

# THE LIVING CHURCH



St. Matthew's Church, Pacific Palisades, Calif.: 10,000 hours of planning [p. 10].

**Parish Administration Number**



# THE LIVING CHURCH

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## A Theological Case History

By ELISABETH FREELAND

"Ursala," I said, "I hurt my knee the other day, and I am *not* going down a steep hill through knee-high weeds. You go, and I'll lean against this tree." Ursala, who is a dog, waved her tail and then shoved her way through the weeds.

I could follow her progress by watching the plume of her tail, and it traveled back and forth through the undergrowth until rather suddenly she stopped, sat down, and then looked up

at me. She showed no excitement, but was rather expectant.

I saw no reason to move, and after a few minutes she went off again. But now she was limping, I thought, though I couldn't see her well because of the tall weeds.

"Are you limping?" I shouted, "and what is that brown furry thing in your mouth? Have you caught a small rabbit?"

Ursala sat down and looked at me, still calmly. She moved off again, still limping. Finally she seemed to decide on something, and she worked her way up the hill to me, definitely limping, with something brown and furry under her chin.

I moved to her and she came out into the open, still calmly, with her eyes on me. She had put her right foot through her loose collar — no wonder she was having trouble. I straightened the matter out. She jumped on me gratefully and went off about her business.

But I began to think. Why did she just sit in the weeds and look over to me? Of course I would have acted at once if I had known. Answer: she thought I did know! She thought I knew everything she knew and would fix it.

When I told my sister about this [she is, in addition, a sister in a convent] I said, "Let me tell you, it's very uncomfortable to be God!"

*Our guest columnist this week is Elisabeth Freeland, who is now retired and living in Amherst, Mass., where she is a member of Grace Church. She spent much of her career as assistant to the headmaster of Margaret Hall School, Versailles, Ky.*



Ursala

### Why Spring Returns

Spring, like a good friend, comes again to find out how we got through winter.

William Walter De Bolt

# LETTERS

## Fr. Altman Responds

I regret that Fr. Van Dusen is appalled [TLC, May 15] by my April 17th letter commending the editorial by Fr. Zimmerman on the subject of capital punishment [TLC, March 20]. I only wish he were more appalled by what happens to the victims of capital crimes.

Fr. Van Dusen faults me for not mentioning the love of Christ, "which means we don't need to be so moved by what moves society as to forget how even society's worst offenders are objects of that same love."

Is he suggesting that because a person is loved by Christ that he should not therefore be punished when he commits violent and unloving crimes against his innocent neighbors? If so, then I think that Fr. Van Dusen is indeed indulging in unrealistic sentimentality, although I hardly think that to say this is to "sum up the Gospel itself as unreal."

I am perhaps even more disturbed by the letter from Lou Burns [TLC, May 15], in which he categorizes the position of those of us who might favor capital punishment as "inconsistent with a religion that is basically faith, hope, and charity." I hold this position based on my faith in a God who teaches us that there are, in fact, things worse than death, on my hope that the pursuit of justice and truth can give us a better society, and on my belief that charity involves caring enough about my brothers to do all that is possible to prevent their being the innocent victims of capital crimes.

The critical word here is innocent. And I agree with Mr. Burns that "it is not sentimental to care about innocent persons who are sent to the gallows or electric chair or gas chamber or given a lethal injection."

But does he really think that more truly innocent people are harmed by the application of the death penalty than by rape and murder? I, for one, do not.

(The Rev.) JACK E. ALTMAN, III  
Church of the Incarnation

Dallas, Texas

## Trading with the Enemy

I was interested in your recent editorial, "The Appeal of Frs. Frade and Doss" [TLC, May 1]. During the thaw in Cuban relations brought about by the Carter administration, I visited Cuba twice with tour groups and found the Cubans to be among the friendliest people I have ever met on a trip.

The luxury hotel where the group stayed was near the Episcopal church in Havana, and I attended services there on each visit, finding a warm reception

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## ORDER of agape & RECONCILIATION

from the bishop, dean, and congregation. One evening I had the privilege of having the bishop and dean as my guests at the hotel for dinner.

The point of the above is that our tour groups are presumably as guilty as Frs. Frade and Doss of trading with the enemy, if this means paying for hotel services.

I hope you will keep your readers informed of the progress of their case, in particular their financial situation. Since the national church is apparently giving them no financial aid, perhaps you could inform your readers if and when such aid is welcomed and needed, and, if so, where it is to be sent.

BEYER R. PATTON  
Littleton, Colo.

### When Bad Things Happen

I am writing in regard to the article by the Rev. Thomas R. Minifie [TLC, May 15]. I wonder if Fr. Minifie has actually read Rabbi Harold Kushner's book, *When Bad Things Happen to Good People*?

As a bereaved parent who lost a beautiful daughter after a two year battle with a brain tumor, I found much of what Rabbi Kushner said to be true and helpful, and what Fr. Minifie said to be pietistic and overly simplistic.

Please let us not be so arrogant as to say that the Christian faith provides all of the answers to the exclusion of other religious traditions.

(The Rev.) W. DOUGLAS THOMPSON  
Christ Church  
Eureka, Calif.

• • •

I would like to respond to the Rev. Thomas R. Minifie on his recent review of the book, *When Bad Things Happen to Good People* [TLC, May 15]. I personally do not find his comments appropriate. In fact, I found it difficult to understand what he was saying about the book.

He said, "yes, tragic and terrible things happen to all of us — but he (God) uses them to bind us up, make us whole. We praise him in all things, for through all that we encounter, we're forced to see that he and only he is our sufficiency."

That seems to me to put it in too neat a little package. It is all very good that the clergy and the church can give out such broad generalizations that "the answer lies in Jesus Christ." The reality for the person next door, down the block, or even right in my own house is that sayings like "God does not give us more than we can handle" and "We praise God in all things" are nothing more than the "theology by slogan" written about by the Rev. R. Charles Meyer [TLC, Jan. 16].

I finished the article by Fr. Minifie wondering: if he were ever faced with the

reality of the loss of his child, would he — or could he — be so flippant about giving advice?

(Mrs.) JACQUE C. RADANT  
Beaver Dam, Wis.

### Abortion

One of your recent issues [TLC, April 17] contained a review by the Rt. Rev. Stanley Atkins of a work edited by the Rev. Edward Batchelor, *Abortion: The Moral Issue*.

Any collection containing 20 diverse essays lends itself to diverse evaluation. However, the reviewer managed some rather serious misrepresentations. In particular, Edward Batchelor is accused of assembling a book in which "the abortion rights position is given more coverage than the right to life position." In point of fact, the explicitly theological and ethical pieces in the book are rather overwhelmingly anti-abortion or defend therapeutic abortion on the narrowest grounds.

As a writer who is amongst the small number of abortion rights proponents included, I believe that Batchelor's selection faithfully reflects both the range of opinion, and also the generally anti-elective abortion trend of professional theological and ethical opinion among Christian writers. . .

I am described as the author of an angry essay in which I identify universal misogyny as the key problem in the abortion debate. In the interest of fairness, I invite readers to peruse my fairly lengthy essay, to evaluate the reviewer's summary and characterization of my emotional sensibilities. In fact, I invite your readers to make their own assessment of the entire work.

BEVERLY W. HARRISON  
Professor of Christian Ethics  
Union Theological Seminary  
New York City

### Ecumenical Technicalities

I am saddened by the extent to which our negotiations with the Roman Catholic Church have been stymied. Intercommunion is already a fact with vast numbers of people, regardless of official technicalities. We all know Roman Catholics who have no compunction about receiving in the Anglican Church.

I myself have been frustrated as I travel this country and abroad, when I find an Episcopal church to be either non-existent or offering Morning Prayer only. I experienced this situation last summer, both in Idaho and the state of Washington and several years ago in Italy. (In Italy, outside of Naples, Florence, Rome, and Sorrento, where can you find an Anglican church?)

Let's get on with it: unity, not in the 21st century, but in the very near future. The world burns, and we pick at straws. Let us make it known to the Holy Father that we are willing to accept his pri-

macy, even if we balk, as we rightfully should, at infallibility.

If we go halfway, maybe, just maybe, Rome would be willing to go the other half.

(The Rev.) WENDELL B. TAMBURRO (ret.)  
Gresham, Ore.

### Notice

I have just noticed that my copy of the *Seabury Diary* lists Easter Day, 1984, as coming on April 24. April 24 next year will fall on a Tuesday. The Book of Common Prayer lists Easter Day next year as April 22.

(The Rev.) CHRISTOPHER L. WEBBER  
Christ Church  
Bronxville, N.Y.

### Keep Church Schools Alive

I thought the article, "Requiem for a School," by the Rev. Charles R. Colwell [TLC, May 8] was very beautiful and poignant. However, I also had another reaction.

While I do not know the circumstances of St. Mary's closing, as a teacher in a church school, I know the economic difficulties of such institutions and the failure of many people to support them. Laypeople and church authorities praise these schools, but tend to think their financial problems are private concerns.

Since these schools keep the church's message alive, their continuation should be a priority for the whole church. Too many schools, both Episcopal and Roman Catholic, have closed because of lack of support and leadership within the church.

JANE BRADFORD  
The Bishop's Schools

La Jolla, Calif.

### Singing the Psalms

Thank you for the review of my Forward Movement booklet, *Psalms and Spiritual Songs* [TLC, April 24], but I must clarify why the book was written: to provide a topical and liturgical guide to the psalms and canticles, not only for personal prayer, but also to enable the selection of psalms and canticles in place of hymns in the Prayer Book.

As allowed by rubric, a hymn, psalm, or anthem may very often be sung. See, for example, in the Prayer Book, pages 323, 324, 326, 333, 338, 355, 356, 357, 361, and 365. The standing commission on church music has already set the canticles to music. All that remains is for someone to set all the psalms to music as well. Let there be a revival of psalm singing in the church!

(The Rev.) H. SCOTT TONK  
Schaumburg, Ill.

{ See also the article, "Singing the Psalms," by the Rev. M. Fred Himmerich [TLC, Jan. 2]. Ed.

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### FATHER'S DAY June 19, 1983

St. Michael's Farm for Boys has selected Father's Day as a day in which we ask Episcopal Churches, as a structured body, to lend special emphasis to our youth care ministry, as a mission cause, through comment from the altar, through prayer and through designated offerings. This is a special appeal that we will ask only once a year from Episcopal parishes as a structured body for cash gifts to continue our ministry through the summer.

St. Michael's Farm for Boys, an Episcopal Church related home and school, has existed to provide a second chance for boys whose problems or environment have made them the concern of juvenile courts and officials. Our hope is that here at St. Michael's they will make the necessary adjustments in order to become contributing and productive members of society.

We prayerfully hope, and we believe that the Episcopal Church Family will respond generously to our appeal this year on Father's Day. Will you join with us as partners in helping troubled youth?

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## New Dean Selected

The board of trustees of the Episcopal Theological Seminary of the Southwest, Austin, Texas, has announced that the Rev. Durstan R. McDonald, director of Trinity Institute in New York City, will be the seminary's sixth dean. He will succeed the Rt. Rev. Gordon T. Charlton, Jr., who resigned in August to become Suffragan Bishop of Texas.

A native of New York City, Dr. McDonald, 46, is a graduate of Trinity College in Hartford, Conn., and the Philadelphia Divinity School. He holds a Doctor of Philosophy in Religion degree from the University of Pennsylvania and an honorary doctorate from Hobart and William Smith Colleges.

Dr. McDonald served as chaplain of Valley Forge Military Academy from 1965-67 and as chaplain, ombudsman, and member of the faculty of Hobart and William Smith Colleges from 1967-77, when he went to Trinity Institute.

He and his wife, the former Ruth Evelyn Jones, are the parents of four daughters.

## Alcohol Coalition Meets

About 125 people concerned with the problems of alcohol abuse and addiction joined national church leaders, professionals in alcohol programming, and representatives of other church networks at the inaugural gathering of the National Coalition on Alcohol in Memphis, Tenn., from May 4-6.

The theme of the meeting was "Breaking the Silence," and its focus, according to its organizers, was "on bridging the barriers of ignorance, fear, isolation, and shame that prevent a healing response to the phenomenon of addiction."

In his keynote address, the Rev. William Oglesby, Jr., of Union Theological Seminary of Richmond, Va., stressed that loss of faith was at the heart of addiction. "At the heart of alcoholism is a crisis of faith . . . healing of addictive diseases will, in one way or another, involve the sufferer's faith," he said.

In a later interview, Dr. Oglesby carried this theme further. He said that poor self-image and poor relationships with families and teachers were the chief correlatives for "the alarmingly increasing numbers of young alcoholics. Peer pressure is not among the chief correlatives."

Dr. Thomas Shroyer of the Johnson Institute in Minneapolis told the con-

ference that a community-wide system to treat addictive diseases would be a most effective step. "A 16-year-old boy is suddenly in treatment for alcoholism," Dr. Shroyer said. "He was discovered by his school teachers who turned him over to the criminal justice system of that town. What must happen for proper assistance is that the following people be brought into the process instantly: family, church, boys' club leader, peers. All must involve themselves together in this 16-year-old's healing."

The Rev. John M. Povey, a member of the Western Massachusetts diocesan staff, said that since all effort toward healing the addictive person must take place within a spiritual-theological framework, "there comes a point of necessary action, viz: educate the clergy. They are woefully uninformed."

This view was seconded by the Rev. Paul Z. Hoorstra of Savannah, who said, "We know of this number [an estimated 80 million Americans suffering from their own or someone else's addiction to alcohol]; how many are uncounted? Thousands of alcoholics turn first to their clergy for help — overtly sometimes, but mostly covertly. If pastors don't recognize what's going on, the sick go on suffering many more months and years without help."

The Rev. Vernon Johnson, author of *I'll Quit Tomorrow* and founder of the Johnson Institute of Minneapolis, was awarded the first annual Sam Shoemaker award. The Rev. Sam Shoemaker, an Episcopal priest, was a supporter and spiritual advisor to the founders of Alcoholics Anonymous. The award, a plaque, was presented by Helen Shoemaker, Dr. Shoemaker's widow.

Sally A.S. Michaels, a member of the Diocese of Virginia's commission on alcoholism, was elected president of the coalition. The Rev. David Else of Pittsburgh was elected vice president; J. Russell Horton of Bethesda, Md., secretary; and Jean Lewton of the Diocese of Washington's commission on alcoholism, treasurer.

## Franciscans Move to the Cities

Friars of the Episcopal Society of St. Francis plan to open three new centers of work within the next six months. Two houses are planned for New York, while a second house will be established in the San Francisco Bay Area.

Br. Robert Hugh, Minister Provincial for the friars in the U.S. and Trinidad,

announced the expansion plans following the friars' annual chapter meeting held in California in March. "For some years now," he said, "the brothers have felt called to develop smaller houses, which give access to urban ministries. These new houses, each with three to five brothers, reflect these priorities."

In September, the Society of St. Francis will give up management of the Diocese of California's conference center, The Bishop's Ranch, after 10 years of fruitful operation. "However, the friaries in San Francisco, Long Island, Minneapolis, and Port of Spain, Trinidad," Br. Robert Hugh said, "will continue to be centers of Franciscan life and ministry."

## Hawaiian Royalty Added to Calendar

During the recent visit of the Archbishop of Canterbury to Hawaii [TLC, May 8] the Rt. Rev. Edmond L. Browning, Bishop of Hawaii, read a proclamation which added the names of Queen Emma (1836-1885) and her husband, King Kamehameha IV, to the Diocese of Hawaii's liturgical calendar.

Bishop Browning noted that in 1862, the royal couple petitioned Queen Victoria and the then Archbishop of Canterbury to send a bishop and clergy to the Hawaiian Islands. They themselves were confirmed the same year.

"We remember King Kamehameha IV for his part in the rooting of our church here, and for his translation of the Book of Common Prayer and much of the Hymnal," Bishop Browning's proclamation read in part. "His early death, following closely that of his four-year-old son, the only child and heir, was a great blow to his people and to his vision for them, and a cruel loss to his devoted and beloved Queen, Emma."

"His Queen's extraordinary life of service must be seen against the darkness of these tragedies. Until her own death 20 years later, she dedicated herself to her people, her church, and the fulfillment of the vision she and her husband had held. She traveled to Europe, and especially to England, to raise funds for her people's needs."

"Queen Victoria loved and praised her, and one of your predecessors, Archbishop Charles Thomas Longley, remarked upon the occasion of her visiting him in Lambeth: 'I was much struck with the cultivation of her mind, and I

must state that she was better informed in English literature and history than most English ladies I meet. But what excited my interest most was her deep-rooted piety, her almost saintly piety. For her sake we plead for a mission in those islands.'

"For these reasons, it is fitting that we recognize the singular place of this King and Queen in the hearts of this people and in the history of those other saintly persons who have witnessed to their Lord Jesus through their suffering, their humble use of power, and their personal piety."

November 28, the anniversary of the royal couple's confirmation and the once-celebrated Hawaiian Independence Day, was chosen for their inclusion in the Hawaiian liturgical calendar.

## A Question of Authority

Anglicans were told recently that their church must explain what sort of teaching authority and jurisdiction belongs — or does not belong — to the Lambeth Conference of bishops in order to reach a viable unity with the Roman Catholic Church, according to the *Church Times*.

Cardinal Joseph Ratzinger, who heads the Vatican's Sacred Congregation for the Doctrine of the Faith, added that the relation between political and ecclesiastical authority in the Church of England also should have been detailed in reports from the Anglican-Roman Catholic International Commission.

"There must be no shirking the question of the relationship between episcopal and political authority, for that was, after all, the start of the separation," he wrote recently in *Insight*, a quarterly ecumenical journal published in England. The text of the ARCIC statements, Cardinal Ratzinger said, "left one completely in the dark as to the concrete structure of authority in the Anglican community."

The cardinal charged that the ARCIC report on authority was one-sided. He said that while he accepted that there was room for criticism about the way in which authority was exercised in the Roman Catholic Church, he believed that the same attention should have been paid to the theory and practice of authority in the Church of England.

## Two to Retire

Two members of the executive staff at the Episcopal Church Center in New York have announced plans to retire at the end of 1983. They are Alice P. Emery, who is retiring from her position as executive for national mission in church and society, and the Rt. Rev. Milton L. Wood, who has served as executive for administration since 1974.

Mrs. Emery joined the church center staff in 1970 as coordinator of the

United Thank Offering and was named to her current post in 1977. She serves on the governing board of the National Council of Churches and the executive committee of the joint strategy and action council.

A graduate of the University of Minnesota, she taught school in the early years of her marriage to the Rev. Richard P. Emery, who later served as Bishop of North Dakota from 1951 to 1964. After his death, she served as executive secretary of the University Episcopal Center of Minnesota for five years before coming to New York.

Bishop Wood, a native of Alabama and former Suffragan Bishop of Atlanta, joined the church center staff as the chief administrative officer when Bishop Allin began his term as Presiding Bishop.

After completing his undergraduate work and theological studies at the University of the South, Milton Wood served parishes in Alabama before being called as rector of All Saints Church in Atlanta in 1952. He later served as executive director of the Appleton Church Home in Macon, Ga., and as archdeacon of the southern convocation and canon to the Bishop of Atlanta before his elevation to the episcopate in 1967. Bishop Wood and the former Ann Scott have been married since 1949. They are the parents of four children.

## Shoulder to Shoulder

Speaking at a meeting of the American Jewish Committee's national inter-religious affairs commission in New York on May 12, the Rt. Rev. Paul Moore, Jr., Bishop of New York, called on Christians and Jews to seek jointly to inject their common ideals into America's defense and social policies.

"Building a relationship between Christians and Jews is more important now than ever before in our country's history," Bishop Moore told the gathering at the New York Hilton Hotel. He said this was so "because our nation is on the edge of dangerous militarism, both in our nuclear policy and in our posture toward Central America. We also face tragic social cutbacks at home in the areas of social welfare, health, education, and housing," the New York bishop said.

"Consequently, the two great 'Peoples of the Book' must unite to bring to bear on the people of America the strong biblical teachings of justice, freedom, peace, and compassion."

Noting that relations sometimes were strained between Christians and Jews, Bishop Moore pointed to the "conflicts of our inner-city ghettos" and the "highly complex and emotional issues in the Middle East" as partial causes. These factors, he said, "along with a resurgence of Christian fundamentalism

and political conservatism," had "created a difficult climate for understanding and cooperation."

Despite differences, Bishop Moore said, "there are still countless examples of Jewish and Christian leaders working shoulder to shoulder for better social conditions, and there are many deep friendships between rabbis and Christian clergy and among lay persons of both faiths."

## Rural Development

The social development ideas of the Rt. Rev. Cyprian Bamwoze, Bishop of Busoga, Uganda, are spreading around the world. They have been shared recently by 30 other leaders from 15 countries and ten American states, meeting in Arkansas and then in New York City as part of the International Community Leadership Project (ICLP). The leaders, representing some 25 million people around the world, found their problems, in Bangladesh or Tennessee, to be somewhat the same.

Bishop Bamwoze began his diocesan development program in 1979, the same year as the devastating war with Tanzania. It was not the war, however, which was the genesis of the bishop's creative thinking. He recalls, instead, a visit that year to a rural home, at which he saw two malnourished children with charms tied around them to ward off evil spirits. Ironically, they sat on a floor covered with beans, the very source of the protein they so badly needed.

Recognizing that his people faced a war on ignorance and affirming his own role as a messenger of God, Bishop Bamwoze questioned what the meaning of salvation could be for people such as this mother and her two children, soon to die: "How can we say that 'the Lord is my shepherd, I shall not want' when we see what goes on?" he wondered. "And how can we talk about the 'water of life' when the water we drink is giving us typhoid and diarrhea?"

The bishop's plan was to organize 41 community projects near Lake Victoria. The projects involve some 700,000 people from all walks of life — agriculture, forestry, social work, medicine, education — who work with the local people in homes and villages to begin building a society from the ground up.

Before the ICLP delegates returned home, they spent a weekend in New York City meeting with diverse organizations. For two days they discussed ideas in workshops held at the Cathedral of St. John the Divine and met with representatives at the United Nations. The delegates vowed to accept "no grand schemes, no global plans, no cosmic models, no international strategies." They insisted throughout that they wanted to share ideas that they maintained were "small and simple, like [their] work."



Steve Ketterer

# A Parish Builds Its Organ

By GIGI BAAS

A church organ is a deceptive musical instrument. It was designed, among other things, to imitate the sounds of a variety of other instruments. It is an orchestra unto itself. Its mechanism is often hidden behind walls, in basements, and in huge cases which become part of the church structure itself. Its complexity is also masked by its familiarity. A congregation hears its organ played every Sunday, but rarely does it have the chance to see just how that sound is produced.

The people of St. Thomas' Church in Hamilton, N.Y., were given that opportunity last year, when the church's old organ was rebuilt. The decision to build a new organ was the result of a number of factors. The deterioration of the leather and mechanical components of the instrument often produced *startling* sounds in the course of the church service. Certain notes had a habit of playing unexpectedly, and occasionally the organ would hold a note long after the con-

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*Gigi Baas is a parishioner and choir member at St. Thomas' Church, Hamilton, N.Y. She is also the assistant director of the Chenango County Office on Aging. With a degree in art history from Vassar College, she has long had an interest in historic preservation.*

gregation had stopped singing.

St. Thomas' Church was fortunate that its organist, Steve Ketterer, was vitally interested in the instrument and well equipped to solve its problems. He had been a church organist since his freshman year at Colgate University. He is a remarkable young man, a talented musician who at 15 apprenticed himself to an organ builder so that he could gain a more intimate knowledge of the instrument. He had been involved in the construction of other church organs before St. Thomas's.

"This is an activity," he said, "... which incorporates many things which interest me — art, architecture, design, woodworking, mechanics, and, of course, music."

Steve also felt that the type of sound the organ at St. Thomas' produced was not appropriate to its setting. "When the instrument was installed in the early 20th century, the science of organ building was greatly influenced by the development of the theater organ," he explained. "Today we are interested in a purer, more articulate tone, and not the airy, indistinct sound of the old organ."

The role of the church organ in the Episcopal service had likewise changed over the years. In the early part of the century other instruments were commonly used to accompany the choir and the congregation. Gradually greater emphasis began to be placed on the organ as the major musical force within the church. It was apparent to Steve that our organ was better suited to providing the background to a silent film than to serving as the instrument upon which the compositions of Bach were played.

Steve's proposal for replacing the organ was met with enthusiasm by our rector, the Rev. Cornelius Tarplee. The people of our parish cared a great deal about the music played during services, and they were willing to take on the re-

sponsibility of obtaining a better instrument. Money was raised locally, and many members of the congregation volunteered to help Steve with the work involved.

A major challenge to designing a new organ was insuring its compatibility with the architecture of the church. St. Thomas' is a 19th century structure, whose architect, Richard Upjohn, was responsible for the design of a number of Episcopal churches in upstate New York, as well as Trinity Church in New York City. In planning the new organ, the musical program was examined so that the organ would fit the needs and capabilities of the choir and those who played the instrument. The size of the church was taken into consideration so that the volume produced would fill the space adequately.

In his plan, Steve also looked to the future. An organ is not a piece of furniture that can be moved easily. It is monumental and permanent, and its location is important to its proper function. The organ becomes part of the church, and, indeed, it should look "as if it grew there."

In the spring of 1982, the old organ was dismantled. The console, which had been installed in 1974, was still usable, but it had to be completely rewired. Steve was able to salvage half of the pipes, many of which dated back to 1912. All of those pipes were "revoiced" by a firm in Vernon, Conn., and new pipes were purchased to replace those Steve felt he could not use.

The blower for the organ was renovated, and new conduits through which air travels to the reservoirs in the case were installed. The reservoirs maintain constant air pressure, and care was taken to make sure that all the new gaskets and seals were tight so that no leakage could occur. The wind chests, which support the pipes and contain the mech-



anism for controlling which pipes speak, were completely replaced.

For some time, it looked as though a bomb had exploded at St. Thomas'. Wooden pipes were stretched across the back pews, and packing crates filled with revoiced metal pipes crowded the aisles. The choir room became an obstacle course, and a few choir members went home Sunday morning with shins bruised because of attempting to navigate around moldings from the organ case.

Those members of the congregation who habitually sought the back pews were now forced to take more visible seats at the front of the church. On week nights and Saturdays, the sound of drills and hammers filled the building, and even on Sundays, motes of sawdust could be seen in the colored light cast by the stained glass windows.

By mid-July of 1982, the work was completed, and the parish had saved more than half the cost of a whole new organ. St. Thomas' organ consists of nine ranks, most of which contain 61 pipes each. Provision was made for the addition of two more ranks in the swell, which will be installed at a later date when funding for them is obtained.

In accordance with Steve's specifications, the case which covers the swell was carefully finished to match the interior woodwork of the church, and the pipes of the great organ were exposed (these are the pipes which have the largest scale and loudest tone). Steve uncovered those pipes to take advantage of the graceful line they form when they are put into place. Visually, the organ has created a new presence in the church, one that is as beautiful and significant as the building for which it was designed.

On September 12, 1982, the organ was dedicated. Steve returned from graduate school at Duke University to play the organ he designed and built. That Sunday saw a worship service at St. Thomas' which was filled with music, but it also saw a reunion of all those whose work had made the music possible, and a reaffirmation of the faith which made that work a joy.

In his sermon, the rector said: "Faith, of course, is what this glorious music is about, and the expression of faith is what makes this instrument such a special thing. If you feel the joy of song today and the richness of human emotion in our worship, you do so assisted by this organ."

"This instrument can only go on being dedicated if the worship it assists continues to call us to an ongoing and living worship in all that we do. I pray that the people of St. Thomas' will never forget the living faith which built this organ and will never fail to answer its call to pour out God's love on all the pain of the world."

# Shared Ministry

“. . . it takes prayer, time, and experimentation  
to have our parish grow. . . .”

By JAMES L. GILL

**W**hy doesn't "shared ministry" (by which I mean that understanding of ministry as a calling of the whole people of God — not the ordained leader alone — an understanding variously called total ministry, ministry of the laity, lay ministry) really take hold and develop more rapidly in the life of the church today?

The finger of blame is usually pointed in one of two directions: the clergy, "who are threatened by a laity hungry for power," or the laity, "who want to be passive followers of strong clerical leadership." The descriptive phrases for the offending group vary considerably, but the adversary aspect of the description is usually present — "we" (clergy or laity) and "they" (clergy or laity). I suspect that the real block lies in the structure of church life, at parish and diocesan level.

Speaking from the perspective of a parish which has been intentional in de-

veloping shared ministry for the past ten years, I have a growing conviction that the time-honored structure of "the way things are done" at a congregational level is the major factor hindering the "ministry breakthrough" in the church. We live with a framework of operation and authority in the parish which proclaims in word and action that "ministry" equals "ordination."

Structures do not yield quickly to change. It is relatively easy for us to accept the proposition that each of us has a gift for ministry, but it is much more difficult to live in a parish as though this were true.

Richard Broholm of the Andover-Newton Laity Project, a covenant among six local churches, three denominations, and a seminary to experiment in ways to strengthen the ministry of the laity, identifies ministry as "the countless concrete acts of making God present to our world as we are gifted, and wherever we are." From this view, he estimates that 20 percent of all ministry is done in and around the church

*Continued on page 13*

*The Rev. James Lawrence Gill has been the rector of Trinity Church, Easton, Pa., since 1968.*



Fr. Gill and Steve Stine, an Enabler, discuss chart of Ministry Projects.



Exterior of St. Matthew's Church, Pacific Palisades, Calif.

# The New St. Matthew's Church—

a happy demonstration of community

participation in partnership

with professionals.

On October 23, 1978, fire sweeping through the Santa Monica mountains destroyed St. Matthew's Church in Pacific Palisades, Calif. Nothing remained of the wooden A-frame building except a badly charred cross.

Four and one-half years later, on March 20, 1983, a new St. Matthew's Church, with 10,500 square feet of soaring interior space and an exterior which fits snugly into the surrounding landscape, was consecrated by the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles. The new building, which *Newsweek* magazine called "mystical, not modern," reflects the combined talents of professional architects and parishioners who wanted to be involved.

Rather than present St. Mathew's parishioners with a finished design, the architectural firm of Moore, Ruble, and Yudell in Los Angeles set up four workshops to give the members a chance to express their views. For acoustic and liturgical reasons, many of the parishioners wanted a lofty symmetrical church with a minimum of glass and wood. Others spoke for a more informal and rustic building with intimate seating, views to the old prayer garden, extensive use of wood, and a close relationship with the outdoors.

In planning the new church, parishioners logged a total of 10,000 hours — equal to holding a full-time job for five years. The building evolved in response to the issues raised in the public meet-

ings as workshop participants modeled the options.

The nave and transept intersect a large hipped roof reminiscent of rustic California architecture. The concrete tiled roof is carved to leave room for trees and courtyards. Walls are of structural steel with four inches of plaster to aid acoustics. A system of wall battens and wainscoting accommodates the desire for wood without sacrificing acoustics. Windows are minimized in the nave and located to frame views of the prayer garden. A small chapel with wall-to-wall windows opens wide to the outside.

Passing under low and informal porches, one enters through a glassy narthex to a lofty formal nave. Here liturgical processions are framed by arches of ornamental steel, which in turn carry the major structural supports: a crossing of two steel trusses. The formal seating of more than 350 worshipers is made intimate by a curved plan which allows everyone to be within seven rows of the altar. Operable skylights suggested by energy-conscious parishioners obviate the need for air-conditioning, and the climate requires only minimal heating.

The success of the new church is seen as a particularly happy demonstration that the open participation of a community, in partnership with professionals, can produce a building that is sensitive to its time and place.



Cold spring granite baptismal font.

# EDITORIALS

## The Church and Hope

**F**aith, hope, and charity' — but the most neglected of these is hope. The church is always talking about faith, and we are constantly exhorted (quite properly) to practice charity. But what about hope?

Without hope, at least some hope, human life is scarcely worth living. The nurturing of hope would seem to be a basic function of religion. Certainly Baptism is a sacrament of hope, and Holy Communion is a meal of hope. Perhaps a failure to proclaim hope is a cause of dwindling membership in some churches.

The Christian hope is focused in the Risen Christ and that heavenly country where he reigns in everlasting glory. Yet hopeful people also live hopefully in this life too.

One earthly hope for Christians is hope for the church, for its faith, witness, purity, and growth. In recent years, many have lost hope for the church. In the 1960s, liberals became disillusioned with institutions, and conservatives followed them in the '70s. People have had diminished hope in the church for a wide variety of reasons: decline of moral standards, curtailed youth work, ordination of women, stagnation of ecclesiological relations, liturgical change, deterioration of missionary work, weakened social witness, condoning of abortion, to name several.

On the other hand, the Christian hope for the church is rooted in Christ's promises, not ours. Uncertain times call for greater commitment, not less.

And then there is hope within the church. Is the Episcopal Church (or most other Christian bodies in this country) raising up hopeful people for the future? Are we equipping men, women, and young people with vision, courage, and motivation? Does the church hold up before its people the extraordinary opportunities for leadership in today's and tomorrow's world?

One may think of such fields as international relations, education, space exploration, the fine arts, the environment, medicine, new structures for business . . . the list can go on and on. We think there is a job that needs to be done.

## The Gift of Time

*Our guest editorial this week was written by the Rt. Rev. David K. Leighton, Sr., Bishop of Maryland.*

**A**n increasing amount of data from clergy spouses suggests that rectory families are getting short shrift of the priest's time and attention. Maybe it's endemic to our times and, therefore, not unique to our profession. We are, however, leaders in society and models of a certain style of life. What should our example, in regard to use of time and resources, be? All around us we see harried business people who are in a rat race to success. Or perhaps the rat race is only run to stay alive? Lay people often say to me that they look to the church to find at least one weekly hour of peace and tranquility in their lives. Unfortunately,

## Parish Life in Summer

**F**or most parishes, the transition from spring to summer is marked by the quieting down of activities and programs. Life takes on a slower and simpler pace. This need not be a loss. A less hectic schedule permits time for reflection, leisured conversations, and deeper human relationships.

We all need this. Two Sunday school teachers sharing in a family picnic this summer, or the priest and organizer going off fishing together one Saturday, may do more for intra-parish cooperation next fall than a dozen staff meetings.

Special programs that do occur in the summer, such as a vacation Bible school for children, an ice cream social, or a wilderness outing for teenagers, can receive a kind of attention which they would not be likely to receive in the busier seasons. By the grace of God, parishes, no less than individuals, can slow down.

they often find much of the same outside world inside the church: hustle, bustle, striving, overactivity, and programming to death.

These seem also to be the major causes of difficulties in clergy marriages. When we clergy are made aware of the clutter and data overload in our lives, we many times feel it is so much a part of modern society that we cannot do much about it. Besides all that, we tell ourselves, we are dedicated people of God who must give and live our lives in the service of others. We feel guilty at saying "no" to parish needs and requests, even when it's our day off.

Well, that is one value standard. But I believe there are other value standards. Where do I as a child of God come in? Where does my spouse and where do my children come in? I've heard of clergy who work six days, five nights, and Sunday. Why?

Many, after some real conversation, tell me that they feel guilty about taking a day off. Which is precisely my main theme: what is it that we as leaders in society wish to model as the basis for Christian living in this harried, modern, stressful culture?

I have cut back to 50 hours a week, which allows me two full days off a week, barring, of course, emergencies which all priests are obligated to meet, regardless of personal needs. Emergencies often can get to be excuses, however, for workaholics and need to be carefully scrutinized with at least the question, "Is this duty really necessary?"

The best part of my new life is that I'm learning not to feel guilty about saying I have two days a week off after only 50 hours of service. In fact, I even had the courage to write it down! To have more time for prayer, meditation, study, and play makes us better servants of God. I'm convinced, than does a life of busyness, with endless appointments, committee meetings, and just the general answering of every single request with a "yes."

Such a perspective applies to all clergy, married or not. Even those who live alone need personal time for reflection, renewal, and re-creation, in order to recapture that wholeness which each of us needs. More time with God, spouse, and friends can do wonders for the soul, as well as for all those to whom we minister.

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# BOOKS

## Pilgrimage of Self-Knowledge

**PENTHOS: The Doctrine of Compunction in the Christian East.** By Irene Hausherr, S. J. Translated by Anselm Hufstader, O.S.B. Cistercian Publishers. Pp. x and 200. \$24.95 hardback and \$7.95 paper.

This volume (a translation of a work originally published in French in 1944) is part of the excellent Cistercian Studies Series. It deals with *penthos* (mourning or compunction), which is associated with what the Eastern Christian tradition calls "the gift of tears."

The book is uneven in style: scholarly and yet homiletical; repetitive, yet full of pithy and wise sayings. Quotations, often long ones, mainly from the desert fathers, dominate the text. Much in this tradition will sound shockingly "unhealthy" to modern ears: for example, the exhortation to weep over our sins and to abstain from laughter.

But this would be to miss the true meaning of *penthos*, the purpose of which is to invite us to go on a pilgrimage of self-knowledge, the end of which is joy in God. *Penthos* involves a commitment to accuracy with regard to the way things are. Tears flow when we catch a glimpse of the glory of God and how far we have fallen short of it. Our tears, therefore, are tears of joy, as well as of sorrow, and are not to be interpreted as a sign of pessimism or sadness. *Penthos* is a gift of the spirit which we would do well to pray for today.

The book (as difficult as it is) will be of interest to students of the spirituality of the Christian East, to those who have made "the Jesus prayer" an integral part of their spiritual discipline, and to others who wish to deepen their understanding of how our Christian identity is formed.

(The Rev.) ALAN JONES  
Professor of Ascetical Theology  
General Theological Seminary  
New York City

## Memorial to Herbert

**THE POETIC CHURCHMAN: A Memorial Anthology to George Herbert (1593-1633).** Edited by John H. Morgan. The Parish Church Library, St. John of the Cross Church (Box 433, Bristol, Ind.). Pp xi and 105. \$7.95 paper.

This interesting assortment of 145 poems by natives of seven countries will appeal to all who admire George Herbert, the poet and the man. The great majority of these poems — offered here as tributes to the great 17th century Anglican churchman — are of high quality. Many are well written pieces of verse, and quite a few have above average

charm and craftsmanship.

Although the anthology is not a professional publication and has occasional errata, the whole is an ambitious project for a parish library and is admirable, attractive, and worthwhile. This excerpt is a sampling of the tone found throughout: "From the poetry of his life, he struck a chord with pen, a note of ecstasy; vibrating now with joy, again with love. A holy flame within his heart did burn; the temple of his holy Lord was he."

LUCILLE D. SHORT  
Memphis, Tenn.

## Viable Dialogue

**CHRISTO-PSYCHOLOGY.** By Morton T. Kelsey. Crossroad. Pp. xii and 154. \$12.95.

The author of this book, a priest of the church for many years, does us all a service in attempting to create a practical and viable dialogue between religion and psychology. He points out in his introduction that theological or religious writing often gives us a "from what" but is silent about a "how."

Perhaps one of the most interesting themes explored by the author is that of the Jungian idea of individuation compared to the Christian view of the progress of the soul. The allegation by the author that Jung, in later life, should be viewed as a classical Christian is an intriguing one to say the least! While this is difficult if not impossible to prove, clearly Jung, toward the end of his life was most fully developed and most religiously astute.

I found it intriguing to read that Jung had what the author refers to as "extended conversations" with Archbishop William Temple and that "Jung pleaded with the archbishop to send a group of Anglican clergy to be trained in analytical psychology."

In spite of this being a short book, Prof. Kelsey gives to readers a wide overview of the field and of the dialogue between religion and psychology — called by the author in his title, *Christo-Psychology*. It is clearly meant to be a practical introduction, especially for clergy, but for all Christians as well, and it issues to us a mandate to develop our skills, using the insights and convictions of our faith and our theological training, along with the insights found in the disciplines of psychology to serve better and more effectively the people of God.

This book is not quite a "how to" manual, but it certainly offers to parish clergy especially, both insights and real food for thought — spiritual and psychological.

(The Rev.) JOHN H. GOODROW  
St. John's Church  
Mt. Pleasant, Mich.

## SHARED MINISTRY

Continued from page 9

(nurture and outreach), and 80 percent is exercised in the lives of persons in the world, through their lives and vocations.

William Diehl, a Lutheran layman who is a retired Bethlehem Steel executive, and now a consultant in lay ministry development, says that in the 30 years of his professional career as a sales manager, his church never asked him to account for his lay ministry, never offered to improve his skills in ministry, offered no public affirmation of his ministry in his career, and never expressed interest in the ethical decisions he faced.

"So," he concludes, "my church doesn't have the least interest in whether or how I minister in my daily work." How does your parish measure up in this indictment?

What structural changes have we made at Trinity Church, Easton, Pa., to be more sensitive to shared ministry? I list a few of our experiments below. They may turn out to be no more significant than rearranging deck chairs on the *Titanic*, but we continue to evaluate these restructurings in the light of our goal to live together as the whole people of God, so that the *congregation may be the central place where laity are empowered, trained, and supported in their ministries — whether in and of the church — or in the world.*

A word about Trinity Church, Easton. We are a downtown parish of 650 communicants. Our average Sunday attendance is 50 at 8 a.m. and 175 at 10 a.m. The employed staff includes me, as rector, a full-time secretary, a part-time administrative assistant (20 hours), a sexton, and a director of music. A non-stipendiary priest is available part-time as well.

Another word before listing our structural experiments. We have developed titles and position descriptions which have grown out of our analysis of the needs at Trinity. I am convinced that a look at how your parish structure is, or is not, serving shared ministry may bring you to a quite different set of terms and descriptions.

First, we have "the enablers," a group of five to seven laity, strong in their own sense of ministry, who meet weekly with the clergy, to ask the question: "How is Trinity fostering ministry?" They have no "line authority" over any program of the parish. They are advocates of shared ministry. I can testify that they are also a support group for the rector.

Second are the shared ministry stewards — the managers of program areas (worship, pastoral service, education, outreach) and organizational services (communications, "Loaves and Fishes," lay personnel, and so on). These leaders are quite separate from the vestry. A pe-

riodic staff memo with news of ideas brewing in different program areas keeps vestry, stewards, and enablers informed of plans and activities. More vestry time is now used for theological reflection and Bible study than was true before we began the shared ministry organizational venture.

Third is the lay personnel steward, already mentioned, a key to coordinating the many activities of Trinity. Before any vacancy is filled — church school teacher, for instance — this steward and his committee carefully consider the whole parish roster, especially those thought to be "under-utilized" and prayerfully make contacts to fill the position. The lay personnel steward also meets with those in leadership roles at the conclusion of each year's service to determine whether it is advisable for them to continue another year.

Fourth is our provision for budgetary support for lay continuing education. The "cutting-edge" fund provides several thousand dollars yearly as scholarships for programs within the parish (the Sewanee Education for Ministry course) or training conferences which require travel.

Fifth is a lay administrative assistant, who sees to a wide variety of parish organizational details. This administrator coordinates the traffic of communication and activities which flows through the parish office.

Sixth is the policy of developing "home-grown" leadership wherever possible. Preparation for baptism and confirmation is totally a lay teaching ministry. Parish-based spiritual direction is developing, with pairs of laity who meet regularly. One parishioner has discovered a gift for leading retreats. There is a core of leadership available for "Gifts Discovery" weekend conferences.

Seventh, the liturgy celebrates in many ways the vocational ministry of our members. St. Luke's Day is one obvious Sunday occasion for thanksgiving for those in the healing professions and related areas, but we look for other ways of saying that ministry is happening in our lives all the time. A photo collage of "Trinity's ministers" (parishioners pictured on the job) is but one visible sign of this belief.

These are some of the ways in which we are looking at our life together at Trinity growing out of an underlying belief — shared by clergy and vestry alike — that it takes prayer, time, and experimentation to have our parish grow in its shared ministry in Christ. Every aspect of our parish structure bears scrutiny as to its service toward this goal. Within canonical provisions, we at Trinity are open to change anything which says to us and to the world that ministry is primarily the province of the ordained — a view which leads to a disempowered church.



## THE FIRE OF YOUR LIFE

A SOLITUDE SHARED

BY MAGGIE ROSS  
WITH A FOREWORD BY  
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## THE FIRE OF YOUR LIFE

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BISHOP PAUL MOORE, JR.  
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Maggie Ross is a pseudonym of a contemporary Christian woman whose religious pilgrimage has led her to life as a hermit on America's west coast.

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# PEOPLE and places

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Nebraska — Roy Scott Foresman, who will be in charge of St. John's Church, Broken Bow, Neb., and Holy Trinity Church, Callaway. Add: 602 N. Tenth St., Broken Bow 68822.

## Degrees Conferred

James Dunkly, who has been working as librarian at Nashotah House, Nashotah, Wis., recently received the Ph.D. degree in New Testament from Vanderbilt University, Nashville, Tenn. In August, he will begin work in Cambridge, Mass., at the library which is run jointly by the Episcopal Divinity School and the Weston School of Theology. He will also do some teaching. Dr. Dunkly, who has for a number of years edited the Reader's Shelf column for *THE LIVING CHURCH*, will continue to do an occasional book review for our readers.

The Rev. J. Robert Zimmerman, rector of the Church of the Holy Trinity, Lansdale, Pa., was awarded the degree of Doctor of Ministry in May at the Eastern Baptist Theological Seminary in Philadelphia.

## Changes of Address

The Rt. Rev. W. Moultrie Moore, Jr., who retired June 1 as Bishop of Easton, may be addressed at 208 Palm St., Bayview, Mt. Pleasant, S.C. 29464.

## Resignations

The Rev. Richard Shields has resigned as rector of Christ Church, Central City, Neb., and vicar of St. John's Church, Albion, and will do graduate work at the University of Nebraska in Lincoln.

## Deaths

The Rev. Robert Benjamin Gribbon, canon emeritus of Trinity Cathedral, Easton, Md., died at the age of 89 on April 30 after a short illness.

A native of Belfast, he returned to Ireland to enter the linen business after graduation from Princeton University in 1915. Later he earned a master's degree from General Theological Seminary and was or-

dated in 1931. Fr. Gribbon wrote for and edited several church journals and was archdeacon of New Jersey for a number of years. From 1943 to 1950, he was the rector of Holy Cross Church, North Plainfield, N.J. For four years after that he served churches in Missouri. He then became executive assistant to the Bishop of Easton and rector of St. Paul's Church, Trappe, Md. His wife, the former Ruth Troth, died in 1980. He is survived by a son, the Rev. Robert Troth Gribbon of Hyattsville, Md., three daughters, and eight grandchildren.

Lillian Brown Hannum, churchwoman of the Diocese of Dallas and wife of the Rev. Ellwood Hannum, died on May 3 at the age of 71.

Educated at St. Faith's School in New York City, General Theological Seminary, and Columbia University, she spent her early career as a missionary in the Blue Ridge Mountains of Virginia and director of Christian education for the Diocese of Delaware and the Council of Churches in Utica, N.Y. Then for 19 years she taught Christian education at St. Michael's School in Dallas, Texas. In addition to her husband, Mrs. Hannum is survived by three sons, Dr. William E. Hannum, II of Falmouth, Maine, Dr. E. Brown Hannum of Mobile, Ala., and the Rev. Christopher Hannum of North Brookfield, Mass., and five grandchildren.

# CLASSIFIED

advertising in *The Living Church* gets results.

## EXCHANGE

PRIEST desires to exchange Sunday supply for use of rectory for himself and family in July. Contact: Fr. Bill Kruse, 4N385 Ridgewood, Bensenville, Ill. 60106. (312) 766-1171.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

HERMIT-WOVEN bookmarks of imported French embroidery cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Custom orders allow four weeks. Reply Box R-536.\*

FINE SOMALIAN INCENSE. One pound packages available for shipment at \$5.00 per pound. Delicate bouquet, burns well. Send check with order to: The Rev. Thomas C.H. Scott, Acolytes Guild, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

## POSITIONS OFFERED

WANTED: Teacher for 5th and 6th grades, and high school teachers for history and speech, home economics, and religion. Reply Box M-557.\*

ORGANIST-CHOIRMASTER: R.S.C.M. experience and orientation. Large mid-western, suburban parish. Men and boys, girls choirs. Distinguished tradition. 3/4 to full time. Resume, references to Box C-558.\*

## POSITIONS OFFERED

CHRIST EPISCOPAL CHURCH, 18 Abercorn St., Savannah, Ga. 31401. Organist-choir director; two adult choirs; children's choir; Sunday and weekday services; liturgical background; traditional and renewal music; salary negotiable. Send resume to the Rev. G.M. Maxwell.

ALASKA: Full-time priest for 20-year-old parish in youthful fishing community. Position available August 15, 1983. For information send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

## POSITIONS WANTED

ORGANIST/CHOIRMASTER: master's degree, cathedral, parish experience, seeks position (pref. full-time) September 1 on return from studies in England. Chorister training, administration, outreach. East coast. Top references. John Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

## PROVERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: *The Inner Way*, Box 5000, Homeland, Calif. 92348.

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

## RENTAL

LOVELY MOUNTAIN HOME adjacent to Kanuga Conference Center, Hendersonville, N.C., three bedrooms, three baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$300-week, \$1,000-month. R.L. Haden, (704) 364-9722 or 366-3034.

## WANTED

COPY(S) "The Anglican Breviary" containing the Divine Office published by Frank Gavin Liturgical Foundation of Mount Sinai, L.I., N.Y. Reply: Richard Rodgers, Suite 900, 701 7th Ave., New York, N.Y. 10036; (212) 757-3995.

USED COPIES of *The Hours of Prayer, From Lauds to Compline* (Morehouse-Barlow or Mowbray). Reverend Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

## CLASSIFIED ADVERTISING RATES

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- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
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## THE LIVING CHURCH

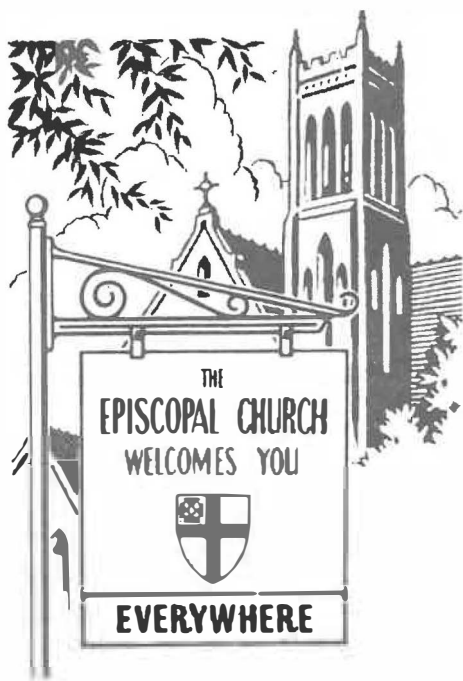
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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# SUMMER CHURCH SERVICES



## ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby  
Sun HC 8 & 10. Wed HC 11 & 7:30

## 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. Frederick W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Nelson Warner, M.S.M., M. Div., r  
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

## CLINTON, CONN.

**HOLY ADVENT** 83 E. Main St.  
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

## LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

## 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 8; C Sat 5-6

## CLERMONT, FLA.

**ST. MATTHIAS** 574 Montrose St. 327 11  
Serving the Disney World Area  
The Rev. Frederick E. Mann, r  
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

## 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; MP & HC 11; Wed & HD 8

## 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

## TYBEE ISLAND (Savannah), GA

**ALL SAINTS MISSION** 808 Jones Ave.  
Fr. Paul Z. Hoorstra, Th.D., v (912) 897-4501  
Sun H Eu 9:30

## BARRINGTON, ILL.

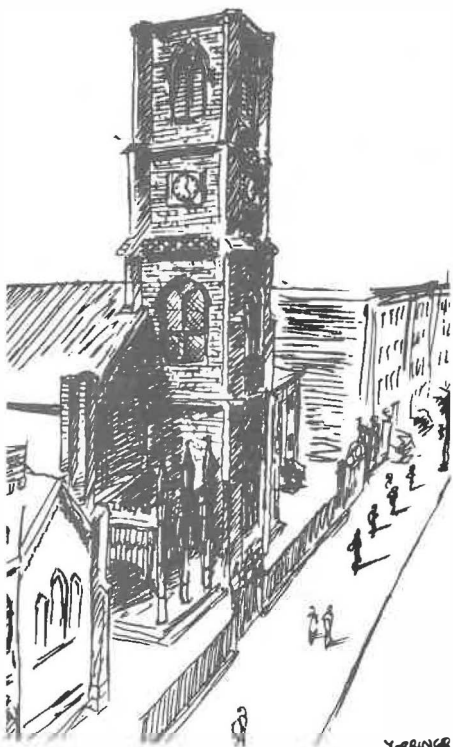
**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland  
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor 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



St. Peter's Church, New York City

## AUGUSTA, MAINE

**ST. MARK'S** Pleasant St.  
The Rev. Robert A. Hargreaves, r  
Sun HC 8 & 10; Wed HC & healing, 5:30

## BAR HARBOR, MAINE

**ST. SAVIOUR'S** Mt. Desert St.  
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

## 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

**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

## LENOX, MASS.

**TRINITY** Walker & Kemble Sts.  
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

## CAPE ANN MASS

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8 & 10:00

## ST. MARY'S

24 Broadway, Rockport  
Sun 8 & 10:00

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days 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

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

## SPRINGFIELD, MO.

**ST. JAMES** 2645 Southern Hills Blvd.  
The Rev. John W. Biggs, r  
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

## 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

**ST. MARTIN OF TOURS** 24th and J. Sts.  
Just south of Interstate 80 (402) 733-6815  
Sun Mass 8 & 9:45. Daily Mass

**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.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## KEARNEY, NEB.

**CHURCH IN THE INN** Holiday Inn  
The Lay Readers of St. Luke's Church  
MP 8:30 Sun, June 12-Sept. 4, in the Holidome

## 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
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

## OCEAN CITY, N.J.

**HOLY TRINITY** 30th St. and Bay Ave.  
The Rev. Michael W. Goldberg, r  
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.  
Sun H Eu 8 & 10. Mid-week H Eu Wed 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

## LAKE RONKONKOMA, L.I., N.Y.

**ST. MARY'S** Overlooking the Lake  
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb  
Sun H Eu 7, 8, 9, 10:30. Welcome!

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 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 & H Eu (Rite II) 2S, 4S & 5S. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

## CALVARY & ST. GEORGE'S PARISH

East 21st St. & Park Ave., So.  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

## ST. GEORGE'S

209 E. 16th St.  
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

## EPISCOPAL CHURCH CENTER

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

## JOHN F. KENNEDY INTERNATIONAL AIRPORT

PROTESTANT/ecumenical CHAPEL Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 Sol; Weekdays as anno

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30(ex Sat), Noonday Office 12, Masses: 12:15 & 6:15; EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

## ST. PETER'S

346 W. 20th St.  
The Rev. Wray MacKay, v; the Rev. Blair Hatt  
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral 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

## SARATOGA SPRINGS, N.Y.

## BETHESDA

41 Washington St.  
The Rev. Thomas T. Parke, r  
Sun Masses 6:30, 8 & 10

## SPRING VALLEY, N.Y.

So. Madison Ave. & Rt. 59  
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount  
Sun 8 & 10:15

## UTICA, N.Y.

## GRACE CHURCH

Downtown  
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

## SYLVA, (Western) N.C.

## ST. JOHN'S

Jackson St. (behind Post Office)  
The Rev. Philip W. Bennett, v  
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

## YOUNGSTOWN, OHIO

## ST. ROCCO PARISH

239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## OAKMONT, PA.

## ST. THOMAS'

Fourth & Delaware Ave.  
The Rev. Austin A. Hurd, r  
Sun HC 8 & 10. Wed 10

## PHILADELPHIA, PA.

## ANNUNCIATION, B.V.M.

12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

## GOOD SHEPHERD

Lancaster Ave. at Montrose (Rosemont)  
The Rev. Andrew C. Mead  
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9. MP, EP daily as anno

## NARRAGANSETT, R.I.

## 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; Marston Price, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S). Founded 1698; built 1726

## WESTERLY, R.I.

**CHRIST CHURCH**  
The Rev. David B. Joslin, r  
Sun H Eu 8 & 10

## CHARLESTON, S.C.

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

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** Founded 1774 Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9:30

## MYRTLE BEACH, S.C.

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

## NORTH CHARLESTON, S.C.

**ST. THOMAS** 1150 E. Montague  
The Rev. Worrell H. Holby, Jr., r  
Sun Eu 8 & 10; Wed Eu, Int & HU 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

## TRANSFIGURATION

14115 Hillcrest, 75240  
Terence C. Roper, r; Calvin S. Girvin, Jerry D. Godwin, Thomas E. Hightower, ass'ts  
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

## 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 THE MARTYR

2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## RICHARDSON, TEXAS

## EPIPHANY

421 Custer Road  
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri 6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

## SAN ANTONIO, TEXAS

## ST. MARK'S

315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
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, Tues 10 HU & HE, Sat 5:30 HE

## JACKSONPORT, WIS.

## HOLY NATIVITY

County V  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 8

## MADISON, WIS.

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

## STURGEON BAY, WIS.

## CHRIST THE KING

5th & Michigan  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

## CASPER, WYO.

## ST. STEPHEN'S

4700 S. Poplar  
Sun H Eu 8 & 10:30. Thurs 7.

## 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, canon pastor

Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); 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. Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30