

# THE LIVING CHURCH



Theo. Nichols

Presiding Bishop John M. Allin talked with Mozelle Scarborough on the grounds of the Church of the Heavenly Rest, Abilene, Texas: "A sense of community which goes beyond church. . ." [p. 6].



# THE LIVING CHURCH

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## ARTICLE

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The Living Church

## Freedom and Compulsion

Elsewhere in this issue we endeavor to say a word or two about the political freedom so important to this nation. But freedom is an odd sort of thing, and it is by no means limited to the political realm of life.

Such expressions as free speech, free bonuses, freedom of choice, tax-free, liberation theology, free love, and free trade indicate what a wide diversity of ideas are associated with freedom in some sense or other. Should everything in life be "free," and would life be livable if everything was?

Protestant theologians have emphasized freedom so strongly that the idea is sometimes conveyed that a decision or action which is described as free is automatically considered desirable and virtuous. Most of us, however, would not need to engage in very much self-examination in order to recognize that many of our best and most valuable actions have been compelled by circumstances, training, duty, or obedience.

Slavery is an evil against which we properly protest, yet some form of compulsion (often a combination of economic necessity and sense of duty) is necessary for human life. Few men could build a house alone. Even if I built a log cabin in the woods, I would need at the very least a steel axe manufactured by others from iron which in turn came from ore mined by others. Even with axe, saw, and other tools, if I had no direct assistance from others, my family would have suffered from exposure before I could complete my cabin.

Erecting a large building, or putting a bridge across a river, or launching a ship all require the concerted labor of large numbers of people. The work is not so pleasant, and the workers do not engage in it for recreation. In some measure, economic and other compulsions make them go to work each day.

Or we may think of the cereals, potatoes, fruits, and vegetables on which most of our diet depends. These were developed into agriculturally useful breeds

by generations of laborers, bending their backs under the hot sun, century after century, doing what they were told to do in a precise way. We cannot suppose that most of them wanted to do this.

It is true that I work in my garden freely and for my own satisfaction, but I do so only an hour or two at a time. The garden is my diversion from "real work." On the other hand, certain duties connected with the publication of this magazine are extremely onerous, and I would never do them without some form of compulsion. Unfortunately, they have to be done.

So how free is freedom? Often we feel we are not so free. Perhaps this is because most of us have never known the terrible burden of living in a society in which we were actually enslaved by others.

There remains the still further dimension of spiritual freedom. The New Testament often speaks of being free. Sometimes, this is in the purely matter of fact sense of those who are not slaves. When used in a spiritual sense, freedom can refer to being free from the dominion of sin (e.g., Romans 6:16-22). It can also refer to freedom from the Jewish law (e.g., Galatians 4:21-31) — "the Jerusalem which is above is free, and she is our mother."

In these senses, St. Paul could feel free even when in chains. This does not mean imprisonment was pleasant or desirable, but it could not crush the apostle's freedom. Could it crush yours or mine?

THE EDITOR

Saved?

Professed piety,  
loudly proclaimed  
Is a property  
of convictions strained.

Candace Benyei

# LETTERS

## Right- and Left-Handed

I was very much impressed with your article, "The Right- and Left-Handed God" [TLC, June 5]. The paralleling of the right hand/left brain with the Logos and the left hand/right brain with the Spirit is a helpful analogy.

I believe it could be carried further. Jung identified the "feminine" as the imaginative, intuitive, metaphoric, poetic, and feeling aspect of human beings, and the "masculine" as the logical, rational, and impersonal aspect. This corresponds clearly to right brain/left brain distinctions. It leads to a left hand of God/Spirit/right brain/feminine analogy. There are biblical parallels for this, the wisdom literature, for example.

As you point out, significant accomplishments require both aspects, just as human beings contain both masculine and feminine qualities, as defined by Jung. Both should be equally represented and honored.

Irenaeus, intuitively, may have been onto more than he ever realized!

(The Rev.) BEATRICE BLAIR

Church of the Heavenly Rest  
New York City

• • •

I am writing to say "Bravo!" to your absolutely wonderful First Article, "The Right- and Left-Handed God" [TLC, June 5]. The article was imaginative, profound, original, and playful in a right hemisphere way. I enjoyed it immensely.

(The Rev.) CHARLES R. COLWELL

St. Barnabas' Church  
Irvington-on-Hudson, N.Y.

## The Sinking Ship

While Henry VIII did watch helplessly as the *Mary Rose* and all but 30 of her crew sank into the Solent [TLC, May 29], he was not there to review the fleet but to resist a French invasion.

The loss of the *Mary Rose* came as the French fleet attacked Portsmouth. Dangerously overloaded, she hoisted sail to engage the enemy, heeled on her side, and took water into her lower gunports, sinking in a minute or so.

I am happy to note that the invasion failed — although the French did raise hob on the Isle of Wight for a few days — and you and I are free to worship God in the magnificent English of the Book of Common Prayer, which Cranmer produced four years later. The litany, the first service in English, was written the year before this battle, and was occasioned by the same war.

(The Rev.) JAMES C. THOMPSON

St. John's Church  
Porterville, Calif.

## Episcopal Schools

The Rev. Charles Colwell's meditation on the demise of St. Mary's School, Peekskill, N.Y., [TLC, May 8] caught my attention because I have had the questionable honor of having been on the scene at the death of two Episcopal schools, Margaret Hall (1979) and St. John Baptist (1983).

American history is littered with the wreckage of Episcopal schools and colleges. The three institutions mentioned were all-girl, convent-controlled, and perhaps outside the mainstream. What bothers me, however, is that so few Episcopalians (bishops, priests, deacons, laypeople) seem to have even the slightest glimmer of insight into the necessity for the church to be intimately involved in education, outside of Sunday morning.

Somehow, we think that a "good" school is one that can get our kids into "good" colleges which, in turn, get them into "good" graduate or professional schools so they can make "good" money. Somehow, we think that an education received in a purely secular setting is not going to make a lasting impression on how they think about manners and morals and vocations and family life — and everything else.

In other words, if they go to the kind of school where the English teacher thinks that *Moby Dick* is mainly about a whale hunt or that the Epistle for the Feast of St. Michael and All Angels is not relevant to a study of *Paradise Lost*, they are in big religious trouble.

Of course, there are problems with the competition. Red-blooded young people generally don't want "too much church"

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and what it implies — chapel, religion classes, and the like. It is tempting to soft-pedal things, to sell short the heritage because the “good” school down the road may seem more attractive to the paying public.

A generation ago, when the Rev. John O. Patterson was headmaster, Kent School sponsored a conference on the Christian idea of education. Those were heady days; a certain confidence was in the air. We were going to rediscover and reinvigorate the Judaeo-Christian roots of Western culture. Somehow, our attention wandered.

But even if schools close down, and the National Association of Episcopal Schools remains on a starvation diet, it may not be too late to reintroduce the abiding Catholic and Anglican concept that the church has a certain stake in the education of the young. Even Jerry Falwell understands this.

John Patterson, John Colet, and John Henry Newman — where are you when we need you?

(The Rev.) COLLEY W. BELL, JR.  
Headmaster

St. John Baptist School  
Mendham, N.J.

### Receiving a Roman Priest

In People and Places [TLC, May 22], it is noted that the Rev. Harry A. Hughes was received from the Roman Catholic Church into the diaconate of the Episcopal Church. How can a man become a deacon when he is already a priest?

We certainly recognize the validity of the Roman Catholic priesthood. It seems to me this is an insult to the man and is on very shaky theological grounds. Once a priest, always a priest. How can he be demoted to deacon?

I think we have discouraged Roman Catholic priests from coming into our church. I have known of many instances over the past 40 years where our bishops have either been loath to accept them or have refused to do so.

These men have already received excellent theological training. We would not have to put them through three years of theological training. A very short course in the Anglican ethos would be sufficient.

What a gold mine we have here! Let's make use of it and encourage the many dissatisfied, unhappy Roman Catholic priests, so that they can remain catholic priests as Anglicans.

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

*Canon III. 12, Section 5 (a) specifies, "Receive him into the diocese as a deacon of this church, and no sooner than four months thereafter, as a priest. . . ." The amending of this was discussed by the bishops at General Convention, but they decided to keep the canon as it is.*  
Ed.

### Reason and Experience

The Rev. Lewis Warren unduly distresses himself [TLC, May 22] in taking exception to my statement regarding the sexism, prejudice, and bigotry of scripture. He rightly says, “We do not worship a book, but we do worship the God-Man. . . .”

Conspicuous about the person of Jesus is the utter lack of such traits, given the culture, biases of biblical writers, and so on. For 18 of the past 20 centuries, we constructed an elaborate, so-called Christian defense of slavery by appealing to scripture and tradition. In our time, it is clear that the person of Jesus himself makes such a practice unthinkable.

Just as our racial and ethnic prejudice and bigotry are revealed by scripture and tradition, and yet overwhelmed by the person of Jesus, so it is with our other “isms.” His presence in reason and experience, as well as in Holy Scripture and tradition, prevents us from the making of God in our image.

CAROL COLE FLANAGAN

Erie, Pa.

### Lutheran-Episcopal Converts

Regarding the article by Pastor David Gustafson, “The Lutheran/Episcopal Agreement” [TLC, June 5], I should like to make the following suggestion: might it not be quite helpful to hear from those who are converts to the Episcopal Church from the Lutheran Church, both lay and clerical, regarding the worship, theology, and discipline of the two churches?

And, of course, we should need to hear from converts to Lutheran Churches who were formerly Episcopalians. In addition, I believe that THE LIVING CHURCH can continue to perform an inestimable service by having various “schools” within the Episcopal Church speak to the topic — i.e., Anglo-Catholic, evangelical, and liberal.

(The Rev.) LEWIS WARREN

St. Andrew's Church  
Scottsbluff, Neb.

Y?

Along with the Very Rev. Robert A. L'Homme, the Rev. George R. Kemp, and the Rev. James Peter “Y,” I am the victim of machine error in *The Episcopal Church Annual* and *The Episcopal Clerical Directory*. Consequently, my biographical data, with some minor mistakes, can be found on page 747 of the latter book, under the surname, “Y.”

My thanks now to TLC for letting my friends know that I am neither deceased nor deposed so soon after celebrating my 50th anniversary as a priest.

(The Rev.) JOHN R. RAMSEY (ret.)  
Marblehead, Mass.

# BOOKS

## Serious Analysis

**ROME AND THE ANGLICANS.** By J.C.H. Aveling, D.M. Loades, and H.R. McAdoo. Walter de Gruyter & Co. Pp. 301. \$69.00.

This book is a collection of three scholarly essays that provide a penetrating background to the contemporary ecumenical dialogue between the Anglican Communion and the Roman Catholic Church.

It is not a "popular" book written in simple language, however, and should not be purchased or read if this is all that is desired. But for the thousands of laypeople and clergy who do seriously follow the ever-expanding dialogues and ever-deepening reconciliation, this book will be extremely useful and rewarding.

The third and final essay, which is also the longest (130 pages) will be of most interest to such readers. Entitled "Anglican/Roman Catholic Relations, 1717-1980," it is a splendid explication of doctrinal themes within the historical current of events. It is written by Archbishop McAdoo of Dublin, who since 1969 has been the Anglican co-chairman of the Anglican/Roman Catholic International Commission. Here is history written by one who has been at its center.

The other two essays, by D.M. Loades and J.C.H. Aveling, summarize recent research and break some fresh ground in the history of Anglican/Roman Catholic relations during the 16th and 17th centuries.

While Aveling is Roman Catholic and the other two are Anglicans, the book's postscript tells us the original intention was also to include a contribution from Joseph Cardinal Ratzinger, who now heads the Sacred Congregation for the Doctrine of the Faith in Rome. Let us hope that he will eventually write his piece and publish it!

(The Rev.) J. ROBERT WRIGHT  
Prof. of Ecclesiastical History  
General Theological Seminary  
New York, N.Y.

## Delightful and Informative

**THE JOY OF WORSHIP.** By Marianne H. Micks. Westminster Press. Pp. 119. \$5.95 paper.

"Anyone who tries to reduce the rich symphony of worship to a single note is clearly tone-deaf." So writes Marianne Micks on the opening page of this new volume in the Library of Living Faith.

Clearly Dr. Micks is not tone-deaf. Her book is an excellent introduction to prayer and worship. It assumes no technical expertise on the part of the reader, but presents a balanced and well drawn pattern of corporate and private prayer which is the heart of living faith. "Through the shared public liturgy of our Sundays and the shared private prayer of our Mondays, we grow in the joy of freedom," she writes.

The three sections of the book treat the theology of worship, the structure of the Sunday liturgy of word and sacrament, and private prayer and spirituality. As a professional student of worship who has made extensive use of her more technical *The Future Present*, this reviewer found the book delightful and in-

formative. It is also something which the average lay member of the Episcopal Church would understand.

Dr. Micks writes with style and authority. This reader was fully caught up in the joy of worship.

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

## Concise History

**A HISTORY OF ISRAEL IN THE OLD TESTAMENT PERIOD.** By Henk Jagersma. Fortress. Pp. xv and 304. \$13.95.

This short, very concise history is true to its title: it covers the history of Israel from the patriarchs to the time of Nehemiah, ending abruptly with only a comment or two on the inter-testamental period. Furthermore, it is concerned with history and does not deal explicitly with theological issues. It is outlined in a very helpful manner and could serve as a good review tool for those who already have some grasp of Old Testament history.

Footnotes are copious, and a careful reader will find in them a rather complete record of recent Old Testament scholarship. Unfortunately, its conciseness is also a drawback. The book does not read particularly well and because of its brevity would serve poorly as a first introduction for the average reader. But for those who have already been introduced to this history, it can be of considerable value.

(The Very Rev.) ROBERT GIANNINI  
Cathedral Church of St. Peter  
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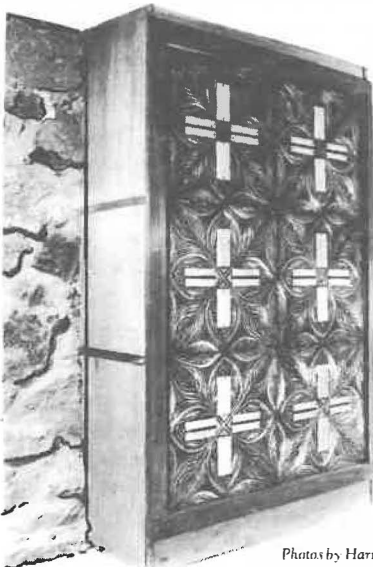
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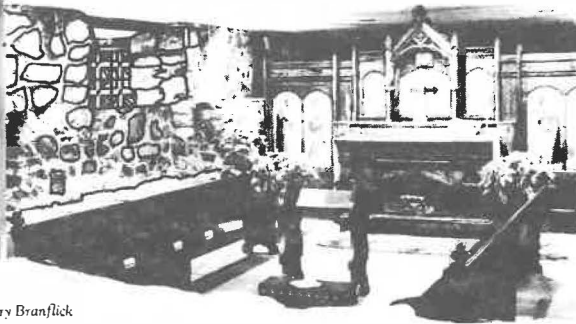
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## Nuclear Issues Discussed

The mood was somber at a recent day-long forum at St. Paul's Cathedral, Syracuse, N.Y., when 100 teenagers and adult leaders considered the future of the world. "You and the Nuclear Question" was the theme for the day-long meeting, sponsored by the youth commission of the Diocese of Central New York, which drew young people in grades 7-12 from all over the 14-county diocese.

Following an informal get-together, the group gathered in the cathedral and were greeted by the Rt. Rev. O'Kelley Whitaker, Bishop Coadjutor of Central New York, who pointed to the significance of their meeting on Pentecost and urged them to "get in touch with that Spirit" of empowerment.

Marty Bartlett, who chairs the Nuclear Freeze Commission of Central New York, showed a film, "War Without Winners," produced by the Center for Defense Information in Washington, D.C. Ordinary citizens, both Russian and American, are interviewed in the film, as well as military and government figures.

Following the film, Ms. Bartlett commented that while the experts tend to take a myopic view of the issue, seeing

only their specific niche, the average U.S. or Soviet citizen is able to see the total picture and comprehend the urgency of the case against nuclear war. She quoted from the 1982 diocesan convention address of the Rt. Rev. Ned Cole, Bishop of Central New York, who said, "No church gathering can afford not to raise the issue of the nuclear arms race. . . .

"If the church is sent into the world to be witness of the living God, then we must speak on this issue and state that there are limits beyond which governments cannot go in the use of nuclear weapons. . . . Children of God do not make war. Children of God are sent into the world to be peacemakers."

Discussion in small groups followed the presentation, and the young people considered the active steps they might take as Christians and as responsible citizens. Following an evening celebration of the Eucharist, the group spontaneously linked arms and sang, "Let there be peace on earth."

## Celebration in Abilene

With all but the West Texas wind harmonizing, All Saints bell tower of the Church of the Heavenly Rest, Abilene, Texas, was dedicated by the Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, on Pentecost, May 22. The occasion marked the celebration of the centennial of the congregation's first building.

The tower is 112 ft. tall and completes the Gothic structure. The cost, \$650,000, plus \$250,000 for the bells which were cast in Holland.

The story of the parish's buildings began with a gift of \$1,500 by Mary Burgess of Brookline, Mass., to the Rt. Rev. Alexander C. Garrett, Missionary Bishop of Northern Texas. She asked that the building be of stone and be named Church of the Heavenly Rest. The bishop required the congregation of 65 persons to raise an equal sum. They did, and the completed structure was the only church of permanent building materials in the frontier cow town for some 25 years.

At the centennial Eucharist, Presiding Bishop John M. Allin presided and preached. Bishop Hulsey confirmed or received 56 persons, including Haitians, Vietnamese, and Poles, on a day truly symbolizing the many tongues of the first Pentecost.

As the bells rang out all day over the

city, over 1,500 persons thronged the grounds for a "Fairre," replete with minstrels, blacksmiths, jugglers, thespians, all in costumes of Elizabethan times. There were games, contests, food booths, with all proceeds designated for the Presiding Bishop's Fund for World Relief.

At a banquet on Saturday evening Bishop Allin was presented with a \$20,242.42 check for that fund. He was informed there would be more, for the gift represented only the initial offering. The sum given resulted from the multiplying of the talents of members of the congregation.

Over a year ago, the Rev. James Folts, rector, presented each of the congregation's 1,000 members with a \$2 bill and asked that each use unique skills and gifts to multiply the money. What they did surprised everyone. Some examples: Vicky Davis baked chili cheese cornbread which she sold for \$3 each; Bob Beckham sold bags of cow manure for \$2 each; his wife, Peggy, printed 30 page booklets titled "Backyard Birding," which she sold for \$3 apiece; Mary Green, aged 80, repaired seven lamps at about \$2.50 each; Pete Vletas sold over 200 chocolate covered strawberries at 50 cents apiece.

The Rev. Canon Samir J. Habiby, executive director of the Presiding Bishop's Fund, was shown at the banquet how "the Church of the Heavenly Rest resettles refugees." Members of the vestry of this congregation, which has taken a leading role in the church's resettlement of refugee process, "Texanized" Fr. Habiby. He learned how to use words like "fir" and "tired" in Texas sentences; the proper uses of a bandana, and what to do with a wad of chewing tobacco in the mouth.

Interviewed during the "Fairre," Bishop Allin commented: "There is a sense of community here which goes beyond church, and that is a healthy sign . . . these people are serious about religion and have joy in their religion."

(The Rev.) JAMES L. CONSIDINE

## Former Official Convicted

John Rees, former general secretary of the South African Council of Churches, was convicted recently in Johannesburg of 29 counts of fraud. The ruling stated that Mr. Rees, a Methodist layman, had defrauded the council of over \$250,000 from 1975-78 by transferring funds from two discretionary accounts into per-



Robert F. Rodriguez

On June 8 at the Cathedral of St. John the Divine in New York, three young men completed the four years training required for status as journeymen stone cutters. The occasion was marked by a graduation service in the cathedral at which they were presented with certificates by Master Builder James Bambridge. Shown above, from the left, are Jose Tapia, Timothy Smith, Mr. Bambridge, and James Jamerson.

sonal bank accounts. He was fined \$27,000 and given a suspended ten year sentence.

Meeting after the ruling, SACC's presidium described itself as "deeply distressed" at the case's outcome and added that it was "clear from the judgment in a fair and open trial that Mr. Rees had betrayed the complete trust the SACC had placed in him."

At the same time, the council's officers tried to avoid the possibility that the South African government would use Mr. Rees's conviction as an excuse to restrict the SACC from receiving funds from abroad. The Eloff commission, established by the government, has been probing the council's finances with a view to establishing such restrictions [TLC, April 3 and 24]. The officers declared that the church council's present administration "seeks to operate openly and legally," and expressed "full confidence and trust in the leadership of the present general secretary," Anglican Bishop Desmond Tutu.

At a recent meeting of the Eloff commission, Bishop Tutu requested the panel of inquiry to pause for a brief moment of silence in respect for the victims of a bomb attack by the banned African National Congress in Pretoria. Bishop Tutu has been undergoing cross-examination by the state in a hearing room only two blocks from the site of the car bomb explosion in Pretoria.

In a separate statement issued hours after the blast, Bishop Tutu said that the SACC "expresses its horror . . . and condemns this act of naked terrorism." He spoke out as well against South Africa's retaliatory raid against African National Congress bases in Mozambique. "I weep for my country," Bishop Tutu said. "We cannot solve its problems this way."

## Letters Requested

Distressed by a plan to construct a large electrical power line that will cut directly across land belonging to a diocesan camp and conference center, the Rt. Rev. Maurice M. Benitez, Bishop of Texas, has appealed to every member of his diocese to write a letter to the state public utilities commission.

"The power line, the largest ever built in Texas, carrying approximately 400 kilovolts, will require that a 150 foot swath be cleared through the most heavily wooded portions of Camp Allen, the area used for our wilderness hiking and camping and on which we would plan to locate any future campsites," Bishop Benitez wrote in the *Texas Churchman*.

"Not only will the wilderness value of the property . . . be substantially nullified, but the gigantic high tension towers will pose a substantial safety hazard to the many children who hike and play through the area," the bishop said.



Titusville Herald photo by Jon Sherman

In Titusville, Pa., bishops of the Lutheran, Roman Catholic, and Episcopal Churches presided over a special ecumenical service on May 11 to mark the 500th anniversary of the birth of Martin Luther. St. Titus Roman Catholic Church was filled nearly to capacity for the service at which choirs from the three churches sang. Before the procession entered the church, the three bishops joined the Titusville clergymen: (from left) the Rev. Jay R. MacKie, rector of St. James Episcopal Church; the Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania; Fr. J.T. Carter of St. Titus Church; Roman Catholic Bishop Michael Murphy; the Rev. Philip Harcourt of Emmanuel Lutheran Church; and Lutheran Bishop Kenneth May.

He added that the Diocese of Texas has an investment of about \$10 million in the camp's property and improvements, and that approximately 12,000 persons use the camp's facilities yearly.

## ECF Grants Made

The board of the Episcopal Church Foundation authorized 13 grants totaling \$104,500 for programs throughout the church at their annual meeting in New York in May. The projects range in scope from support for emergency shelters for the homeless to training for lay ministry and participation in an ecumenical effort for urban ministry.

The largest single grant given was \$15,000, the second of its kind, to the Urban Ministries Alliance of San Francisco. The funds will help pay for an Episcopal intern's participation in this ecumenical program that provides academic as well as practical training for urban ministry.

A \$14,500 grant will assist the 11 dioceses in Province IX, along with three neighboring dioceses, to become an independent province in the Anglican Communion. The grant will help the steering committee fund meetings and procedures.

For a second year, a grant of \$10,500 will help fund the efforts of Indian Enterprise to bring economic self-sufficiency to the Indian people on the

White Earth reservation in Minnesota through the creation of jobs. This project is coordinated by the Diocese of Minnesota's Episcopal Community Services, Inc.

The foundation board authorized three grants of \$10,000: one to the Episcopal Camp and Conference Center in Ivoryton, Conn., to rebuild a dam and refill the lake; to help fund a five-day series of seminars and workshops at the Candler School of Theology in Atlanta for business and church leaders to strengthen the spiritual dimension of their lives; and to Apostles' House in Newark, N.J., an emergency short-term shelter for homeless families.

Smaller grants were awarded to the House of Bishops' committee on pastoral development; the Graduate Theological Union in Berkeley, Calif.; the lay academy of the Diocese of California in San Francisco; the Recovered Alcoholic Clergy Association; the hospitality program of the Diocese of Massachusetts; the Yorkville Emergency Alliance in New York City; and the newly-organized office of pastoral development of the Diocese of the Rio Grande.

In addition to grants, the Episcopal Church Foundation makes loans for parish and mission building programs and awards fellowships to recent seminary graduates for doctoral study. The foundation is a national independent organization of lay men and women who support significant projects not included in regular church budgets.

# BRIEFLY...

A study of 181 soup kitchens and emergency food pantries in and around 22 cities from February, 1982, to February, 1983, showed that one-third of the food programs had doubled in size, according to the Center for Budget and Policy Priorities, a private research group in Washington, D.C. More than 90 percent of the projects polled reported serving a "significant" number of newly unemployed people during the year. Nearly one-fourth said they had had to turn people away due to heavy demand.

Members of the Permanent International Ecumenical Consultation met in Rome from May 22-25. The organization's membership, formerly restricted to religious superiors of the Anglican Communion and the Roman Catholic Church, has been expanded to include deaconesses from the Swedish and German churches. An observer from the Greek Orthodox Church was present also. The consultation's aim is to foster unity within and among religious communities and others. At the meeting's conclusion, the members committed themselves to foster a reflective study and ecumenical dialogue on the Canterbury Statement on religious life and to discover concrete ways within their own congregations and other spheres of influence in which to encourage ecumenical activity, understanding, and prayer.

"Mindless acts" of racism persist in the Diocese of Southeast Florida, although the diocese itself is "color blind in terms of explicit policies and practices," according to a report from the diocese's North Dade deanery. The report recommended more involvement of all ethnic groups in planning and carrying out diocesan functions and activities; a true reflection of the ethnic and cultural diversity of the church in liturgies used in diocesan-sponsored worship and proportionate representation of the various groups in the diocese's administration.

Chelmsford Cathedral in eastern England has been closed for major structural repairs and is not likely to open before Christmas, according to its provost, Dr. John Moses. The Cathedral Church of St. Mary the Virgin, St. Peter and St. Cedd, basically a 15th century parish church elevated to cathedral status in 1914, is receiving a comprehensive "refurnishing and reordering," including under-floor heating under the stone floor and the replacement of pews by chairs, according to the provost. Nearly

\$800,000 has been raised for the work. It is believed to be the first time an English cathedral has been completely closed for such a purpose for so long a period.

The Rev. David B. Barrett, a research officer for the Anglican Communion who is based in Nairobi, Kenya, agreed recently to serve as research director for a Southern Baptist Foreign Mission Board project which seeks to find out more about the state of Christianity in urban areas around the world. The research will be designed to promote new strategies for urban evangelism. Dr. Barrett said many cities are experiencing an influx of Christians who move in from the countryside but fail to join churches. "They intend to link up but as the months pass by, the intent withers and finally dies, and we hear no more from them again," he said.

Educators and Trainers for Ministry held their annual meeting at the George Mercer School of Theology, Garden City, L.I., April 28-30. Since 1976, ETM has worked to develop alternative training programs for ministry in the Episcopal Church. As its chief area of concern for the present, the organization selected the rethinking of training in the seven canonical areas of learning, beginning with methods of teaching ethics and moral theology. The Rev. Lynn C. Bauman of Dallas was elected president of ETM. Other new officers are the Rev. Richard J. Bowman of Central Florida, vice president; the Rev. Robert Grafe of Oregon, secretary; and the Rev. Patricia Eichenlaub of Michigan, treasurer.

Frances (Mrs. Marshall) Seifert, executive director of the American Committee for KEEP, the Kiyosato Educational Experiment Project, was awarded the Distinguished Christian Service Award by the faculty and trustees of Seabury-Western Theological Seminary at the school's commencement exercises on May 21. Criteria for the award, which the seminary considers to be an honor on a par with a doctor's degree, include that the service so recognized must be considered outstanding and that a self-investment be involved that indicates a substantial contribution of personal effort and resource.

The Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, recently announced the appointment of the first full-time ecumenical officer for the world wide Anglican

Communion. He is the Rev. George B. Braund, associate secretary of ACC since 1980 with responsibility for the mission, ecumenical, and study roles of the council. Dr. Van Culin said he saw Fr. Braund's role primarily as informational — "interpreting the fruits of [Anglican ecumenical discussions] so that the churches of the Anglican Communion can respond to them and move further towards the unity for which Christ prayed."

The Rev. Alan W. Jones was recently named the Stephen F. Bayne Professor of Ascetical Theology at General Theological Seminary in New York. Dr. Jones is the first to hold this newly-created chair which has been funded as part of the seminary's current \$12 million capital funds campaign. The Bayne Fund was established by Bishop Bayne's family and friends following his death in 1974. A gift of \$200,000 completing the fund was made by Trinity Church in New York City to match a similar amount raised by the seminary. Dr. Jones has been a member of the GTS faculty since 1974.

A plea that the nation's Roman Catholics fast and abstain from meat on Fridays as penance for peace is expected to be accepted widely, according to Archbishop John Roach of Minneapolis, president of the National Conference of Catholic Bishops. Archbishop Roach said he thinks "a lot of Catholics will buy the suggestion," which is contained in the U.S. bishops' recently approved pastoral letter on war and peace. The letter calls on Roman Catholics to voluntarily eat less food and no meat on Fridays while also doing works of charity and service. U.S. Roman Catholics were required to abstain from meat Fridays until 1967, when their bishops eliminated the requirement.

The second Conference on Indian Concerns was held at St. Mark's Cathedral, Minneapolis, from April 12-15. Sponsored by the national committee on Indian work, the Minnesota committee was host to the gathering, which attracted participants from across the country. Combating alcoholism, which is considered to be the greatest health hazard among Native Americans; helping women and children; and battling unemployment were main conference topics. Among those attending were the diocesan bishops of five Episcopal sees with large Indian populations: Alaska, Eau Claire, Minnesota, Oklahoma, and Wyoming.



# New Zealand Diary



St. Faith's Church, Chinemutu, Rotorua, New Zealand

By LAWRENCE N. CRUMB

**Saturday.** Arrive Auckland, New Zealand's largest city (population, 750,000), as part of family group of eight. Pass cathedral on way to motel; note cathedral is new building, unfinished, next to old one.

**Sunday.** Bus tour of city goes past several interesting churches and St. John's Theological College, the only Anglican seminary in New Zealand. Decide it is a long way from university campus. Evensong at cathedral, after inspecting old one (built in 1887 and just reopened after controversial move from across street).

Service from English Book of Common Prayer (1662/1928) sung by choir of men and children. Chancel looks traditional, with slightly free standing altar at east end, but the master plan calls for altar with choir behind, all in area not yet built. Dean Rymer gives me a handful of booklets — New Zealand's trial rites, going back to 1970. A complete new Prayer Book is expected in a year or two.

Am shown framed document on chapel wall: consecration certificate of martyred Bishop Patteson of Melanesia, dated 1861. Tomorrow will be Solemn Evensong, with local Franciscans, only men's order in New Zealand, hosting

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their Roman Catholic counterparts. Leave and peek through windows of nearby St. Stephen's Church, where church's constitution, first in British Empire, was signed in 1857.

**Monday.** Begin 15 day bus tour as part of group of 26 — later 43. Realize this will limit churchgoing. Go to Rotorua, center of native Maori culture and residence of Rt. Rev. Whakahuihui Vercoe, Bishop of new non-geographical Diocese of Aotearoa, Maori name for New Zealand, meaning "long white cloud." Consult Maori dictionary; decide bishop's given name might mean, appropriately, "makes a big gathering."

**Tuesday.** Visit St. Faith's Church in Maori village on edge of town; admire native art on walls, pew ends. New side chapel, looking onto Lake Rotorua, has etching of Christ (in Maori chief's cloak) appearing to walk on water. Nearby Roman Catholic church has bulletin board featuring article on joint Anglican-Roman Catholic service.

**Wednesday.** Lunch in Opotiki, where Maoris beheaded the vicar in 1865 and drank his blood from chalice. Saw chalice in display case inside church, renamed St. Stephen's in honor of local martyrdom. Windows over altar have etchings depicting death of St. Stephen and that of local vicar.

**Thursday.** Stop at Tikitiki to see church literally covered inside with Maori art — carving, painting, and weaving (flax); redecoration was done as a project whereby the few surviving craftsmen could teach the art to younger people at a time when it was about to die out.

**Friday.** In Napier, see cathedral (Diocese of Waiapu) built 1955-65 to replace old one destroyed in great earthquake of 1931. Choir is behind altar, and behind that is glass wall revealing chapel with Maori art and Bishop of Aotearoa's ca-

thetra, upholstered with native designs.

**Saturday.** Lunch in Palmerston North. Glimpse downtown Anglican church from bus; learn later it is largest parish in province.

**Sunday.** In Christchurch, largest city on south island (population, 300,000). Decide it is not only "most English city outside England" but most Anglican as well. This civil province, called Canterbury, was settled by church-related society that named streets after dioceses, and squares after Cranmer, Ridley, and Latimer.

Cathedral (formerly Ridley) Square is in exact center and is terminus of city bus routes. Attend 9 a.m. service at St. Luke's, old downtown parish with large unused chancel forming backdrop to liturgical action, all taking place within what had been the nave. Text was 1982 rite (like our Rite II), not yet approved for use, except where designated by bishop. Celebrant was retired priest from Australia who gave news of my best friend among fellow graduate students at General Seminary 20 years ago.

Walked to cathedral with a sister of the Community of the Sacred Name, only New Zealand order for women, arriving just as they started change-ringing on the bells. Building is a gem of Gothic revival, and 11 a.m. service honored 101st anniversary of its dedication, with canons in procession wearing light blue cassocks and matching cloaks.

**Monday.** Lunch at Franz Joseph Glacier; buy postcard of local church, with window above altar looking onto glacier. Glacier has since receded beyond scope of window, but view still popular on souvenirs; it appeared on a stamp of the 1946 peace issue, the first of many New Zealand churches on postage stamps.

**Tuesday.** Bus goes through Cromwell,

reminding me we are now in province of Otago, settled by Free Church of Scotland. Arrive Queenstown, resort on Lake Wakatipu.

*Friday.* A rainy Guy Fawkes' Day in Te Anau, with a few fireworks visible and audible from our motel room. Reflect that few New Zealand churches go back before 1859, when the Church of England stopped giving thanks for deliverance "from the most traitorous and bloody-intended massacre by gunpowder."

*Sunday.* Just north of Dunedin, pass through Warrington, where church is served six months of each year by the Rev. George Conklin, retired priest from Lincoln City, Ore.

*Tuesday.* In Christchurch, where tour ends. Convey greetings to the Rev. James Riley, diocesan director of Christian education and former colleague of my rector in Eugene, Ore. Dinner with wife's relative, Airini Woodhouse, 86-year-old author and historian, veteran of 34 years on a vestry; her initial election in 1927 came eight years after national canons were changed to permit women in this role. Yes, they now have women priests.

*Wednesday.* Visit convent of Community of the Sacred Name, where Mother Annette recognizes DeKoven Foundation in Racine, Wis., as another convent producing greeting cards, and points to a recent issue of *The Anglican Digest* as their link with the church in U.S. Stay for Sext and intercessions in chapel with board walls and elaborately carved altar and reredos. Evensong at cathedral, with anthem.

*Thursday.* No Memorial Day observances, since Australia and New Zealand have Anzac Day, April 25.

*Friday.* In Wellington, capital of New Zealand. Cathedral, a bland building of 1950s vintage, with attractive windows and furnishings, especially the contemporary cathedra of wood and wrought iron; high altar at east end is freestanding, with impressive frontal and silver cross and candlesticks. Each chair in nave has a distinctive needlepoint kneeling cushion, made by one of the parishes or guilds of the diocese; one pulled out at random: "Anglican Business Women's Club."

Assistant priest, just arrived from Ireland, introduces me to his wife, who shares my California birthplace. Peek into old cathedral, St. Paul's, a block or so away, where one of the many weddings held there was about to begin. Built in 1866 of rich red-brown wood, it is a splendid example on a large scale of the typical Anglican architecture of that time.

*Saturday.* Leave for U.S. Feel I have seen more sheep in three weeks than I could count in 1,001 nights. Take out Prayer Book; read, "We are his people, and the sheep of his pasture."

## New Hymn Text of the Month HYMNAL 1982

Chorus: *Jesu, Jesu, fill us with your love,  
show us how to serve the neighbors  
we have from you.*

1. Kneels at the feet of his friends,  
silently washes their feet,  
Master who acts as a slave to them.

*Chorus*

2. Neighbors are rich and poor,  
neighbors are black and white,  
neighbors are nearby and far away.

*Chorus*

3. These are the ones we should serve,  
these are the ones we should love.  
All are neighbors to us and you.

*Chorus*

4. Loving puts us on our knees,  
serving as though we were slaves;  
this is the way we should live with you.

*Chorus*

Traditional text from Ghana, translated by Thomas Stephenson Colvin. *Metre:* Irregular with refrain. Tune, Ghana folk song, collected at Chereponi, northern Ghana. Hymns III, H-213.

### Fill Us with Your Love

The text of this hymn and the arrangement of the tune are the work of the Rev. Tom Colvin, who was born in 1925. He is a graduate of Trinity College, Glasgow, a minister of the United Reformed Church in Great Britain, and a member of the Iona Community.

In the preface to the collection of hymns from which "Fill us with your love" is taken, Tom Colvin writes, "These hymns were written in response to the needs that arose in African churches in which I had the privilege to serve . . . they were written with the encouragement and advice of many African friends, and all are set to tunes from traditional African sources. This collection of hymns is a small contribution to that movement of sharing in mission and in worship which is of such importance in our day."

Since 1974, Mr. Colvin has served as warden and leader of ministry of the Grove Center at Sydenham in southeast London, involved in urban community development.

The hymn is suggested for Maundy

Thursday; the ordination of a deacon; themes of Christian responsibility, service to others; commitment to Christian service; the church's mission and discipleship. Suggestions for performance: This hymn and the others Mr. Colvin has collected "imply a different style of singing. The passing of the melody back and forth between groups of singers introduces an element of drama and a greater excitement into the church's praise.

"Common in the African Church also are the spontaneous improvisation of harmonies (sung in thirds or fifths, with treble and bass voices often richly doubling at the octave) and the use of percussion instruments for accompaniment." Optional guitar chords are given in *Hymns III*. A creative and imaginative approach to the performance of this hymn is encouraged.

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# EDITORIALS

## Justice and Political Freedom

Our nation came into existence with the vision of freedom and justice for all. The aspiration for political freedom had special power, lifting the spirits of people in this country and in many other lands too. We give thanks for it.

At the same time, it is salutary for us to recall that the American victory in the Revolutionary War did not immediately bring such freedom to everyone here. Black Americans, in the localities where most of them lived, continued to be slaves for three-quarters of a century more — they would have been emancipated sooner if the colonies had remained in the British Empire. Red Americans were scarcely seen as part of the picture. Freedom, for white Americans, meant freedom to take the wealth of the lands previously occupied by Indians.

In fact, what appears to be freedom for one person has often meant oppression for someone else. Hence, freedom must be matched with justice. The relation between freedom and justice needs constant reexamination, both in our own country and in the foreign free nations which we take to be our trusted allies.

Freedom at the expense of others is not the ideal to which we are committed. Justice, by its very nature, must be justice for others, as well as for ourselves.

## "Trendy"

We have noticed that during the past dozen years many writers in the religious field frequently use the word *trendy* to describe their opponents. We don't use the word much in TLC because, when frequently used, jargon is tacky, and this particular word itself, well, let's say it, is trendy.

Presumably the word refers to trends, and unthinking conformity to them. In the 1960s and 70s, the trends were often described as liberal, and in the fields of government, education, and religion, the so-called establishment was often considered to the left of its constituents. In the 1980s, the trends are often very conservative, and in many areas the establishment is to the right of its constituents. So what does trendy mean? Evidently not too much.

We think that such characterizations as right or left, liberal or conservative, contemporary or traditional are overused. Often they obscure more than they disclose. The more profound and significant issues in life cannot be so categorized. The simplistic use of adjectives sometimes is a thin veneer over the ignorance of the speaker.

If one of the functions of religion is to lead us to a deeper and more serious view of life, then religious speakers and writers themselves should avoid the trends of jargon, cheap labels, and superficial classifications. Putting two quotations together, by the fruit of their lips ye shall know them.

## This July

As we enter the Fourth of July weekend, we wish a happy holiday to all of our readers. For most of us, it is a time for fun at the beginning of summer, but we have much to be grateful for as a nation, and this is a time we should not forget to give thanks to God.

THE LIVING CHURCH will devote its issue of July 10 to the Sesquicentennial Anniversary of the Oxford Movement. We hope readers will find this of continuing interest.

Later in the month, we will provide extended information on the Pacific Basin Conference which has just concluded. This historic gathering has brought together representative bishops, other clergy, and lay persons from Anglican Churches within and surrounding the Pacific Ocean — a huge part of this world.

The conference theme has been the reconsideration of the mission and ministry of the church in the light of the theology of Roland Allen, the prophetic Anglican missionary spokesman of the first half of this century. This has potential significance for every diocese in the entire Anglican Communion.

### Empty Spaces

The day is probably hot,  
But that of course, is not  
Why there are so many empty spaces  
In the pews where faces  
Ought to be.

If you read the Prayer Book,  
You will see  
A simply cursory look  
At any of the pages about obligation  
Make church going  
Not simply an invitation  
To be accepted when it is convenient!

And to rely on God's prevenient  
Grace in that matter  
Would be a terrible mistake.

For when the King invites us all  
to dinner at his table;  
It is always best to be here  
When we're able.

F.F. Johnson

## The Transfiguration

By RALPH R. CARSKADDEN

For seven years, the people of All Souls' Parish in San Diego, Calif., have been observing the Feast of the Transfiguration of our Lord in a distinctive manner. Knowing just what we do may stimulate other churches in planning for this occasion.

"A true feast" was at one time described in the Feasts, Fasts and Ferias column [TLC, Oct. 3, 1982] as a "visible, public, and social celebration." By that description, the keeping of the Feast of the Transfiguration has indeed become a feast for the people of this parish. During its seven year history, the celebration has grown from a parish event for 75 into a feast which involves over 300 people, half of whom are from the parish and half of whom are from around the diocese, the neighborhood, and the larger Christian community.

Begun in 1976 as an opportunity to recognize the contribution of the Eastern Orthodox Churches to the new Prayer Book, the celebration on this day makes use of incense, icons, vestments, leavened bread, ceremonial, and much music from the Russian and Greek traditions. The litany-style Prayers of the People, Form I (used at the entrance) and Form V (sung at the prayers of the people) trace their roots to the liturgies of St. Basil and St. John Chrysostom.

The Trisagion, which comes directly from the Eastern rites; Eucharistic Prayer D, which is adapted from the Liturgy of St. Basil; and Hymn H-175 (No. 269 in the new Hymnal), "Completed Lord, the Holy Mysteries," Cyril Pocknee's translation of another text from the Liturgy of St. Basil — all are recent treasures opened to Episcopal congregations from the vast store of riches from our Orthodox brothers and sisters. And, of course, the Feast of the Transfiguration itself, first observed in the East as early as the fourth century, lends itself to a liturgy mindful of the beauty of holiness and the worship of the transcendent triune God.

One key to the popularity of the Transfiguration liturgy is the use of music. The entire service is sung, except for the sermon and the words of administration during communion. This is not a

time to get by with as little as we can, but an occasion to offer to God the highest and best offering we can make.

The particular music of the Ordinary used at All Souls' was composed by Thomas Kuras of Detroit, Mich. The style is that of Rachmaninoff in the full, rich Russian choral tradition. Simple music is available from St. Vladimir's Seminary Press.

A second key to the joy of this day is related to time. The liturgy is celebrated in the evening (6:30 p.m.), when more people can be present. A festive potluck supper and folk dancing follow. This is an event, a feast and summer festival in honor of our Lord.

Last year, 45 singers from the parish and around the diocese came for choir rehearsal the week before the feast and then returned for the liturgy on August 6. Our bishop, the Rt. Rev. Robert M. Wolterstorff [subsequently retired], wanted to come and share in the joy and beauty of the feast. Before the Offertory, the bishop witnessed the renewal of marriage vows by a couple who celebrated their wedding anniversary that day.

Many Eastern Orthodox Christians attended, and most of the 300 people present remained for the potluck supper and folk dancing. Many came in festive clothing, and a goodly number dressed

in folk costumes made for this occasion.

The foods brought represented many traditions. Recipes of Greek, Middle Eastern, and Russian origin had been distributed weeks in advance for those who wanted to try them. But each person was free to bring whatever he or she had to share. The fellowship commission of the parish has also learned the important lesson of managing the amount of food placed out at any given time during the dinner so that there will be plenty of food for everyone.

There is a very large area of concrete in front of the church, next to one of the busiest streets in the neighborhood, and it was here that lights and audio equipment had been set up for the dancing, which continued until 11 p.m. Emphasis was placed on those folk dances which enabled people of all ages to dance. Children, couples, and individuals without partners were all able to celebrate together.

The end result was a glorious festival celebrated with all the richness and beauty we could offer, with a sharing of food and fellowship that made the evening recreational and memorable. In our planning for 1983, we have chosen to celebrate the feast on its eve, Friday, August 5, rather than on the actual day, because of logistical problems with Sunday services.

A neighboring parish which has been very supportive of our Transfiguration celebration is planning something similar for August 15, the Feast of St. Mary the Virgin. Their celebration is an unabashed salute to the Western rite in honor of our Lord's Mother, and many of the same people attend and support the feast there. For those who live in our area, there are two beautiful occasions which truly offer the opportunity to keep the feasts of August.



Fr. Carskadden with Diana Vassall, a member of All Souls' Church: Observing the Feast of the Transfiguration in a distinctive manner.

*Our guest columnist is the Rev. Ralph R. Carskadden, rector of All Souls' Church, San Diego, Calif.*

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**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.

**1928 PRAYER BOOKS** available for purchase: 7 1/2" x 5" at \$2.00 each. Sandra Campeau, Calvary 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.\*

**ST. JAMES' EPISCOPAL CHURCH, 305 Main St., Oneonta, N.Y., 13820.** Part-time organist-director. Mixed choir with lead soloists — one midweek rehearsal — one Sunday rehearsal and service. Medium-size parish in college community with other opportunities in music. New 2-manual Holtkamp to be installed late 1983. Send resume to: Worship Committee.

**PRIEST** to work as assistant to rector in all phases of parish life on Gulf Coast. Prefer experienced, married person. Send resume to: Search Committee, St. Mark's Episcopal Church, 508 Riviera St., Venice, Fla. 33595.

**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.

**PRIEST,** possibly retired, for part-time ministry in large, active parish; cultural, educational center; vacation area winter and summer; house and stipend. Contact: The Rev. Thomas F. Stoll, P.O. Box 1001, Traverse City, Mich. 49685-1001.

**PRIEST** to work as assistant in large suburban parish primarily with youth and young adults. Prefer experienced, married person. Call or send resume to: Rector, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

# Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

## July

- 2-8 Annual Convention, Episcopal Conference of the Deaf (Williamsburg, Va.)
- 20-23 International Consultation of Anglican Communicators (Victoria, B.C.)
- 24-Aug. 10 World Council of Churches Assembly (Vancouver, B.C.)
- 25-29 Course on Writings of Casserley (Duquesne University, Pittsburgh).

## August

- 3-7 Convention, 100th Anniversary, Brotherhood of St. Andrew (Chicago)

## September

- 3-5 National Board, Christian Ministry in the National Parks (Theodore Roosevelt National Memorial Park, N.D.)
- 12-16 In House Week, Episcopal Church Center
- 22-24 Convention, Diocese of Montana (Butte)
- 30-Oct. 7 House of Bishops Interim Meeting (Spokane, Wash.)

## October

- 3-12 Meetings of Primates of Anglican Communion; Standing Committee of Anglican Consultative Council; Mission Issues and Strategy Advisory Group (Kenya)
- 10 Observance of Columbus Day
- 11-13 Provinces I-IV Hunger Conference (Washington)
- 20-22 Convention, Diocese of Oregon (Portland)
- 21 Convention, Diocese of Chicago (Chicago)
- 21-22 Convention, Diocese of California (San Francisco)
- 21-22 Convention, Diocese of Kansas (Fort Scott)
- 25 Convention, Diocese of New York (Manhattan)
- 28-29 Convention, Diocese of Eau Claire (River Falls, Wis.)

## November

- 3-5 Convention, Diocese of Lexington (Florence, Ky.)
- 3-5 Convention, Diocese of Colorado (Denver)
- 4-5 Convention, Diocese of Iowa (Des Moines)
- 4-5 Convention, Diocese of New Jersey (Lawrenceville)
- 4-5 Convention, Diocese of Central New York (Syracuse)
- 4-5 Convention, Diocese of Rhode Island (Providence)
- 6 Convention, Diocese of Massachusetts (Boston)
- 7-10 Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
- 9-13 Pewaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
- 11-12 Convention, Diocese of Northwestern Pennsylvania (Oil City)
- 16-18 Executive Council Meeting (New York)
- 24 Thanksgiving Day

# CLASSIFIED

## POSITIONS OFFERED

**SUBURBAN** parish seeks assistant rector for youth ministry, adult education, small group ministry, and sharing of pastoral and liturgical responsibilities. Reply to: St. Peter's Episcopal Church, 110 N. Warson Rd., St. Louis, Mo. 63124.

## POSITIONS WANTED

**PRIEST,** 45, married, two children, loving, pastoral and conservative, now in excellent church position as rector, would like change to large parish as assistant with main focus on pastoral care of youth, hospitalized, aging and Christian education. Excellent references, C.D.O. profile, etc. Please send job description and time distribution. Rectorship also an option. Reply Box D-559.\*

## RENTAL

**ENGLAND:** Cottage home (sleeps three) beautiful countryside touring center, 40 miles southeast of London. \$720 four weeks. Information: JENKINS, Jarvis Brook Vicarage, Crowborough, TN6 3RH, England.

## RETIREMENT LIVING

**UNIQUE VILLAGE** — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,900 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

## SERVICES OFFERED

**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (607) 723-9441.

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

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.

# PEOPLE and places

## Appointments

The Rev. Justo R. Andres is vicar of the Filipino Mission of the Diocese of San Joaquin.

The Rev. B.G.C. Bayne will become rector of Trinity Church, One Blue Hill River Rd., Canton, Mass. 02021 on August 1.

The Rev. E. Heather Benson will work in a team ministry in the Diocese of Western New York.

The Rev. John A. Bright will serve St. Francis' Church, San Francisco.

The Rev. John Robert Brown is associate rector of St. James Church, 3903 Wilshire Blvd., Los Angeles 90010.

The Rev. Dale D. Coleman, Jr. will become rector of St. Thomas of Canterbury Church, Greendale, Wis., on August 1. Add: 7255 W. Grange, Box 147, Greendale 53129.

The Rev. Geoffrey M. Georgi is working as a supply priest in the Diocese of North Carolina. Add: 904 Ramseur St., Durham, N.C. 27701.

The Rev. L. Denver Hart will on September 4 become rector of St. Paul's Church, Elkins Park, Philadelphia.

The Rev. George A. Kyle is serving the Church of the Transfiguration, Towaco, N.J.

The Rev. Bruce Bennett Lawrence is working as a supply priest in the Diocese of North Carolina. Add: Department of Religion, Duke University, Durham, N.C. 27706.

The Rev. Robert S. MacDonald is assisting at Holy Innocents' Church, Beach Haven, N.J.

The Rev. John C. Park is working among Koreans in the Diocese of Toronto in Canada.

The Rev. Frederic W. Reynolds will become rector's associate at St. Peter's by the Sea, Bay Shore, Long Island, N.Y., on August 1.

The Rev. William Speer and his wife, Ann, are houseparents at St. Jude's Ranch for Children in Boulder City, Nev. Fr. Speer worked for the past ten years with abused and neglected children in New Jersey. Ann Speer recently completed work on a fellowship in rehabilitation nursing in Philadelphia.

The Rev. Philip W. Stowell has, for several months, been rector of St. John's Church, 9130 Frederick Rd., Ellicott City, Md. 21043.

The Rev. George D. Wilkinson, III is curate at St. Martin's Church, Metairie, La.

Cathedral, Denver; add: 1313 Clarkson St., Denver 80218.

North Carolina—Geoffrey Hoare, assistant to the rector, Christ Church, Box 25778, Raleigh 27611. Nancy Reynolds Pagano, assistant to the rector, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, N.C. 27514. Pamela Leigh Porter, assistant to the rector, St. Timothy's Church, 2575 Parkway Dr., Winston-Salem, N.C. 27103. Antoinette Ray Wike, assistant to the rector, St. Paul's Church, Box 431, Cary, N.C. 27511.

## Degrees Conferred

Hobart College in Geneva, N.Y., conferred an honorary degree of Doctor of Divinity on the Rev. Alger L. Adams on May 29 at the school's 171st commencement exercises. Since 1950, Dr. Adams has been the publisher of the Westchester County Press, a weekly newspaper for the black communities of that area of New York State. He was the first black to attend Hobart and received his Bachelor of Arts degree *magna cum laude*. His honorary degree also was given for his achievements as a clergyman and social worker.

## Retirements

The Rev. Edwin A. Thayer, vicar of Grace Church, Llano, Texas, for the past 12 years, has retired and will do supply work in the area. He may be addressed at 726 Summerwood Dr., New Braunfels, Texas 78130.

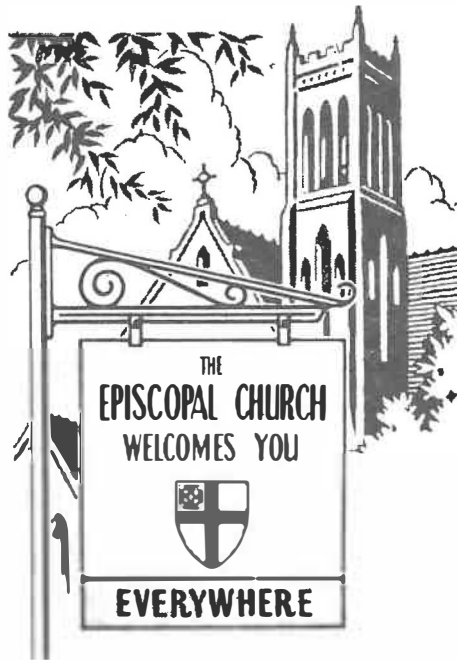
## Ordinations

### Deacons

Colorado—Constance Kay Delzell, to serve St. John's Church, Boulder; add: 1419 Pine St., Boulder 80302. Paul George Robinson, to serve St. John's

# SUMMER CHURCH SERVICES

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



## 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

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; rem, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California & Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

## SANTA CLARA, CALIF. (and west San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family 296-1712  
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

## 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. 32711  
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. Hoornstra, Th.D., v (912) 897-4501  
Sun H Eu 10

## 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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## 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

## CAPE ANN MASS

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

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8 & 10:00

## 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

## MARTHA'S VINEYARD, MASS.

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greely, r  
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

## 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

## ATLANTIC CITY, N.J. 08401

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 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 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

## CALVARY & ST. GEORGE'S PARISH

**CALVARY** 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

## PROTESTANT CHAPEL AT KENNEDY AIRPORT

Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

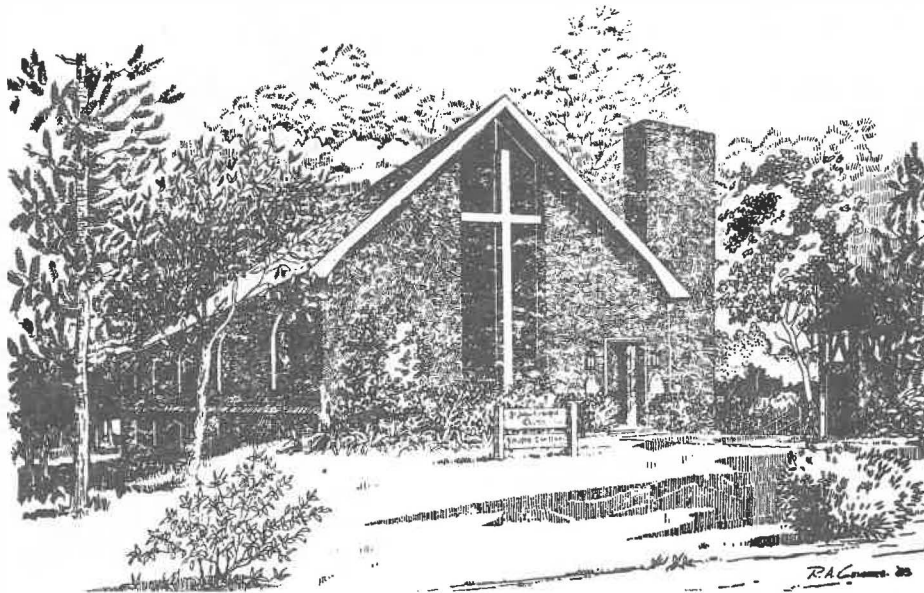
## ST. IGNATIUS 87th St. and West End Ave.

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. 48th 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 & 8:15, 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

(Continued on next page)



St. John's Church, Sylva, N.C.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**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.

**ST. PAUL'S** 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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

## 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. Offerte, 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  
The Rev. Andrew C. Mead (Rosemont)  
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9.  
MR, EP daily as anno

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,  
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat  
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

**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

## 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

## 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

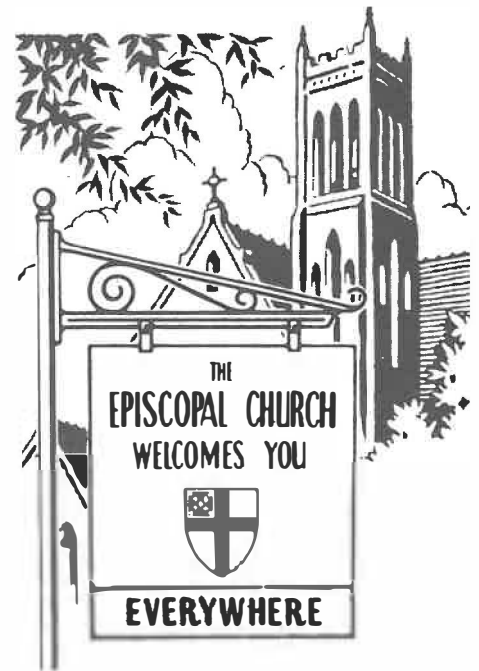
**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## 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



Grace Cathedral, San Francisco



## 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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

## 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