminded them that we wouldn't be discussing Mr. Trustworthy, our treasurer, merely the way we handle our accounts.”

“Then all hell broke loose?”

“How did you know? Someone began by saying that it was just another thing the national church sent around to bother us with, and that it might be necessary in a large church, but not in a small church like ours. Then someone else said that the first point was blatantly stupid, having all checks over \$50 countersigned. Such trouble over a mere \$50. By then I was getting a little angry — last vestry meeting we argued for 15 minutes over \$25 the Sunday school spent.

“Then the treasurer spoke up and said that the second point, suggesting that checks never be made payable to cash, was just as stupid since no one in the parish ever made checks payable to cash.”

“Since it's your treasurer that counts the money,” Fr. Thomas asked, “how does anyone know that checks are never made out to cash?”

“I didn't think about that. But then we went to the third suggestion that all cash be counted separately and verified by two individuals. They wanted to know who would do it if the treasurer didn't?”

“I told them that at many churches,

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*The Rev. Eugene D. Geromel, Jr. serves the Church of St. John the Evangelist in Napoleon, Ohio.*

members of the vestry do it every Sunday on a rotating schedule. Then they spent ten minutes discussing how much trouble it would be to schedule that! Finally someone said that since the treasurer was willing to count the money, why shouldn't we just continue doing things the way we have been doing them?"

"How did they feel about item four — saying that monthly bank statements be reconciled by someone who didn't make the deposits or withdrawals?"

"They said that if we couldn't trust the treasurer, then why have him? We never even discussed the need for countersignatures for investments, let alone independent audits. Do you know that as things now stand, a treasurer in our parish could withdraw all our investments and endowments, and no one would know it for months, if not years?"

"Was anything else said?"

"I finally said that I didn't think the church insurance company wrote the pamphlet without good reason. Someone then said, trying to support me, mind you, that they wrote it to sell insurance!"

"What they didn't say, was, 'How dare you attack Mr. Trustworthy?' Remember you have been the rector two years, and he has been the treasurer for over ten."

"Tom, how did you handle it?"

"I put the pamphlet in the treasurer's folder with the ambiguous statement, 'What do you think of this?' Since some of the recommendations actually meant less work for him, he liked them."

"What would you have done if he had reacted differently?"

"One of two things. Waited until he was no longer treasurer or until he actually absconded with the funds. The latter is really the only way, for certain, to see that those recommendations are implemented."

"You're a cynic."

"True. But don't give up. The next time they complain about the insurance rates, you can always point out the losses the company has taken because of embezzlement."

"That's assuming I am here in a year."

"Cheer up, the one saving grace is that *you* aren't responsible for the finances — the vestry is. Of course, if Trustworthy did go off his nut, it would be your family that wouldn't eat."

"Wonderful."

As John drove home, he wondered if he wasn't becoming cynical, like Thomas. Couldn't people see that by protecting the church's funds they were really protecting the treasurer — not only against false accusations but against temptation? But they were only concerned with protecting his feelings! Oh well, things could be worse. No money has disappeared, as far as we know.

# The Sunday School Teacher

By CAROLYN LEE

From time to time we look back at our lives and think of some of the people who have had a big influence on us. For me, thankfully, some of these people have been Sunday school teachers.

I remember Mrs. Roberts, who I considered to be an "older lady" (but now that I think about it, she was probably in her 30s). She taught us the books of the Bible, which I can still recite to this day, but more importantly, she was an example of kindness and patience — and what it means to be a Christian. So I teach Sunday school as a way of saying "thank you" to Mrs. Roberts.

Also there was Joanie. She and her husband were the unsuspecting young couple who were given the task of running our church youth group when I was in high school. I came to idolize Joanie, partly because she insisted on having us call her by her first name and treated us like adults, but also because, as far as I was concerned, she "had it all together."

I used to spend hours at her house talking over my teenage problems with her — problems that I couldn't talk to my mother about because, at the time, I thought my mother didn't know anything and couldn't possibly understand what I was going through. So I teach Sunday school partly because I still want to be just like Joanie.

I started teaching Sunday school when I was in high school. My parents had always taught the fourth grade together. Then one year, my father asked me if I would like to be his teaching partner on the grounds that my mother needed a break. I was ecstatic. I had the opportunity to spend time with my father, working together, just the two of

us (every 15-year-old daughter's dream).

We spent hours working on elaborate projects and lessons to present to our fourth grade class. That year, I came to understand my father, his beliefs and attitudes, and I had to examine my own, because you can't teach what you don't know.

So I continue to teach Sunday school, because if you really want to learn and understand and deepen your faith, the best way is to teach it. More important than any of these reasons is that I believe that often God speaks through children, and it's really special to be there when it happens.

For example, I lived for a short time in Rochester, N.Y. Now, any of you who have been there know that Rochester is a beautiful city — about one month out of the year. The rest of the time the weather makes it oppressively depressing.

I was working on a Ph.D. there in a very competitive program, and I wasn't doing well. I had worked for years to get into the program and was rapidly coming to the conclusion that my work had been in vain, that my dreams were turning into nightmares and that there was nothing left to live for.

One particularly wintry Sunday. I dragged myself to church. I was sitting alone and a mother and her little boy (about four years old) sat down next to me. The mother asked my name and introduced herself. Her son was sitting, busily drawing pictures. The service went on and right in the middle of it, when everything was quiet, the little boy looked up at me, put out his hand and in a very loud voice said, "Peace, Carolyn."

His mother was embarrassed and after the service apologized to me. I told her that really I had been very touched. She said what surprised her was that her son had never paid attention to what went on in church and that he must have

*Carolyn Lee is the Christian nurture teacher at St. Mark's Church, Upland, Calif. This article first appeared in the parish bulletin and is reprinted here with permission.*

# Welcoming New Members

By FREDRICK A. BARNHILL

**E**piscopalians generally do an impressive job with confirmation, but when communicants or baptized members transfer from one parish to another, the process is, more often than not, a "book transaction." In some parishes the rector sends a welcoming letter to the new person or family; in others the task is handled by the parish secretary. In any event, it is scarcely a celebrative occasion.

Several years ago, the topic of welcoming new families was presented to a clergy staff meeting of All Saints' Parish in Phoenix, Ariz. One of the priests, remembering his earlier years as a Congregational minister, told of the usual ceremony involved in Congregational churches when persons or families transfer from one parish to another.

The newcomers are presented to the Sunday congregation, usually at a celebration of the Lord's Supper. A simple ritual of welcome is read. The pastor extends the right hand of fellowship to the new members, and then officers of the church and its various organizations express their pleasure by similarly welcoming the new people.

The idea caught on here, and at a later meeting of the staff, the Rev. James R. Titcomb, who was then one of our associates, presented a simple "Episcopal style" ritual. It was decided that this welcoming service would be held quarterly, on the fifth Sundays. Each new family would have a sponsoring family who would participate in the presentation service. The service in the church would be followed by a reception in the parish hall or church garden, thus giving the whole congregation an opportunity to express their welcome.

We have been doing this now for several years. It is always an exciting experience, with numerous men, women, and children presenting themselves at the altar rail for this celebration. Since our parish is a large one and people move

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*The Rev. Fredrick A. Barnhill is an associate on the staff of All Saints' Church, Phoenix, Ariz. The Rev. Carl G. Carozzi is the rector and Fr. Titcomb, who presented the ritual, is now rector of Holy Trinity Church, Sunnyside, Wash.*

about frequently, we have often had over a hundred new members welcomed at one of these services, and the thrill of it certainly beats the usual book transaction. We think the experience is good for the old members as well as the newcomers.

Here is the service we use. Try it sometime, or write one of your own. We think it will do something good for all concerned.

## The Order of Service

*(At a word from the rector, those being received into membership come forward and stand about the altar rail. The congregation also is standing.)*

*Associate priest:* Reverend father, I present to you and to this congregation these persons to be received as communicants and baptized members in good standing.

*The rector says to those being presented:* Dearly beloved in Christ, will you faithfully strive in your life to represent Christ and his church and to bear witness to him wherever you may be; and, according to the gifts given to you, will you share of this bounty with your fellow men, respecting the dignity of every human being?

*New members:* I will, with God's help.

*The rector says to those being presented:* Will you take your place in the life, work, and worship of All Saints' Parish, remembering always your allegiance to the bishop of this diocese and the constitution and canons of the Episcopal Church?

*New members:* I will, with God's help.

*The rector says to the congregation:* Will you, who are members of All Saints' Parish, faithfully promise to do all in your power to uphold and welcome your new fellow parishioners in their Christian life within this congregation?

*Congregation:* We will, with God's help.

*The rector says to those being presented:* It is with great joy and thankful hearts that we, the clergy and people of this parish, welcome you into our family.

We commit ourselves to stand by you in your joy and sorrow, in your prosperity and adversity, and to share our ministry, which is in Christ's, with you. And so, in the name of the Father, and of the Son, and of the Holy Ghost, I receive you as fellow communicants and baptized member of All Saints' Church.

*(All remain standing for prayer)*

*Rector:* Almighty God, look with favor and send your blessing upon these persons who have affirmed their commitment to follow Christ and to serve in his name in All Saints' Parish. Give them courage, patience, and vision, and strengthen us all in our Christian vocation of witness to the world and in service to others; and this we pray in the name of Jesus Christ our Lord. Amen.

*(The booklet for the order of service concludes with a list of the names of the new members.)*

been very taken with me because he usually didn't remember anyone's name. I felt that God had found a way to get a message to me.

About a month later, I moved to Florida. After Rochester, Florida seemed like heaven. I worked as a social worker in the Florida Everglades for a while. One project I had was running a summer day camp program for the children whose parents worked in the sugar cane fields. Most of the workers came from Haiti or Jamaica because not many Americans will do that kind of back-breaking work in the 90 degree heat and incredible humidity that is characteristic of the Everglades. There were about 400 children spread out in eight different villages. The villages were shacks provided by the sugar companies and were out in the middle of nowhere.

Social work is generally a thankless profession, but sometimes one incident will make months of hard work meaningful. At the end of the summer, I went around to all the villages to say goodbye to the children. At the last village, one of the little boys looked at me with an expression of sudden realization, and he said, "You ain't com'n back no more." I said that I was sorry, I wasn't. He asked if he could at least ride with me in my car until the end of the road. I dropped him off at the edge of the village, and there were tears in his eyes as he waved goodbye.

Just like social work, so it is with Sunday school. Often you wonder if anything you say is sinking in, or if you are making any difference. There are good Sundays and not-so-good Sundays. On the good Sundays, you may see the look of concentration on the faces of the children as they understand the story of the Prodigal Son a little differently than they did before. Even on the days when it seems as if nothing you say or do makes any difference, you can always hope that some day it will all click and make sense to the student.

Like the time when my older sister phoned me from college and said, "Remember all the stuff mom's always preaching to us?" I said, "Sure, I'm still home listening to it." She said, "Well, don't ever tell mom I said this, but it's all true."

As parents, you have your children for 17 to 18 short years if you're lucky. You've got that amount of time to make an impression, to instill some values and to fortify your children with enough love, guidance, and faith to get them through the rest of their lives as independent adults. You give it all you've got and hope it makes a difference.

Because sooner than you think, you'll drive with them to the end of the road of childhood and drop them off into adulthood. You'll think of the little boys or girls you once had and realize that as children, they "ain't com'n back no more."

# EDITORIALS

## Nowhere to Go

**T**he Falkland/Malvinas war shows us how insecure peace is in the modern world. We have hesitated to write about it here, in the reasonable hope that before such an editorial could be printed and the issue distributed to our readers, this deplorable conflict might be ended. Unfortunately, what is reasonable in other aspects of life ceases to be reasonable as two nations become enthusiastic about their battles.

War can break out in the least expected places and can continue in a way out of proportion to the original cause. The contestants, like naughty boys in an alley back of their school, fight because they want to fight.

Certainly this war is a refutation of the Marxist theory that wars are ultimately fought for economic reasons. Some are — but hardly this one. The expenditures for naval vessels, aircraft, and missiles, on both sides, must far exceed the market value of the real estate for which they are allegedly contending. More serious, of course, are the human lives. The military casualties will probably exceed the total civilian population of the place.

It is these civilians for whom we feel especially sorry. If their homes are destroyed, their plight will be tragic in the extreme cold and fierce winds of the South Atlantic winter. That treeless terrain offers no natural shelters or refuges. We have been interested to learn more about the Falklands from a friend who had recently visited there.

"You can just stand in the wind and look out for miles," she said. "There is nowhere to go."

## Sale of Seabury House

**T**he impending sale of Seabury House, the national Episcopal conference center in Greenwich, Conn., and former site of the Presiding Bishop's residence, was reported in our pages May 30. This event calls for some comment and at least a respectful pause for recognition. For over three decades, a great variety of important meetings and conferences have been held there in its gracious surroundings. Our elected national Executive Council has usually met there and has acquired a kind of identity and sense of continuity from its association with this specific place.

We all appreciate the need of the church to economize today. Nonetheless, for thousands of Episcopalians who have visited Seabury House in the past, it will be like the departure of an old friend to lose it. For thousands of others who have never been near it, it has been a dignified symbol of national church leadership, in a way that an office building on a New York street cannot be.

Before the premises are relinquished, we hope that the national church authorities will plan some suitable act of worship there which will express gratitude for all the good things which have happened at that place, and commemorate those who made possible the good years of Seabury House.

## Time for Ripening

**P**arish life continues in every season. Although summer and winter, spring and fall, all have their distinctive emphases, people continue to come and go. Births and deaths, marriages, personal crises, sicknesses, and times of joy continue to occur. Every season is in some way an important season for the local community of Christian people.

Parish programs, it is true, are generally less active and less conspicuous in summer. This provides clergy and parishioners with an opportunity for some detachment and reflection about these things. Is our parish making the best use of the talents within it? Is it making the best use of time on Sunday morning? Is it making the best use of its buildings and premises?

Such questions are well considered at a time of year when events are not pressing, and immediate answers do not need to be given. Good plans, good ideas, and good hopes deserve time to ripen.



### Post-Communion Prayer

You are the cup  
You are the wine  
Poured for this thirsty soul of mine.

You are the wheat  
You are the bread  
By which this hungry soul is fed.

You are the instrument  
You are the song  
You are the harmony for which I long.

You are the wood  
You are the tree  
You are the love stretched out for me.

Wine, bread and music  
Let it be  
Your death for life to make me free.

Janet B. Morgan

# BOOKS

## Meditations on the Creed

**LEARNING TO BELIEVE.** By Carroll E. Simcox. Fortress. Pp. 111. \$5.95 paper.

As many readers of TLC know, Dr. Carroll Simcox is a subtle man, and *Learning to Believe* is a subtle book. It is a devout, inspirational series of meditations on the creed, honed to a fine sheen by the author's 45 years of a teaching, preaching, and writing ministry.

It's simply that. So where is the subtlety? It's subtle because it carries a message that is never stated, yet is unmistakable. Two years ago, Dr. Simcox renounced his ministry in the Episcopal Church, "though not the ministry of the Holy Catholic Church, in which I was ordained in 1937." To explain why he had taken this step, he then issued a statement of intent — quiet, sorrowful, moving, and without a trace of malice or anger.

What then would he have to say in this, his first published book since what most Episcopal bishops view as his apostasy? How will he have changed? And here is the cream of the jest and his message: he hasn't changed at all.

Never does he refer to today's church or to his relationship with it. Instead, he makes his point by showing, through buttressing quotations, that his beliefs are orthodox ones held by virtually all

theological writers and thinkers over the ages; and if there has been a moving away from what the creed says the church believes, the moving has not been done by Dr. Simcox.

Read this as you would any inspirational book, that you may strengthen your faith by an ever-increasing "learning to believe."

HUBERT N. KELLEY  
Bannockburn, Ill.

## Complete Embroiderer

**EMBROIDERY IN RELIGION AND CEREMONIAL.** By Beryl Dean. Charles T. Branford Co. Pp. 288. \$37.50.

The author says, "The purpose of this book is to set down the information necessary for the practical realization of embroidery projects for the church. This being a period of change in the liturgy, even the wearing and use of vesture is in a state of transition. For this reason, both the traditional and new forms of eucharistic vestments are dealt with."

Beryl Dean carries out this purpose very well, beginning with a short history of ecclesiastical embroidery. There is a most interesting chapter on the use of vestments, their history and design, in the various traditions of worship: Anglican, Roman, Judaic, Protestant, and Orthodox.

The author feels that embroidery in the church is as important to worship as the words and music, since great concepts are communicated visually. Although there is a long tradition of religious embroidery leading to the changes of the present time, there is also a chal-

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# CONVENTION DAILY

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New Orleans  
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LC

lenge to provide a fresh and more vital approach.

Some of her suggestions may come as a shock to those whose ideas are conventional or old-fashioned. For example: green, the color of life and rebirth may be any shade from lime to bottle green; silk screen, resist, batik, or tie and dye are methods of printing on cloth which combine well with embroidery for the church; machine embroidery is entirely suitable for altar linens, and it need not be all white.

Her patterns and instructions for making liturgical vestments, frontals, and banners are complete and easy to understand. Embroidery techniques described include not only traditional stitches, but also machine embroidery, applique, patchwork, and quilting.

Throughout the book, Beryl Dean reiterates that the designer of ecclesiastical furnishings must always keep in mind the purpose of the finished product and the suitability of the design and techniques. A very important point.

The chapter, "Embroidery in Ceremonial," includes a brief section on conser-

vation and restoration which will be of interest to anyone who has an embroidered family heirloom in need of repair.

The book, originally published in England, is copiously and beautifully illustrated, and in every instance tells us where the item is located. Beryl Dean has had a great influence on the revitalization of church embroidery, and with this magnificent book she will continue to do so.

MARVYL ALLEN  
Gig Harbor, Wash.

### Life Together

**COMPASSION: A Reflection on the Christian Life.** By Donald P. McNeill, Douglas A. Morrison, and Henri J.M. Nouwen. Drawings by Joel Filartiga. Doubleday. Pp. 142. \$12.95.

This book is the result of wrestling on the part of three active Christian teachers with the basic questions of vocation. Their work has resulted in a description of spirituality that goes far beyond the interior life of the individual.

We are reminded that Christian spiri-

tuality is not an individual character trait or a personal attitude, but a way of living together in compassion. Because of God's self-revelation in Jesus, that living together is described as a life of obedience, prayer, patience, and of sharing in displacement.

This book could be used profitably by study groups of those who seek to understand the relationship between prayer and involvement in the world. Jesus' own compassion is seen as the way to know better this essential and vital relationship.

(The Very Rev.) ROBERT GIANNINI  
St. Peter's Cathedral  
St. Petersburg, Fla.

### The Living Church Fund

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

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## CLASSIFIED

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### BOOKS

**A DAILY FAITH** by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

**ANGLICAN MISSAL** (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

### CHURCH MUSIC

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

**LIFT UP YOUR HEARTS** and **LET US KEEP THE FEAST**, for congregational singing of Rite 2, and anthem, "Brother Sun, Sister Moon," for use during St. Francis Octocentennial. Sample packet \$3.00. University of Evansville Press, P.O. Box 329, Evansville, Ind. 47702.

### FOR SALE

**CIBORIUM**, 10" tall, sterling silver, gold plated, decorated with 18k gold medallions around the base, jeweled cross, amethyst and pearls on the lid, \$1,200. Ciborium, silver plate, sterling bowl, gold lined, 10" tall, \$600. Chalice, sterling silver, \$800. Picture on request. David Dye, 3110 Ashford Dunwoody Rd., Atlanta, Ga. 30319.

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

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### POSITIONS OFFERED

**APPLICATIONS** are invited for the position of Music Director, Trinity Church (Episcopal), Princeton, N.J. First-class choral musician and organist is sought, experienced with youth and adult choirs, especially boy singers, and able to work effectively with amateurs as well as professionals. Commitment to Christian ministry through music, and a working familiarity with the 1979 BCP are required; familiarity with RSCM training program preferred. Address resumes to: The Rector, Trinity Church, 33 Mercer St., Princeton, N.J. 08540. Telephone 609-924-2277.

**EDS** seeks Director of Development. Responsibilities: alumni/ae relations, publications, public information, all development activities of the school. Capital fund raising or related professional experience highly desirable. Compensation competitive. Send curriculum vita and statement of interest to: Dean Harvey H. Guthrie, Development Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

**CHALLENGING MINISTRIES** in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main, North Andover, Mass. 01845.

**SEMINARIAN INTERN.** September '82-May '83. Youth groups and general parish ministry. Reply: The Rev. Carl G. Carozzi, All Saints' Episcopal Church, 6300 N. Central Ave., Phoenix, Ariz. 85012.

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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**.



## 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

## ARLINGTON HEIGHTS, ILL

**ST. SIMON'S** 717 Kirchhoff Rd.  
Just north of N.W. Community Hospital  
The Rev. Richard Lundberg, r; the Rev. John Throop, c  
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri  
H Eu & Bible study 9

## SPRINGFIELD, ILL.

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

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

## THE MISSION CHURCH

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

## BOSTON, MASS. (Cont'd)

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

## CAPE ANN, MASS.

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

## ST. MARY'S

24 Broadway, Rockport  
Sun 8, 10

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
The Rev. Lewis W. Towler, v 602 W. Broad  
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## NEWTON, MASS.

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

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## KEARNEY, NEB.

**CHURCH IN THE INN** Holiday Inn Holidome  
The Lay Readers of St. Luke's Church  
Sun MP 8:30. June 13-September 5

*(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

## BOLINAS, CALIF.

**ST. AIDAN'S** 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other  
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex  
Sun & Mon 8:30, 12 noon, 6 & 8

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California & 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. Frederic W. Meahger,  
Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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



Trinity Cathedral, Trenton, N.J.

**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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stolt, rem  
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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## 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 Sat 10; C Sat 11-12

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Philadelphia Blvd.  
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c  
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12;  
Wed & Sat 9:30

## 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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

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

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

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; 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  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, 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. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc;  
The Rev. John L. Miller, and the Rev. Susan C. Harris,  
ass'ts Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S  
11, HC 12 noon (2S & 4S), Mon-Fri MP 8; Tues 6:30 EP & HC;  
Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.  
Gordon-Hurst Barrow  
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. Wed 12:10 Choral Ser-  
vice & Eu. 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

## VALLE CRUCIS, N.C.

**HOLY CROSS** N.C. Highway 194  
The Rev. Arthur G. Holder  
Sun Eu 8, 11; Wed Eu 6

## NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)  
**ST. JOHN'S** 23 E. Airy St. (across from Court House)  
The Rev. Vernon A. Austin, r  
Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdys: MP  
8:45; H Eu 12:05 (also 9 Thurs); EP 4

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Tradi-  
tional Anglo-Catholic Parish

## NARRAGANSETT, R.I. 02882-0296

**ST. PETER'S BY THE SEA** Central & Caswell Sts.  
The Rev. Nigel Lyon Andrews, D.D., r  
Sun H Eu 8 (Rite I), 10 (Rite II)

## 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. Founded in 1698. Built in 1726.

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r  
Sun H Eu 8, 10, 6:30

## EDISTO ISLAND, S.C.

**TRINITY** Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9

## GEORGETOWN, S.C.

**PRINCE GEORGE PARISH**, Winyah 300 Broad St.  
The Rev. Melvin R. Hyman, r  
Sun 8, 10. Thurs 10, HC, LOH. Founded in 1721

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., No.  
The Rev. Dr. Harvey G. Cook, r  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &  
4S). Thurs HC 1. HC as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH**, Waccamaw River Rd.  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## KNOXVILLE, TENN.

**ST. JOHN'S** Cumberland & Walnut, Downtown  
The Rev. James L. Sanders, r  
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed &  
Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

## ST. MICHAEL & ALL ANGELS 824 Melrose Pl.

The Rev. A.N. Minor, v  
H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

## 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

## 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

## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY**  
**TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.  
Warren, III; the Rev. Claude Parrot, canon missionary  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S).  
Wkdys: H Eu 12, Tues with Healing (Summer: Tues & Thurs  
12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.  
Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30