

THE LIVING CHURCH



The Church of St. Peter's Supremacy at Tabgha: "Lovest thou me?" [see p. 8].

T. J. Kleinhans

Jesus Garden • page 8



THE LIVING CHURCH

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Ode to a Gypsy Moth

By JOHN HALL

To what shall I compare the gypsy moth?

Shall I compare it to the sin that doth so easily beset us? It is, after all, ugly. And it does get into everything.

Riding through Connecticut, we see the hillsides blotched, as with some terrible disease. And walking through the woods, on some familiar path, we find wall to wall web, gypsy web.

Like sin, the web gets into everything. It gets you all tangled up. It is ugly. So far so good with our comparison.

But is there a spray for gypsy moths, or do you have to let them run their cycle? (We do not seem to know.) With sin, it is important to do something about it, and there is something effective to be done: Give that trouble to God! Let him forgive you.

Let's try a comparison here with the plagues of Egypt, as if Moses had said, "Thus saith the Lord: Let my people go! And if you refuse, there will be gypsy moths." Have we refused the Lord? And are we thus cursed?

Is there some Moses speaking to our international leaders? "Thus saith the Lord: my people are burdened with taxes, regulation, and government spending, and you have taken away the food stamps." Can there be anything less than gypsy moths for that?

But we could each of us shape up, even if it's not a plague sent by God for sin. It wouldn't hurt, and we can do better in elementary ways — like being fairer with one another, kinder, more tolerant, more considerate, even when we have to be firm.

The gypsy moth is ugly only for a while. It soon sprouts wings and is quite

delicate and nice! Shall we compare its gruesome caterpillar existence to the relatively short time which we spend in this troublous state, before we are transported and transferred into glory? We crawl along, devour everything in sight, and deposit our droppings. But soon it's over. We pass into a better state of being.

Or is that just too dismal a statement about the here and now? There is too much that is wonderful right here on earth. Then what?

Can we look beyond the temporary ugliness to the future glory, and see it *all* as part of the same phenomenon? It is possible to see the gypsy moth as, in the long run, good? Can we compare its droppings to the work of the woodsman?

The woodsman prunes and cuts away and even weeds the woods. His harvest and his slash are for the better. They make for growth and greater glory in the days to come.

It that like God? He loves us, he watches over our growth, and in his loving, he scolds and shapes us for greater glory. Blessed be God! Blessed be the Holy Trinity! Blessed be...even the gypsy moth?

About Face

When grief seeks me out,
I walk the woods,
feel the wind in my face
and know God is near
for he gently turns me
like a sunflower
to face the sun.

Jaye Giammarino

The Rev. John Hall serves St. Augustine's Chapel, which carries out the ministry of the Episcopal Church at the University of Rhode Island.

LETTERS

Public School Prayers

I could write many times about what I like in *THE LIVING CHURCH*, but this time I especially want to mention the editorial on "Public School Prayer," which I liked better than anything I have read recently on the subject [TLC, June 27].

CONSTANCE NUTTER
Cathedral of St. Philip

Atlanta, Ga.

• • •

Thank you for your recent editorials, "Public School Prayer," and "Church and State in America" [TLC, June 27 and July 4].

Granted the variety of opinions and confusion on the matter of church and state relations, I think we must be careful not to minimize the great importance of the first freedom guaranteed in the Bill of Rights: freedom of religion. The priority suggests that above all the individual citizen must be free from any governmental coercion at the religious core of his being; his conscientious exercise of religion must be protected.

It is hard for us majority, mainline Christians to see that there can be any harm in public school prayers. But when

one hears the recent reports on National Public Radio about school districts in West Virginia that still have old-fashioned prayers in the schools, and the comments of Jewish parents who object to this practice, but are afraid to protest because of cross burnings they have experienced, then some of the hazards begin to appear.

If we now, as a Christian majority, amend the Constitution to sanction publicly supported religious observance, no matter how nondescript, then we will have breached that wall of separation between church and state, and set the stage for some other religious or non-religious majority of the future to amend the Constitution in support of religious practices we find abhorrent.

(The Rev.) DAVID B. WAYNE

St. Augustine's Church
Croton-on-Hudson, N. Y.

• • •

Your editorial concerning public school prayer [TLC, June 27] raises some issues that I believe should be answered.

You mention "ways of keeping religion out of education." This, of course, is impossible.

Every student and teacher comes to the classroom with some kind of religious tradition, be it Christian, Jewish,

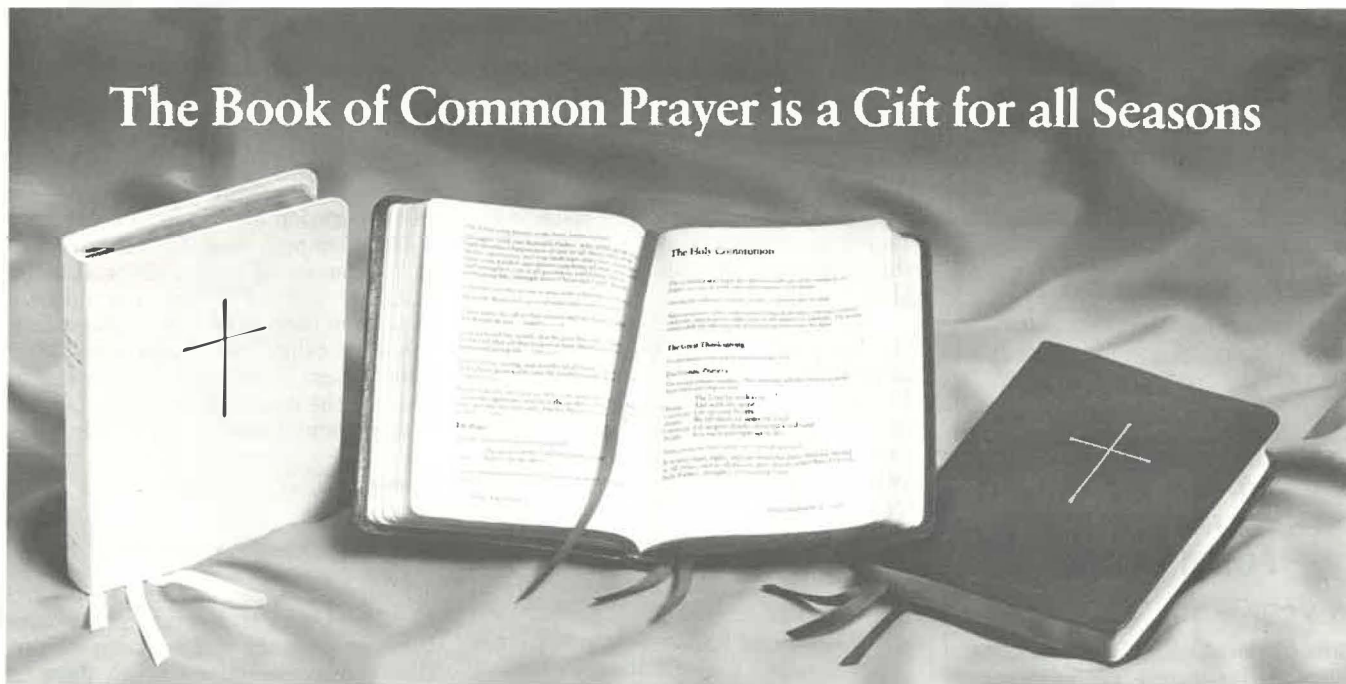
Buddhist, or humanist. (Incidentally, in California or Hawaii, one cannot dismiss the Buddhists as a "few in our midst." In some schools they are in the majority.) That religious formation which a child carries will not be changed one way or another by the recitation of a prayer that is authorized by the state.

I agree that it is bad treatment for a high school student to be forced to write that our church was founded in the 16th century. I submit, however, that it is worse for the elementary school child to be forced to participate in or to be left out of a corporate act of worship which the authority figure of the teacher mandates.

All this has to do with the constitutional right of a person not to pray. I think, however, that religious people should be concerned with what public school prayer does to *prayer*. Prayer, certainly corporate prayer, expresses the hopes, aspirations, penitence, and trust of a community. To have prayer which would "trample on the feelings of virtually no one" would be so vacuous as to be unworthy of the name. The only possible thing that a child would learn from such an exercise is that prayer is unimportant.

The issue is: should a government agency (state or county) through its officials (teacher or principal) prescribe cor-

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porate prayer for its youngest citizens?
I believe that on legal and Christian
grounds, the answer must be "no."

(The Rev.) KENNETH R. TREAT
St. Alban's Church

El Cajon, Calif.

Incarnation in the Creeds

In the Letter's section, the Rev. Gene
Moore Haddock recently referred to the
ICET Apostles Creed and the phrase,
"He was incarnate by the power of the
Holy Spirit," and observed that, "it
seems rather obvious that they are pav-
ing the way for the church to deny the
virgin birth of our Lord Jesus" [TLC,
July 11].

After the 1979 General Convention
voted to accept the new Prayer Book, we
in the Diocese of Newark were discus-
sing aspects of it with an official repre-
sentative from the national church. I
asked him this question: "Was the
change in the ICET text about our Lord
being incarnate by the power of the Holy
Spirit made to make it more comfortable
with those who have difficulty accepting
the traditional belief about the virgin
birth?" He answered that it was.

Of course, the addition of the phrase,
"the power of," does not deny the tradi-
tional doctrine of the virgin birth, but it
cleverly does leave room for those who
find that doctrine hard to accept.

(The Rev.) GEORGE H. BRANT
St. James' Church

Hackettstown, N.J.

• • •

I am writing in response to the letter
from the Rev. Gene Moore Haddock
[TLC, July 11]. Let me assure Fr. Had-
dock that he is not the only person in the
church to be disturbed by the creeds of
the International Consultation on Eng-
lish Texts.

I invariably stumble over the words,
"by the power of the Holy Spirit, he be-
came incarnate from the Virgin Mary."
My stumbling is not only because such a
rendering is verbally awkward, but
vastly more important because I see
grave theological errors expressed by
these words. As Jesus was truly man be-
cause born of woman, he was truly God
because conceived by the Holy Spirit
himself (not simply the power of the
Holy Spirit).

(The Rev.) EMILY GARDINER NEAL
Permanent Deacon

Convent of the Transfiguration
Cincinnati, Ohio

Seal Hunt

In your news story captioned "Church
Backs Seal Hunt" [TLC, July 11], an of-
ficial of the Anglican Church of Canada
declares that the effort of humanitar-
ians to put an end to the slaughter of
baby seals "has gone beyond the rati-
onal, scientific, and humane levels and

has entered the realm of hysterical emo-
tion."

I must say that this hysterical emo-
tionalism about the unspeakable brutal-
ity is one of the few supports of my frail
hope that humanity may become some
day fit to be called human. There are
some people capable of what the gentle-
man calls "hysterical" emotionalism
about any such inhumanity, and that I
read as a sign of promise in a dark and
gloomy sky. The annual clubbing of the
baby seals is a brutality which can only
dehumanize those who engage in it.

The church does indeed have an obli-
gation to care for the folk who must earn
their bread by the sweat of their brows.
But part of that obligation is to help
people to distinguish between occupa-
tions which are ungodly and those which
are not. If this cruel butchery of God's
helpless creatures is not ungodly, noth-
ing is.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Israel in Lebanon

Your editorial, "Another Round of
Fighting" [TLC, July 4], was deplorable,
to say the least. I do not say the church
should stay out of politics. I do say, the
church, and members thereof, should
make some effort to inform themselves
of basic facts.

For one thing, the shooting of Shlomo
Argov (in London, not Paris) was the
most recent of a series of attacks on Is-
raeli diplomats. For another point, from
its bases in Lebanon, the PLO for some
time was shelling towns and villages —
civilians — in northern Galilee. Israeli
children were living in bomb shelters for
two weeks straight prior to the anti-
PLO operation in Lebanese territory.

The Lebanese themselves have been
at the mercy of Syria, as well as the
PLO, for several years. The latter, in
fact, have destroyed the country, Leba-
non, once called the "Switzerland of the
Middle East." Included among the vic-
tims are the Arab Christians in Lebanon
— who count Israel as their only friend.

(Mrs.) ELIZABETH JORDAIN
Teaneck, N. J.

Changing Churches

I am responding to the article by the
Rt. Rev. David B. Reed about transfers
between parishes and between different
Christian communions [TLC, June 20].
As I understand it, we are members of
the church universal by virtue of the
sacrament of Holy Baptism, but we are
enrolled in local parishes for pastoral
care and for nurture in the faith.

A letter of transfer, then, simply com-
mends a member of the church to an-
other pastor or priest or teacher and en-
sures that a member of the church
removing from one parish location to an-
other does not get lost.

The serious question of letters to and from other Christian communions must somehow take seriously the radical nature of moving our religious allegiance from Episcopal to Baptist, for instance. To transfer an Episcopalian to the local Baptist church takes no proper notice of the deep theological differences between the two churches.

I have too many former Baptists in my parish who still think they are Baptists, in spite of a short adult confirmation class, to think that they would be Episcopalians simply by a letter of transfer. That the denominations in the world represent differing styles of worship, different feelings about God's grace, different views of salvation even — all valid and all imperfect — needs to be recognized.

I would think that we might end the transfer process entirely. Enroll Episcopalians in another parish when they move into it and receive all others by a process of preparation and public acknowledgement.

(The Rev.) THOMAS DAVIS
Holy Trinity Church

Clemson, S. C.

New Hymnal

In the recent "National Survey of Episcopal Clergy" by the Gallup Organization, question 22 is as follows, "The Episcopal Church is currently revising the Hymnal and plans either to drop or change the wording of many of the hymns. Do you think Hymnal revision is necessary or not?"

That is like saying and asking, "The city of Tacoma is planning to lay a sidewalk down your street, in the course of which your lawn may be ruined, your dog run over, and your wife accosted and insulted. Do you think this sidewalk is necessary or not?" No advocate of Hymnal revision would ever use such a negative approach, and no objective inquirer should either.

(The Rev.) DAVID R. COCHRAN
Retired Bishop of Alaska
Tacoma, Wash.

• • •

One more matter about the new Hymnal: In the *Hymnal 1940*, number 223 now definitely states a belief in the Real Presence of our Lord in the Eucharist, "Here we hail thee present On thine altar throne." It also expresses the thought that we may rightly adore our Lord in the blessed sacrament of the altar, "Humbly we adore thee."

This same hymn in the new hymnbook is changed slightly and no longer reflects so clearly the Real Presence of our Lord in the Eucharist — or that adoration might be proper for Episcopalians.

(The Rev. Canon)
JAMES P. DEWOLFE, JR.
All Saints' Church

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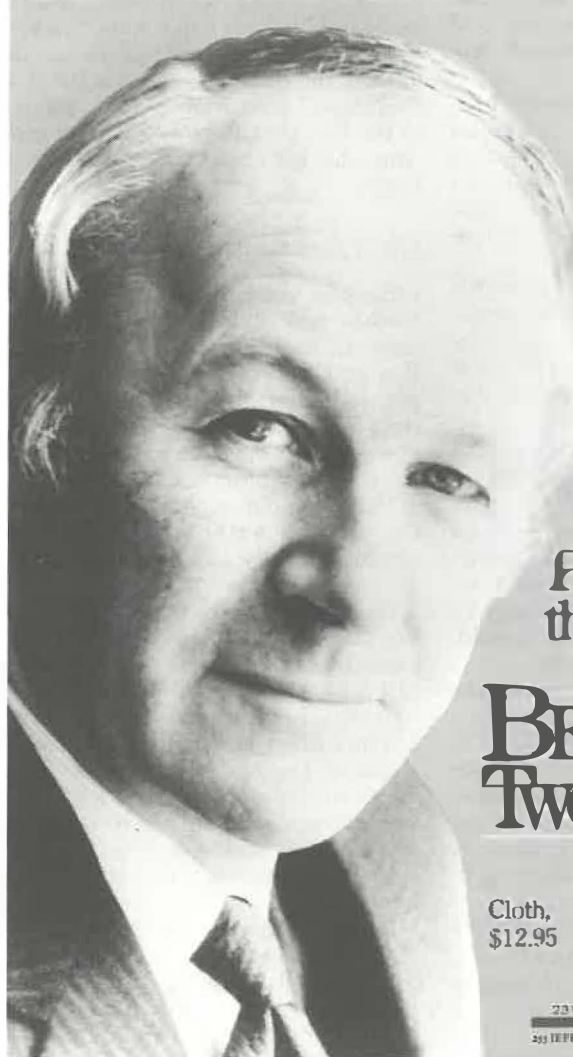
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Niobrara Convocation

A highlight of the Niobrara Convocation, held June 24 to 27 at St. James' Church, Bear Creek Community, Cheyenne River Reservation in South Dakota, was the honoring of Sister Margaret Hawk of the Church Army, who retired after a long career of service to the community.

Sr. Margaret had been one of a number trained by the Church Army for work among the Indians. Some of the men so trained went on to become priests.

The Rt. Rev. Wesley Frensdorff, Bishop of Nevada, was the guest preacher at the opening service. On the following day, the meeting received reports, and Stephen Charleston, who recently became the executive for the Dakota leadership training program, told of plans to develop an educational program in Niobrara church schools.

The Saturday evening activities included an evangelistic service presented by the Church Army. Sunset prayers on Friday had been led by the Brotherhood of St. Andrew. A long discussion of the problem of alcoholism took the attention of informal study groups.

The Rev. John B. Lurvey of St. John's Church, Eagle Butte, S.D., also serves the Bear Creek community. The Niobrara Convocation is an annual event that attracts people from several dioceses neighboring South Dakota.

Re-Ordination in Springfield

With only a few close friends, his wife of 29 years, and his two daughters looking on, the Rev. James Parker, an Episcopal priest for 25 years, was ordained a Roman Catholic priest in Springfield, Mo., by Bishop Bernard F. Law.

Fr. Parker's ordination marked the first time that the Roman Catholic Church has ordained a married man in the U.S., according to a spokesman for the Springfield-Cape Girardeau diocese. He is one of a group of more than 60 dissident Episcopal priests, 90 percent of whom are married, who are applying to become Roman Catholic priests.

Fr. Parker, whose first name was originally Luther, told the *National Catholic Reporter* that he hoped to undergo a "conditional" ordination. "We put in a request for a conditional ordination, but the ordination was absolute," he said. "We hoped it could be a different way."

Bishop Law, named by the National

Conference of Catholic Bishops, to supervise the transition of the priests, said the press had not been informed of the ordination because "it was a very sacred and personal event for Fr. Parker, and in that context it is difficult for him to talk to the press." Bishop Law added that "the low profile given Parker's ordination was motivated by a concern for the Episcopal Church's sensitivity on the subject of the validity of its priesthood," according to the NCR.

"The Roman Catholic Church remains deeply committed to Anglican unity with Rome," Bishop Law said, "and we did not want to do anything to signal a diminution of that."

The national Roman Catholic weekly reported that "because it is a sensitive issue to the Episcopal Church," the nature of Fr. Parker's ordination was not made public. "We don't want to exacerbate an already difficult problem. . .but, in fact, the decision of Leo XIII is still operative," said Bishop Law, referring to the fact that Pope Leo XIII declared Anglican orders to be invalid in the 1890s.

Glenstal Conferences

Back in 1964, the first Glenstal Conference was "liturgical," for in those days we could not call it "ecumenical," though Christians of all kinds came together in Ireland to discuss the Eucharist. Since then we have met together every year, and once more in 1982 we have been talking to each other.

This time our topic was "Conscience, Culture, and Authority." In the Ireland of today, hardly any subject could have greater relevance.

We began (where else) with "Sacred Scriptures and Conscience," and our guide was the Rev. Terence McCaughey of Trinity College, Dublin, who is a Presbyterian. I found this address a curious mixture of authority and liberalism. He spoke of the continuity of the Pauline views in the pastoral epistles, though, when challenged, did not think they were written by the apostle.

On the second day, we were addressed by the Rev. Gabriel Daly, OSA, on "Church Authority and Conscience." Fr. Daly indicated that Roman Catholics tend to institutionalize conscience, while Protestants tend to individualize it. Perhaps a quotation from his summary also deserves consideration:

"Against the heartening ecumenical overtones of Pope John Paul II's visit to

Britain, we have to weigh the conservatism of the observations on the ARCIC final report. . . Roman Catholic theologians are only too aware of certain highly sensitive areas where they venture at some peril.

"They are: papal primacy and infallibility, ministerial priesthood, women in the church, and a whole complex of socio-sexual questions. But these are precisely the areas most problematic in the quest for Christian unity. Freedom of research, publication, and debate have never been more necessary to this quest and to the continuing impetus of the movement for unity."

Fr. Daly himself has written with great courage and objectivity about the modernist period. He went on to insist that "intercommunion provides a practical instance of possible conflict between conscience and church law."

The Anglican contribution was given by Mrs. Catherine McGuinness, who was our lay representative at the last World Council of Churches meeting in Kenya. She is a lawyer and has been involved in representing women who feel that the somewhat theological constitution of the Republic of Ireland puts them at a disadvantage. Some cases on these lines have resulted in liberalization.

Mrs. McGuinness's lecture drew the fire — or indeed the ire — of Bishop Comiskey, who is the assistant in the Roman Catholic archdiocese of Dublin. The following quotation from the bishop is drawn from the account in the *Irish Times* suitably dated July 12 (what the English will call "Orangemen's Day"):

"What ecumenical cause was served last week by a prominent lay member of the Church of Ireland [in a speech] which earned for itself a lurid headline on one of our national dailies ('Pregnant Protestants Still Frightened of Catholic Doctors')? In what precise way is the cause of unity advanced by dredging up, while in the same breath calling it a 'minor matter,' an account of the discrimination against a Protestant librarian. . . 50 years ago?"

"To what degree is it 'doing with truth in love' for the same speaker, herself knowledgeable in educational matters to speak of the [Roman] Catholic Church's control of education as indicative of the identification of the state with the orthodox establishment of the Roman Catholic Church, when the orthodox establishment of the Church of Ireland, of which the same speaker is very much a

part, pursues precisely the same policy in regard to school management."

It must be admitted that the bishop has a point about education, which is largely in the hands of the churches, but I was very sorry when he had the opportunity, he did not publicly regret the occasion, even though 50 years ago, when religion was used to exclude a librarian from a county library.

(The Rev.) CHARLES GRAY-STACK
Dean of Ardfert, Kenmare,
County Kerry

NCC Conference Focuses on Young Adults

From June 21-26, a major ecumenical conference sponsored by the National Council of Churches was held in Lake Geneva, Wis., for the purpose of training leaders in young adult ministries. Crossroads 1982, as the event was called, attracted nearly 400 participants and is believed to have laid the groundwork for many more such events.

Part of a new NCC emphasis on the importance of ministering to young adults, Crossroads 1982 brought more than 60 teams of church leaders to Conference Point Camp. The team approach was basic to the structure of the event. Most teams had pledged to their dioceses, synods, or conferences that they would return prepared to launch young adult ministries in their communities.

The teams met daily during the conference to brief one another on individual experiences, set objectives, and plan new directions for local young adult ministries. Much of the week was spent in workshops and team meetings, and "open university workshops" in the evenings enabled the participants to share their resources.

The Rev. Richard N. Bolles, an Episcopal priest and director of the National Career Development Project, led an all-day session on career planning. Fr. Bolles is the author of a well known book on career development, *What Color Is Your Parachute?* Conference coordinator Dorothy Savage, staff associate for educational development in the NCC's division of education and ministry, said that career choice is one of the most important issues facing youth adults.

The Rev. Robert T. Gribbon of Washington, D.C.'s Alban Institute, was one of the conference's main speakers. The Episcopal priest said that many young persons — people from 18-35 — have lost interest in the church because their gifts have not been accepted. "Part of my journey has been to recognize the gifts of other people," he said.

"A society cripples itself — like cutting off a hand or foot — if it rejects the gifts." He added that the gifts are not given merely for society or even for the church. "The gifts are given that we might be Christ's body," he said.

BRIEFLY...

The Rt. Rev. David Alan Brown, Bishop of Guildford, who unsuccessfully led the movement for acceptance of the convenanting proposals by the Church Synod of the Church of England [TLC, Aug. 8], suffered a heart attack and died at Church House, Westminster, on July 13. He was about to attend the final meeting of the Churches' Council for Convenanting. Bishop Brown was 60 years of age.

Dave Carter of the Rocky Mountain Farmers Union and a member of the Church of the Holy Comforter, Broomfield, Colo., is serving as a go-between in a project to provide food for hungry people. As the result of the Gleaner Bill, which went into effect in that state this spring, volunteers will be put in touch with farmers who are willing to let them gather potatoes, onions and other crops from their fields. The food is nutritious and has good flavor but is not up to processors' specifications for size, shape, or color. As the result of the efforts, the Rev. Canon Egbert Womack reported early in the summer that tons of dry pinto beans were to be distributed as well.

Venture in Mission announced recently that it has received contributions and pledges in excess of \$150 million as of June 30. The grand total raised from 75 domestic and five overseas dioceses; challenge gifts; and additional amounts from adjunct congregational and institutional campaigns is \$150,861,710.

In a hard-hitting speech delivered in Birmingham, England, recently, the Archbishop of Canterbury criticized the current talk of repatriating people whose families sometimes have lived in Britain for more than two generations. He called the idea a "dangerous fantasy," according to the *Church Times*. Dr. Runcie said that Britain is inescapably a multi-racial country and the choice is between working to make this fact a matter for pride and celebration and drifting into a situation where it is a matter for lament and despair.

After nearly three years of discussion and negotiation, agreement has been reached for the full union of a Baptist and an Anglican congregation in Sheffield, England. The combined member-

ship of Crookes Baptist Church, headed by Pastor David Dewey, and St. Thomas Anglican Church, headed by the Rev. Robert Warren, will be about 700. Fr. Warren said recently that "the two churches will be fully united in worship, including Communion, fellowship, and mission." Plans call for the construction of a new common church building.

Mariner's Inn, for many years a haven for troubled, homeless, or alcoholic men in the Diocese of Michigan, recently suffered from an embezzlement of more than \$70,000. The suspect in the case is the institution's bookkeeper of more than ten years of service. He has been missing for several months. The Rt. Rev. H. Coleman McGehee, bishop of the diocese, and the board of trustees called for continued support and prayers for the Inn, promising that no person will be turned away and no person would have his rehabilitation program in any way shortened or jeopardized.

England's venerable Anglican weekly, the *Church Times*, is carrying on what one of its columns called "the paper's first real flirtation with spot color in nearly 120 years." The July 2 issue sports a brave purple banner on the front page. Why purple? The columnist explains: "There was some deep thought here before the die (or dye?) was cast. Red, for example, might have been misinterpreted in some quarters. Blue? Too indefinite, perhaps even rather wishy-washy and boring for our scintillating selves. . . . As for green, with all these Sundays after Trinity — or Pentecost — there is enough of that about already. But purple, now. *There* is something nearer the mark! In view of this newspaper's traditional regard for the episcopate, the editor could hardly settle for less . . . and who could ask for anything more?"

In December of this year, a postage stamp will be issued to honor Thomas H. Gallaudet, who with Laurent Clerc, first brought sign language to America from France early in the 19th century and then established the first school for the deaf in Hartford, Conn., in 1817. Thomas Gallaudet's son, the Rev. Thomas Gallaudet, Jr., later began a missionary career to the deaf and established missions with this special purpose in seven cities. Work among the deaf has grown through the years. As an example of this — more than 100 people were expected to attend a week-long conference of the deaf at Cazenovia, N.Y., in August, according to *The Deaf Episcopalian*, official publication of the Episcopal Conference of the Deaf.

Jesus Garden: Tabgha and Magdala

By TEO KLEINHANS

The Gospels make it clear that the city which Jesus thought of as home for most of his ministry, "his own city," was Capernaum. Here he taught in the synagogue, as the Gospel for this Sunday says. Here he lived, here was the home of Simon Peter.

But less than half an hour's walk down the shores of the lake was a green hillside where he shared many of his

Retired Air Force Chaplain Theodore J. Kleinhans is a Missouri Synod Lutheran and the author of ten books and hundreds of magazine articles. He makes his home in Appleton, Wis.

most intimate thoughts with his disciples and, in fact, where he commissioned them: Tabgha, *Mensa Domini*, the Mount of the Beatitudes, and a bit further down the lake, Magdala. These sites are insignificant today, compared with the basilicas that were built at Jerusalem or Bethlehem. But what archeological ruins and modern shrines there are come laden with biblical memories and rich local traditions. All these ancient towns lay along the *Via Maris*, the main Rome highway which led from the coast to Damascus.

Tabgha was never an important town for the Romans, either for its garrison or for its industry, unlike neighboring Ca-

pernaum or Magdala. Tabgha is an Arab corruption of the Greek *heptapegon*, meaning seven springs. There are still ruins of many old waterways and mills once used to grind grain.

When a pilgrim from Spain named Etheria visited this area in the fourth century, she recorded with some faithfulness just how much the Christians of that time revered Tabgha. She described the abundant grass and palm trees and the springs which never dried up. She said this was the place where "the Lord fed the crowd with five loaves and two fishes," the event we reflect upon this summer. She described the church that had been built over the site. Some of the mosaics from the floor of that church still exist, showing the loaves of bread in a basket flanked by the fish.

Since the Gospels talk about the feeding of the 5,000 in a deserted place, there was once speculation that Tabgha could not have been the place. For Tabgha once was a village. But archeological digs now seem to confirm that the village was built afterward, perhaps to mark the events.

Only a few steps away is an ancient outcropping of rock called the *Mensa Domini*, the "Table of the Lord," overlooking the Sea of Galilee. It was here that Christ ate fish on the shore with his disciples after his resurrection. Now a chapel here is called the Primacy of Peter, built of black volcanic basalt. It is here that Jesus asked of Peter, "Lovest thou me?" and then required of him, "feed my lambs, feed my sheep."

A quarter hour's walk up the hillside, perhaps 300 feet over the level of the lake, rises the traditional Mount of the Beatitudes. This is one of the most scenic spots on the whole lake, where one can look down on the azure waters and green vineyards and blossoming orchards, or see the snow-capped peak of Mt. Hermon, or the Horns of Hattin, or the fertile *kibbutz* of Ein Gev on the far shore.



T. J. Kleinhans

Mosaic from an ancient Byzantine church in Tabgha depicting the miracle of the loaves and fishes.

The Gift of Ministry

A church member engaged in some kind
of service is more of an asset to the life
of the church than one
who is "spiritually unemployed."

By CHARLES E. RICE

Tradition has it that Jesus brought the disciples here to commission them. His later charge to Peter at *Mensa Domini* after his resurrection may have stirred pleasant memories of their first climb up that hillside together.

Here he taught: "Blessed are the poor in spirit; for theirs is the kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness; for they shall be filled." He concluded by mentioning a city built on a hill, and he may have been pointing to the old holy city of Safed at the north end of the lake.

The beatitudes are now carved in a beautifully sited chapel high above the lake shore. Built by an Italian order of Franciscan nuns, the chapel and the monastery are rather simple, in a style popular in Fascist Italy in the 1930s. The gardens and vineyards blend into the hillside, and one can almost imagine the peaceful hours Jesus may have spent instructing his disciples here.

A little further down the lake, but still within easy walking distance, lay the town of Magdala. The Jewish Talmud states that Magdala was a town of considerable importance, with more than 4,000 inhabitants and 230 fishing boats. As much Hellenistic as Jewish, the town was several times destroyed by pious Hebrews who considered it pagan. Two of the larger industries in town were fishing and cloth-making.

Among Christians the town of Magdala is probably best known as the home of Mary Magdalene. In Byzantine times, there were many churches and shrines dedicated to her in Magdala. Mary Magdalene was not the Mary of Bethany whose sister was Martha. Rather she is Mary out of whom seven devils had gone out. She demonstrated her love for Christ both under the cross and at the garden tomb, and became something of the heroine of Easter Sunday.

In the Holy Land she was always a popular saint, either among Eastern or Western Christians. After the crusades, her fame spread to the West, and many churches in England, Germany, and France were dedicated to her. According to rabbinic tradition, she was a divorced woman who had remarried an officer in the household of Herod Antipas.

Nowadays, there is almost nothing left of Magdala except a few grass-covered foundations and a Jewish youth camp. What was once a thriving city has been wiped out by war, earthquake, pestilence, and neglect.

Magdala, the Mount of Beatitudes, the *Mensa Domini*, and Tabgha — all these fertile garden spots were at one time the stamping ground of Jesus and his disciples. These areas are still as green and idyllic now as they were 2,000 years ago.

For some time a group in Trinity Church, Gatlinburg, Tenn., has met regularly to attempt some theological thinking. We have set ourselves the task of thinking, as Christians, about our lives and our world. I asked this group to help me make sense of the term "lay ministry." They did so. They freely shared what it conveyed to them.

Consider their impressions and images: Lay ministry is "unordained ministry" . . . "less than professional or amateur" . . . "a judgmental label" . . . "doing church work without professional training" . . . "a nondescript label, much like the term non-denominational" . . . "people who help the clergy" . . . "a vocation late in life" . . . and so on.

Asked what significance they found in this year being designated "the year of the laity," they chuckled. One of them shrugged and replied, "Oh well, in China it is the year of the dog!" I could have dismissed all this as lively good wit, coupled with inept teaching. But still other scenes haunt me.

In a discussion group at a recent clergy conference the topic was lay min-

istry. The room was filled with clergy chatter about how "my people" or "our people" or "the laity" do engage in this ministry or do *something*, back in the parish. The character and content of this conversation about lay ministry was less well-defined and less candid than the reaction from the lay people of Trinity Church.

The term and the very idea of lay ministry may well be beyond salvage. From either side of the ordination line the notion of lay ministry carries patronizing overtones. Perhaps the sheer mystique of ordination, as long as it holds sway, will make any other approach to ministry impassable.

Almost 25 years ago, a Dutch theologian, Hendrik Kraemer, wrote a little book entitled *A Theology of the Laity*. In this book, put out by Westminster Press, he made the critical observation that most of our talk and programs aimed at doing more about lay ministry begins with little or no theology. We proceed — sometimes impressively — from pragmatic or opportunistic hopes.

Without question, the involvement of non-ordained Christians is necessary to make the church institution work or stay afloat. The more such persons are involved, the more effective will the church be. Alongside this demonstrable fact runs another: A church member engaged in some kind of service is more of

The Rev. Charles E. Rice, rector of Trinity Church, Gatlinburg, Tenn., was for many years program consultant for the Diocese of Tennessee.

an asset to the life of the church than one who is "spiritually unemployed." Thus, in crass outline, we have pragmatic and opportunistic reasons to promote lay ministry.

Most of us stop short of being so crude. Surely, most clergy do not deliberately or consciously set out to patronize, manipulate, or deviously treat their fellow Christians as *assets or liabilities* in the economy of the church. But do we not primarily, if more subtly, envision lay ministry as mobilizing or enlisting church members to get more involved somewhere, somehow? The frequency of the jargon phrase, "task force," in our church structures is but one tell-tale sign that we do indeed so regard one another.

The word "laity" today simply means

something other than the people of God. Nor can we exhort one another to "do ministry" with the assumption that we all know what we mean. The possibility of ministry for any Christian must begin elsewhere than in pouring new wine into such verbal wineskins as "lay ministry" — or "ordained ministry."

The idea and fact of ministry, insofar as it is distinctively Christian, is tough enough. When we consider Jesus Christ as the author and sole judge of any and all modes and morsels of his ministry, it gives us pause. We do well not to lay the label "Christian ministry" on any actions or activities too hastily.

The title minister at first glance may not sound as imposing as priest, prophet, or king. But then we recall the pre-eminence with which our Lord in-

vested the role of servant. In this light we can make no more immodest claim than to say, "I am a minister of Christ," or to announce, "I have done Christian ministry."

For the clergy and non-clergy alike, Christ is the model and mediator of the ministry of any member of his Body. We forget this when we press too eagerly for ministerial distinctions such as lay and clergy, male and female, learned and unlearned, stipendiary and tentmaker. We are called back again and again to the elementary and inescapable ministry of Jesus — for whom "lord" and "servant" meant one and the same as the act of living and dying.

At least two ingredients of the ministry of Jesus belong to anything done in his name. These are *miracle* and *waiting*. These qualities belong intimately to all he did and said in the flesh. They still attend and characterize his presence until the end of time. Both characteristics call into question anything we propose to call Christian ministry.

The work and words of Jesus as described in the New Testament partook of miracle from start to finish. Some may seem more spectacular or memorable than others. But, in every word and movement, he invoked the miracle because for him everything hinged on the Father's will. Nothing in his ministry was done apart from that utter and ultimate dependency on the Father's will. Thus, whatever he managed to do was miraculous.

That God can and does use anything men say or do to reach across the chasm from one to another is a miracle. With men it is impossible. But his Spirit does persistently bring it off. His grace leaps like lightning from faith to faith. The very existence of any Christian is evidence that health and hope and life itself have passed between one dying soul and another. Whenever this happens the believer knows that Christ has once again been doing his strange and wonderful thing.

We cannot program or predict such moments. We can faithfully expect them. And that is the kind of waiting which belongs essentially to Christian ministry. It is the daily bread which our Lord will not bestow before its time. It is the manna from heaven given only in due season. So we wait, so we pray. Such ministry requires neither ordination nor any other human credential. The presence of Christ suffices.

The ministry of Christ happens where his goods are delivered. Thus he entrusts to us the gift of ministry. He gives himself until we have more than ourselves with which to serve one another. When he had cooled the fever of Simon's mother-in-law, she served them, we are told. She ministered. She waited upon them in some way. And the image of a waiter was and is the crux of ministry in his name.

Speak to Me

Speak to me
no more
of
pain and hurt and
greed

Speak to me
no more
of agony and strife and
hate

. . . Nor of
selfishness and
anger and
warring madness

Speak rather
to me
of newness and
beginnings and
becoming

. . . Of the
pregnant silence
of this
moment

Speak to me
of the
celebration of
life

Of the first
spoken
word of a
child

Of sycamores
born
from the
dearth of winter

Speak to me
of the soft
speech of a
brook

Of the binding
of
two made
one

Of bread
and wine
transfigured

into

The Word
made
flesh

Speak to
me of
you

And I shall
speak to
you of
me

And together
we
shall speak
of love.

John W. Groff

EDITORIALS

"Incarnate from the Virgin Mary"

Is the incarnation sold short in the creeds? It is a good question raised by some recent correspondents [see p. 4], and we thank them for bringing it up.

First of all, a good deal of uncertainty surrounds the new translations. They are not the work of the employees of our so-called national church. The revision of the Book of Common Prayer was carried out by General Convention, largely through its own agency, the standing liturgical commission. The chairman of the latter was then the Bishop of Oklahoma, the Rt. Rev. Chilton Powell. During the 1960s and early 1970s, most employees of the Executive Council and of the Seabury Press had little contact with Prayer Book revision, and many were certainly not supportive of this "mid-western scheme."

But the standing liturgical commission itself did not do this new translation of the creeds either; its own version of the Nicene Creed appeared earlier (and many would have preferred it). The version which was adopted was the work of ICET — the International Consultation on English Texts, a distinguished assembly of scholars from different churches all over the English-speaking world. Their deliberations were lengthy, painstaking, and exhaustive. It would be presumptuous to assert that there was any one single intention behind any particular words adopted after such long debate and technical analysis of ancient versions in other languages.

Some things we can say. The expression, "power of the Holy Spirit," reflects St. Luke 1:35, "The Holy Spirit will come upon you and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God."

These scriptural words relating to our Lord's birth of the Blessed Virgin merit careful thought. They avoid the outrageous and heretical oversimplification sometimes encountered in crude popular teaching: "Jesus was half God and half man because the Holy Ghost was his Father and the Virgin Mary was his mother." In fact he was true God because he was (and is) a member of the eternal Trinity, made true man by the power of the Holy Spirit and the motherhood of Blessed Mary. There is obviously no way to explain all this in a few sentences, and reverent reticence is safer than simplistic attempts to resolve the mystery.

Seminary Accountability

During the past two years there have been various discussions in these pages regarding support for the accredited theological seminaries of the Episcopal Church. We have grave reservations about the proposal of the Board of Theological Education that every parish should have to give a small portion of its income for such a purpose.

We are not so much concerned about the price. If true theological scholarship, learning, and orthodoxy in the

best sense could be purchased for so little, it would be the bargain of the century. What concerns us is the question of accountability.

The board which now asks us to support all the accredited seminaries has also assured us several years ago that there are too many Episcopal seminaries and that some must be closed or merged. Is this not *more true* today than when they first said it? Is it right for the church to subsidize a situation which the board itself has already declared to be untenable?

Defenders of the proposal tell us that wider support from the church to the seminaries will lead to dialogue. We hope so. But is dialogue enough? Shouldn't that have taken place 20 years ago? We believe that a far greater element of accountability can and should be built into any support mandated by General Convention.

There are great problems and needs facing the church today which call for the brains, the learning, and the reflection of seminary faculties. They have unique talents which could be given to the service of the church in many new and creative ways. Will the seminaries reorient their priorities and assign new tasks to their faculties? We believe that the General Convention should demand assurances that such changes will occur. Friendly dialogue about the possibility is no longer enough.

If the Board for Theological Education had put before the church a new vision of theological education, and provided incentives and sanctions for motivating our institutions to orient their efforts to achieving new goals, it could have been a great contribution both to the seminaries and to the church. We see no good in losing such an opportunity.

Model of Evangelism

Our guest editorial this week is written by the Rev. Charles E. Jenkins, III, rector of St. Mark's Church, Arlington, Texas.

Surely we must believe that God desires all creation to be one with him. That does seem to be the goal of sanctification. Thus a workable model of evangelism for the Episcopal Church cannot include only the means to produce a desired emotion, but it must also include the call to a deeper spirituality that is grounded in the sacraments and founded on Holy Scripture, tradition, and reason. Is this not the spiritual journey on which so many of us find ourselves?

It seems reasonable to say that Dr. Billy Graham — and those who use a style that is, in essence, the same as his — produce almost as many "burn outs" as they produce Christians who have perseverance! It also seems reasonable to suggest that whatever plodding method of evangelism may be said to be proper to the Episcopal Church, while not producing the great numbers, does also have a lower rate of burn out. Perhaps it is possible that those who, while using an emotional or puritanical model of evangelism, may seem successful, they are just that: seemingly successful.

BOOKS

Vintage Lewis

THE SCREWTAPE LETTERS. By C. S. Lewis. (Includes "Screwtape Proposes a Toast.") Illustrated by Robert Korn. Image/Doubleday. Pp. xii and 144. \$5.95 paper.

MERE CHRISTIANITY. By C. S. Lewis. (Anniversary edition of *The Case for Christianity, Christian Behavior and Beyond Personality*. Edited, with an introduction by Walter Hooper. Macmillan, Pp. 211. \$12.95.

THE VISIONARY CHRISTIAN: 131 Readings from C. S. Lewis. Selected and edited by Chad Walsh. Macmillan. Pp. 270. \$10.95.

Why new editions of *Mere Christianity* and *The Screwtape Letters*? Another reproduction of the latter has apparently become a biannual publishing event. Nevertheless, this new one should attract the presumably few readers of THE LIVING CHURCH who have somehow avoided one of Lewis's most enduring masterpieces. Although suffering slightly from a case of the "cutes" (he should be the ideal illustrator for P. G. Wodehouse), Robert Korn's drawings are the best appearing in any edition of the *Letters* to date.

Anyone who already owns a copy that includes "Screwtape Proposes a Toast" need not feel impelled to purchase a second copy of this diabolical correspondence. Those who own the *Letters*, but not in an edition with the "Toast," should obtain this new work posthaste, because the after dinner speech of Screwtape to the Tempters Training College (for young devils) is one of the major triumphs of Lewis's career.

Whenever someone asks me what book of apologetics I recommend for somebody raised outside a branch of the Christian faith, I almost invariably suggest *Mere Christianity*. Slightly altered for publication, this book consists of transcriptions of radio broadcast talks Lewis presented over the B.B.C. during World War II. The book is divided into three roughly equal parts, "The Case for Christianity," "Christian Behavior," (an exposition of Christian morality, rather than a justification for actions by the church), and "Beyond Personality," a homey, analogical approach to confronting the central Christian mysteries, particularly the Trinity.

This is also an excellent book to give anyone with a limited understanding of theology, because whereas the professional theologian's recondite prose must often repel all but the specialist, Lewis's crystalline prose attracts almost everybody. Once again, the need for a new edition is unclear.

At least three editions of quotations

from Lewis have been published previously. Chad Walsh's is the first to concentrate on Lewis as an imaginative writer. It has been my experience that many readers are familiar with only one or two phrases of Lewis's writing. Thus, those who know the religious apologist do not know the literary artist; and both may well have never read the critic.

This is quite unfortunate because what Lewis says in, say, *The Abolition of Man* is given living substance in the novel, *That Hideous Strength*. The nature of a string of quotations from literary works almost invariably emphasizes the "pithy statement," while short-changing the literary art. *The Visionary Christian* is recommended for those who, though attracted to Lewis's discursive books, have never come to the works specifically designed as literary works of art; but it is a sampler, and no real substitute for the works themselves.

ARTHUR LIVINGSTON
Department of English
University of Illinois
Chicago, Ill.

Great Theological Family

A FATHER'S MANTLE: The Legacy of Gustav Niebuhr. By William G. Chrystal. Pilgrim. Pp. xx and 139. \$7.95 paper.

"The most interesting man in town" was what Reinhold Niebuhr called his father Gustav, who was pastor of congregations in the old Evangelical Synod of North America in the late 1800s and early 1900s. Chrystal, who is a pastor of the United Church of Christ (a denomination descended from the ESNA by way of the Evangelical and Reformed Church) and author of *Young Reinhold Niebuhr*, has written a fascinating biography of a significant figure in American church history.

Gustav Niebuhr not only did much for the growth of his own denomination and was a pioneer in the deaconess movement and other domestic missionary efforts; he was also father of two of America's greatest theologians, Reinhold and H. Richard Niebuhr, and of a prominent professor of religious education, Hulda Niebuhr.

The brothers testified readily that their father was a great influence in their thinking and in their action — the solid German academic training, the concern for a social Gospel combined with personal ethics and deep piety, great emphasis on prophetic preaching and the seminary education needed to produce it, and the determination to eradicate denominational lines wherever possible.

This excellent book will whet the reader's appetite for learning more about the Niebuhr family and about the great migration of Germans (among

many other European groups) to the midwestern United States in the last century, a migration that was crucial for the formation of church life and society generally — in ways that are still alive today. There are several photographs of the family and a complete bibliography; Richard R. Niebuhr, who is H. Richard's son and professor of theology at Harvard, has provided a foreword.

JAMES DUNKLY
Librarian
Nashotah House
Nashotah, Wis.

Resource for Adult Study

RUMORS OF WAR: A Moral and Theological Perspective on the Arms Race. Edited by C.A. Cesaretti and Joseph T. Vitale. Seabury. Pp. 138. \$6.95 paper.

There can be no more important issue facing mankind today than that of the increasing nuclear conflict. Religious and secular people are searching for answers to the questions raised by just such a buildup.

In the light of this, *Rumors of War* may become an important publication for the Christian because it offers a structure and setting in which the Christian community can discuss and evaluate the theological, political, and economic issues of this threat.

Designed as a workbook for adult seminars, the texts included here offer more than enough for the investigation and consideration of contemporary thought and emotion. This book usefully brings together current religious and secular thought on the expanding nuclear arms race. Included are writings by such important figures as George Kennan, Douglas MacArthur, Lord Mountbatten, Dwight D. Eisenhower, and Robert S. McNamara.

By combining articles from many different magazines with speeches and other writings, this editor has put together an invaluable assortment of material for serious reflection.

(The Rev.) RONALD CLINGENPEEL
Episcopal Chaplain
Kansas State University

Books Received

THE INNER EYE OF LOVE. By William Johnston. Harper & Row. Pp. 208. \$6.95 paper.

THE FIRST GUIDEBOOK TO PRISONS AND CONCENTRATION CAMPS. By Avraham Shifrin. Bantam. Pp. 390. \$8.95 paper.

LONELY WALK: The Life of Senator Mark Hatfield. By Robert Eells and Bartell Nyberg. Multnomah Press. Pp. 201. \$8.95.

POWER AND AUTHORITY IN THE CATHOLIC CHURCH: Cardinal Cody in Chicago. By Charles Dahm. University of Notre Dame Press. Pp. xviii and 334. No price given.

WORSHIP. By John E. Burkhardt. The Westminster Press. Pp. 168. \$8.95 paper.

CHRISTIAN CONVERSION: Biblical and Psychological Perspectives. By Cedric B. Johnson and H. Newton Malony. Zondervan. Pp. 192. \$6.95 paper.

PEOPLE and places

Appointments

The Rev. Roy W. Black is rector of Trinity Church, DeRidder, La., and priest-in-charge of the Leonidas Polk Memorial Church, Leesville. Add: Box 661, DeRidder 70634.

The Rev. Warren Scott Blick is assistant at St. Mark's Church, Shreveport, La. Add: Box 4443, Shreveport 71104.

The Rev. Harry W. Hansen will begin work at St. John's Church, Hakodate, Hokkaido, Japan, after September 1. He will remain canonically connected with the Diocese of New Jersey.

The Rev. Lee J. Humphrey will become vicar of St. Paul's Mission, Winfield, La., on September 9. Add: Box 206, Winfield 71483.

The Rev. Keith L. Milligan is rector of Grace Church, Lake Providence, La. Add: Box 566, Lake Providence 71254.

The Rev. Charles Robert Nielsen is headmaster of the School of Acadiana. Add: Box 38, Cade, La. 70519.

The Rev. Archie M. Palmer, Jr., is rector of Trinity Church, Cranford, N. J. Add: 1-A Hamilton Ave., Cranford, 07016.

The Rev. Limuel G. Parks is rector of Trinity Church, Natchez, Miss. Add: 308 S. Commerce St., Natchez 39120.

The Rev. Lindsay Garrett Patience is now executive assistant to the Bishop of Albany.

The Rev. Cedric Eugene Pearson will become rector at St. Timothy's Church, Perysburg, Ohio, on September 1.

The Rev. Alvin Kenneth Phillips will become rector of St. Augustine's Church, Camden, N. J., on August 15. Add: 525 Royden St., Camden 08103.

The Rev. Thomas T. Pittenger is now canon of St. John's Cathedral, Jacksonville, Fla. Add: 256 E. Church St., Jacksonville 32202.

The Rev. Ronald C. Robertson has for some time been rector of St. Alban's Church, Monroe, La. Add: Box 1114, Monroe 71201.

The Rev. Cecil C. Wagstaff is rector of Emmanuel Church, Adams, N. Y., and Zion Church, Pierrepont. Add: 39 Church St., Adams 13605.

Ordinations

Priests

Albany—Charles Albert Haskins, assistant, Christ and St. Stephen's Church, New York City.

Bethlehem—Gwendolyn Romeril, a registered nurse and non-stipendiary staff member at the Cathedral Church of the Nativity, Bethlehem, Pa.

Louisiana—Ralph N. McMichael, Jr., curate, Church of the Ascension, Lafayette, La. Add: 1030 Johnston St., Lafayette 70501.

Maryland—Jesse Leon Parker.

Northwest Texas—John Parker Jameson, curate, St. Peter's Church, Amarillo, Texas, and vicar of St. Paul's Church, Dumas; add: Box 3751, Amarillo 79106. George Wayne Smith, curate, St. Christopher's Church, Lubbock, Texas, and vicar of the Church of the Good Shepherd, Brownfield. Add: 2807 Forty-Second St., Lubbock 79413.

West Virginia—Ralph Richard Casto, vicar, St. Matthias' Church, Grafton, W. Va. and St. Paul's Church, Philippi; add: 138 Hall St., Clarksburg, W. Va. 26301. Jack Drew Neilson, curate, Trinity Church, Parkersburg, W. Va.; add: 15 Fairview Heights, Parkersburg 26101.

Deacons

Albany—Paul Edgar Baker, vicar, St. Luke's Church, Cambridge, N. Y. Gary John Dorrien, director of religious studies, Doane-Stuart School, Albany, and assistant at St. Paul's Church, Albany. Fe-

derico Serra-Lima, chairman, modern and classical languages department, Hartwick College and professor of Spanish; also assistant, St. Paul's Church, Franklin N. Y., and St. Matthew's, Unadilla. Ronald Stuart Winchell, assistant, St. John's Church, Roanoke, Va.

Western Diocese of Louisiana—Lee Benson Kneipp, deacon in training at the Church of the Ascension, Lafayette, La. Add: 1030 Johnston St., Lafayette 70501.

New Jersey—Glenn Burr Chalmers, vicar, Grace Church, Elizabeth; he will do urban work in Elizabeth; add: 880 Park Ave., Elizabeth 07208. Roberta Lynn Clemens (Mrs. Paul Clemens), assistant, St. Luke's Church, Metuchen, N. J.; add: 81 Hillside Ave., Metuchen 08840. Carol Eileen Henley, staff, Trinity Church, Princeton; add: 175 Ninth Ave., New York City. Dale Charles Marta; presently in Pensacola, Fla. Larry Clair Morrison, curate, Trinity Cathedral, 801 W. State St., Trenton 08618. Robin Joy Smith; she is administrative assistant at the Center for Christian Spirituality, General Theological Seminary.

North Carolina—W. Derek Shows, associate professor in the department of psychology at Duke University, Durham, N. C., and deacon in training at St. Mark's Church, Raleigh.

Northwest Texas—Fred Haley Tinsley, Jr., curate, Church of the Holy Trinity, 1412 W. Illinois, Midland, Texas 79701. Robert Bonnington, curate, Church of St. Mary the Virgin, 1001 Goliad, Big Spring, Texas 79620.

West Virginia—Harold Ellsworth Bishop, Jr., deacon in training at Emmanuel Church, Keyser, and Emmanuel Church, Moorefield, W. Va.; add: 51 Cres-

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cent Dr., Keyser, W. Va. 26727. Charles Gregory Hein, deacon in training at St. Stephen's Church, Beckley, W. Va.; add: 200 Virginia St., Beckley 25801. Dr. Barbara Jones, deacon in training at St. Thomas Becket Church, Morgantown; add: 667 Belaire Dr., Morgantown 26505. Anne Ludlow Kinney, deacon in training at the Memorial Church of the Good Shepherd, Parkersburg, W. Va.; add: 4901 Spruce Rise Rd., Parkersburg 26101. Larry Eugene Neal, deacon in training at Trinity Church, Moundsville, W. Va.; add: Rd. 4, South Hills, Moundsville 26041. Joan Addison Smith, deacon in training at Trinity Church, Huntington, W. Va.

Degrees Conferred

The Rev. Robin G. Murray, rector of St. Paul's Church, Lynnfield, Mass., received a Doctor of Ministry degree in psychology and pastoral counseling from Andover Newton Theological School in May. Before graduation from the Virginia Theological Seminary, Dr. Murray worked for the Hilton Hotel system in Australia, Hong Kong, Thailand, and the Virgin Islands.

The Rev. Herbert E. Rowe, rector of St. Anne's Church, Abington, Pa., has completed the doctoral studies program in parish ministry at the Eastern Baptist Theological Seminary in Philadelphia and has been awarded the degree of Doctor of Ministry.

Receptions

The Rev. Benedict Gaston Songy was received on May 30 as a priest in the Western Diocese of Louisiana. Add: 611 Erie St., Shreveport, La. 71106.

Deaths

Alice Mae Long Butler, wife of the Rev. Frank M. Butler, former rector of St. David by the Sea, Cocoa Beach, Fla., died on June 26 at the Adare Medical Center in Rockledge, Fla.

In addition to her husband, she is survived by a sister, a brother, two sons, and three granddaughters. Mrs. Butler was a graduate of Carnegie-Mellon University in Pittsburgh, Pa., and later served as a librarian in Evansville, Ind., the State Library in Springfield, Ill., and the University of Illinois in Urbana.

George M. Chapman, father of the Rev. George M. Chapman, Jr. of St. Paul's, Brookline, Mass., and the Rev. Edward C. Chapman of Christ Church, Marion, Va., died suddenly on June 22, at his summer home near Hickory, N.C., at the age of 68.

Mr. Chapman, long active in church affairs, served at various times on the vestries of Trinity Church, New Rochelle, N.Y., Christ Church, Bronxville, N.Y., and Calvary Church, Wadesboro, N.C. He was at one time chairman of the department of stewardship of the Diocese of New York and was a member of the advisory committee of the Episcopal Church Foundation. Mr. Chapman, an attorney, was the first non-Lutheran member of the board of trustees of his alma mater, Lenoir Rhyne College in Hickory, N.C. Following his career in a New York law firm, Mr. Chapman devoted most of his practice to minorities and the poor in rural North Carolina. In addition to his sons, he is survived by his wife, Elizabeth, of Morven, N.C., and three grandchildren.

Marjorie Smith Williams, wife of the Ven. Frederic P. Williams, died on May 1 at the age of 61. She had retired last year as assistant director of the Indiana Mental Health Association.

Mrs. Williams was well known in Indianapolis. She was a co-founder of the Butler Tarkington Neighborhood Association and a member of Christ Church Cathedral, in Indianapolis, and of the Volunteer Nurses Association. She is survived by her husband, Canon Frederic Williams, archdeacon emeritus of the Diocese of Indianapolis; a son, Peter; and a brother, the Rev. Allan Smith.

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RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: New Vision of Youth Ministry" © 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department. \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

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

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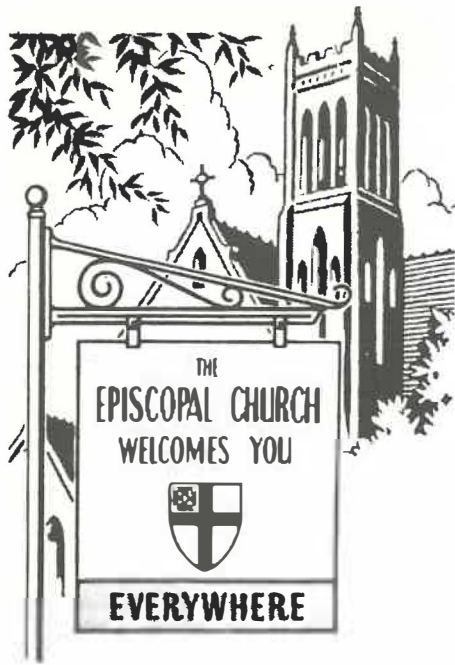
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SUMMER CHURCH SERVICES



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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 888-1050 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. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 823-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
(Just north of Rhode Island Ave.)
The Rev. Richard Cornish Martin, r
Sun Mass 7:30, 9, 11; Mass daily

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

ARLINGTON HEIGHTS, ILL

ST. SIMON'S 717 Kirchoff 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

NEW ORLEANS, LA.

CHRIST CHURCH CATHEDRAL 2919 St. Charles Ave.
The Very Rev. Richard W. Rowland, dean; the Rev. C. Wil-
liam Ziegenfuss, canon precentor
Sun Eu 7:30, 9 & 11. Wkdy Eu Mon 11:45, Tues & Fri 7:30,
Wed (also HU) & Sat 9:30, Thurs 5:30

BOSTON, MASS.

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

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

BOSTON, MASS. (Cont'd.)

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

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.

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. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

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

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

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

(Continued on next page)



St. Barnabas Church, Omaha, Neb.

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)

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. Wkdy 12:10 H Eu
Tues & Thurs; 8 & 6 H Eu Weds; EP 5:15 Tues & Thurs.
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46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
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8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-8; Sat 2-3, 5-8; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

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

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, 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

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

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. Wkdy: 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 Traditional
Anglo-Catholic Parish

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA 02882-0296
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;
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. Founded in 1774.

GEORGETOWN, S.C.

PRINCE GEORGE PARISH, Winyah 300 Broad St.
The Rev. Melvin R. Hyman, r
Sun 8, 10. Thurs 11, 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

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

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
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. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30
HE

MADISON, WIS.

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

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).
Wkdy: 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



Church of the Incarnation, Dallas