

THE LIVING CHURCH



Chaplain Donald W. Beers (right) of the Office of the Bishop for the Armed Forces presented two flags to the U.S. Army Chaplains' School Museum at Fort Monmouth, N.J., recently. The first flag was carried by Chaplain J.S. Ellenberg on D-Day at the Normandy landings, and through several other campaigns in Europe during World War II. The second flag is the Episcopal Church flag, which will join the banners of other religious bodies in a display at the school. Col. Richard R. Tupy, Jr., the school's commandant, received the flags and expressed his appreciation for the gifts.



Tide Pools and Transfiguration

By MAGGIE ROSS

Three years ago on the Feast of the Transfiguration, I found myself at the beach on low tide. Its ebb had left huge rocks exposed, whose spray-washed surfaces glittered with even greater intensity than the blaring sun. Between the rocks were havens of water, tide pools, harboring unique creatures.

Life in the intertidal zone is marked by fragility on one hand and an amazing adaptation to extreme environmental conditions on the other. Here delicate coralline algae grow, algae that imitate the fronds of fan polyps. Here anemones ranging in color from shocking pink to lime green wave their flower-like tentacles and close up to become ugly lumps as the water withdraws.

White barnacles and purple urchins cling to the rocks with their companions, the many-rayed, bejewelled starfish: topaz, amethyst, ruby. Crabs and small fish lurk among these denizens.

Each creature seems to have its own way of adapting to the quickly rising temperature of the pools as the sun heats them before their water is renewed by the incoming tide; each adapts to dryness when the water withdraws.

These animals and plants live at risk: if they implant themselves too high along the littoral they will die of exposure to heat and dryness. Most are slow movers and would perish before they could reach the nearest water, should they miscalculate during an extreme tide. They must choose carefully where they "fix their feet."

They need to discern between incoming tide and the occasional large "sleeper" wave. So also the observer.

This week's guest columnist is Maggie Ross, author of The Fire of Your Life, published by Paulist Press [p. 5] This article is an excerpt from her forthcoming book, Tears and Fire: Passages Through the Spiritual Life.

Along the Pacific Coast, currents are swift and treacherous, and sleeper waves can wash over the unwary, rapidly carrying them to an unexpected and ineluctable death.

There is an analogy here to life in the love of God. Our consciousness is a little like the intertidal zone, and we must beware of where we fix our lives.

Too often we think of the Transfiguration as a feast of light only, one that dazzles like the sun reflected off the mothering sea; too often we seek to fix our feet in light alone, unrealistically or proudly thinking that our transformation has reached a point where we will not be burnt by uncreated light.

To understand more fully our life in this littoral of sin and redemption, we have to see the Transfiguration in its context, especially in the Gospel of Matthew. It extends far beyond the mountaintop. The story of the Transfiguration is surrounded by darkness: it's no mere ecstatic vision.

It is surrounded by losing one's life to gain it, by denial of prophets, by being tossed between fire and water by the fits of our sins writhing under the light of God, and in the end by the glory of crucifixion. Mere ecstatic vision is vain and ephemeral, and if like Peter we wish to fix our feet in that light, we will perish.

Our life, like the Transfiguration, is a consummation of polarities. Our besetting sins, as Dame Julian glimpsed, are necessary to our transfiguration.

Sometimes, after severe psychological, spiritual, or physical trauma, we are left with residual emotional reactions that seem anything but holy. Anger, for instance: it can grind in our souls like sand against the soft parts of a mollusk, and wash over us unexpectedly like a sleeper wave. If our feet are not firmly fixed, or even if they are, we can be swept into a sea of rage.

I used to think there was never any excuse for anger because, being pride's

cowl, it is never justified. I used to think this, until I underwent an experience so painful that my anger was the only vehicle through which my sanity was kept intact. I lived with this anger, struggled with it, fought it, nearly drowned from my thrashing, and finally simply allowed it to run its course. It was, perhaps, the most painful year of my life as I waited, exposed to the light of God, for the gift of tears to extinguish this terrible wrath that was yet somehow necessary for life.

Finally I began to understand more clearly what was happening to me. I began to face more honestly — always difficult for any of us to admit — how vulnerable I was to the particular kind of betrayal I had experienced in the name of God's obedience. I began to see that, like this year's bizarre ocean currents, the life-saving anger, at least this once, had served a healthful function in me, had kept me afloat. And I also saw that the time had come to let it go, that it must have no root in me.

Like the creatures in the intertidal zone who wait in simple trust for the laving of incoming waves, I began to understand that under such extreme circumstances to use spiritual "tricks" to bring oneself to some kind of artificial peace is a travesty of the interior life.

I began to see that the tides of darkness and light are indeed both alike, and, as the tears for which I had prayed for a year finally broke over my lacerated self, I saw also that in that year I had been crucified between rage on the one hand and the longing to have the obedience of the love of God fulfilled in me on the other, and that this even deeper wounding, deeper than what I had originally suffered, was necessary to heal the hurt that had gone before.

Tears, like the incoming tide, brought unfolding, new openness, awareness of a deeper peace that had never left me, and once again my life took on its more usual patterns. In this littoral of conscious and unconscious, seen and unseen, earth's wedding to heaven, the deepest rhythms of God's sustaining love have once more made their upwelling, dispersing the hot currents of El Niño, that dark child whose disruptive reversal somehow, too, has its role in our journey toward adaptation to endless and uncreated light.

The healing process is not complete, nor will it be until I have passed beyond the gate of this life. We go on, day by day, hour by hour, seeing our failures as they come bidden and unbidden, with more acceptance, yes, and by grace, with tears: "My soul and body crieth out/yea, for the living God!"

Our tears, bearing the salt of God's fire, become the wine of the Holy Spirit, and we the jars in which it is borne to the feast, God's fire coming to earth opening the floodgates of joy which no one can take from us.

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LETTERS

Receiving Roman Clergy

I must take issue with Fr. Tamburro's statement regarding the diaconal ministry [TLC, July 3]. How in the world can one be demoted in God's service? No wonder so many young clergy are up in arms to shorten the time they must spend as deacons. (Had Steven known he was "only a deacon," he might have lived longer.)

(The Rev.) RONALD R. PEAK
St. Michael's Church
Hays, Kan.

In response to the Rev. Wendell Tamburro's letter [TLC, July 3] regarding the receiving of Roman Catholic priests into the Anglican Communion, I agree with him, in part. Once a priest, always a priest.

But as a recently ordained deacon and one who appreciates that ministry, I can hardly agree with his notion that one is "demoted" to deacon. It is not now, nor has it ever been an inferior ministry.

(The Rev.) ROBERT HENSLEY
Emmanuel Church
Rockford, Ill.

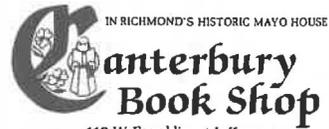
Authoritative View

Some comments need to be made in regard to the Rev. David A. Gustafson's article, "The Lutheran/Episcopal Agreement" [TLC, June 5].

The specific comment of Pastor Gustafson that needs to be addressed is his belief that apostolic succession, tactual succession, is of the *bene esse*, not the *esse* of the church. That may be true for Lutherans, but it certainly is not true for Episcopalians.

The practice of the church, as reflected in *official* statements and canon law, tends to adhere to the *esse* theory. In 1886, the House of Bishops of the Episcopal Church made a declaration of minimum points of faith *necessary* for Christian unity. . . .

The Lambeth Conference of 1888



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adopted this Quadrilateral for the whole Anglican Communion, and the 1930 Lambeth Conference reaffirmed the Chicago-Lambeth Quadrilateral, by stating: "The historic episcopate, as we understand it, goes beyond the perversions of history to the original conception of the apostolic ministry."

In 1982, the General Convention of the Episcopal Church declared: "We understand the historic episcopate as . . . essential to the reunion of the church. . . Bishops in apostolic succession are, therefore, the focus and personal symbols of apostolicity."

Those Episcopalians who speak otherwise are not stating the official position of the church and are doing both Lutherans and Episcopalians a disservice.

FRED MARTIN

Anchorage, Alaska

Brotherhood Anniversary

This year marks the 100th anniversary of the organization of men in the

church known as the Brotherhood of St. Andrew. Now headquartered in Pennsylvania, the BSA was begun in Chicago in 1883.

It has a unique distinction in that it is chartered by the Congress of the United States. There are chapters throughout the nation, in parishes and missions, as well as associated groups in such countries as Canada, Uganda, New Zealand, Japan, and the Philippines.

The BSA is dedicated to service, prayer, and study. It has a well deserved reputation for bringing men and youth into the church and serves as a hard-working right arm to clergy in many parishes.

The 100th anniversary year is being observed in a variety of ways. The most significant is the triennial convention of the BSA to be held in Chicago August 3 to 7. Delegates from around the country, as well as from foreign lands, will be present.

WARREN C. BOWEN

Fullerton, Calif.

Rain, Rain

I enjoyed your First Article, "Rain, Rain, Go Away!" [TLC, June 26]. Over 80 years ago, when I was a Canadian schoolgirl in Berlin, I learned the song which we sang on rainy days: "Es regnet, Gott segnet. . . ." (God blesses the earth with rain.)

MARY S. BELLEVILLE

Moorestown, N.J.

College Work

I was shocked to learn from Fr. Hurt-By-the-System's letter [TLC, June 19] that there is an oversupply of Episcopal priests. I had assumed that there was a shortage since in academia we rarely see any. Of the six colleges and universities with which I have been affiliated, as a student and as a faculty member, only one had a full-time Episcopal chaplain — and he was elderly and largely inactive.

In one case, this policy of benign neglect was defended on the grounds that the university in question already had an all-purpose Protestant chaplain so that it would be unnecessary and unecumenical for our "Protestant" denomination to run its own show. "Interested" students, it was said, could seek out churches in town.

Meanwhile the fundamentalists, under the auspices of Campus Crusade for Christ and similar organizations, are visible and active at many colleges and universities. As a consequence, many students are drawn into the conservative Protestant fold while others, perceiving this as the only religious alternative, become actively hostile to Christianity, and faculty members are confirmed in their anti-religious prejudices.

The assumption that students will, as a matter of course, abandon the practice of religion when they leave the parental home and return after they have settled down to raise families does not only hurt the Episcopal Church as an institution. It betrays a lack of faith in the one, holy, catholic and apostolic church.

H.E. BABER

Department of Philosophy
University of San Diego
San Diego, Calif.

Handy Expressions

In regard to your editorial [TLC, July 3]: Agreed, jargon is tacky, but classification is necessary in this world. Not only in science, the arts, literature, but also in politics, even church politics. Language is used for description and understanding. Note that even the 1979 Prayer Book uses "traditional" and "contemporary" to label the rites.

Possibly there is a theory that if labels and classifications are not used, disunity will vanish. I regret the passing of the good old days of labeling, such as "Missal catholic," "Prayer Book catholic," "Morning Prayer churchman," "name-of-the-seminary churchman." These convenient expressions immediately helped one understand the churchmanship, and avoided stepping on ecclesiastical toes. These labels were not cheap or superficial, but simply handy.

(The Rev.) JAMES BRICE CLARK
St. Luke's Church

Woodland, Calif.

• • •

Your editorial on jargon [TLC, July 3] reminded me of a story I heard someone tell at the College of Preachers shortly after the Archbishop of Canterbury, Dr. Runcie, and Mrs. Runcie were in this country a year or two ago.

It seems that Mrs. Runcie went to a dress shop in London to buy a new dress for the trip. The saleslady, who did not know her, tried to sell Mrs. Runcie a lovely purple dress. Mrs. Runcie said, "Oh no, I couldn't wear purple, but my husband frequently wears purple."

To which the saleslady replied, "Trendy fellow, isn't he?"

(The Rev.) R. EMMET GRIBBIN, JR.
Northport, Ala.

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and Anglican Churches. I prefer the Regent Square tune myself.

In addition, we used this hymn at the opening session of the Diocese of Western Newfoundland's synod. So, keep those hymns coming!

(The Rev.) DAVID W. PLUMER
Holy Spirit Anglican Church

Parish of Channel, Newfoundland
Isle Aux Morts, Canada

Best Years Ahead

With regard to clergy deployment, it cannot be denied that many are hurt by the system. No system will be perfect, and any system needs redemption.

The "old boys' network" has produced some surprisingly good results. The Clergy Deployment Office is seeking to use contemporary techniques to match persons with positions, and many bishops have genuine concern for the unemployed or underemployed clergy in their jurisdiction, and do the best they can, with limited resources, to use the clergy wisely.

More serious problems affecting the clergy lie elsewhere. We have fallen into a subjectivism that far too often sees ordination as a right for anyone who thinks he or she has a call. Thus, we have more clergy than the church can support. Also, the increased professionalism of clergy who expect stipends, benefits, and living allowances that take clergy out of "genteel poverty" is a luxury the church cannot afford.

The institutional church's concern for such in-group issues as the ordination of women, liturgical change, and various kinds of social and political action has alienated many of the sheep, who no longer believe the shepherds care about them.

I have taken my inability to secure another call to mean that I should retire early and allow a younger person the opportunity to fill my present position. I look forward to early retirement and the possibility, perhaps, of various odd jobs in the church. I will have a chance to get a new perspective, perhaps again to work as a layman, and, above all, to return to my early ideals of the priesthood as a life of prayer and service without regard to church politics. My best years may be ahead.

NAME WITHHELD

Reincarnation Explained

Reincarnation

means to come back and blunder as you did before.

William Walter De Bolt

BOOKS

Brutality and Courage

THE CRUSADES. By Antony Bridge. Franklin Watts. Pp. 314. \$15.95.

This is a first rate book written with verve and unflinching honesty by the Dean of Guildford. It has no pretensions and accommodates no illusions. It is a bold narrative about blood, carnage, brutality, courage, and death. Here is campaigning on a grand scale over terrain that even today challenges the traveler.

The author's prose is equal to his subject. It moves with the speed and power of a cavalry charge, and the reader is not spared. Under the dean's cold eye, this Holy War that lasted 200 years (1095-1291) shines forth in all its unholiness.

It is not only the Muslims against whom the Crusaders ride; it is against the Eastern Church as well. Antioch, Jerusalem, Bilbeis become indiscriminate slaughterhouses. Finally, mid-Lent, 1204, the great Constantinople itself is brought down in agony and a whore placed on the Patriarch's throne in Christendom's premier Church of the Holy Wisdom.

There are interludes. Chapter 11 is a sympathetic account of life in the out-mer. Saladin, as always, emerges as a civilized human being. Proudful displays at high level are described with urbanity.

This is a book to buy. At \$15.95, it is a bargain. There are 48 colored illustrations, eight maps, and a good index. Only the bibliography is skimpy. This reviewer suggests, as a supplement, Aziz Atiya's comprehensive *The Crusades: Historiography and Bibliography*.

(The Rev.) E. BURKE INLOW
Seattle, Wash.

Living Wholeheartedly

THE FIRE OF YOUR LIFE: A Solitude Shared. By Maggie Ross. Paulist Press. Pp. vi and 143. \$5.95 paper.

When the first sentence of a book is, "We are all hermits," you know you are in for a treat. I have read this collection of essays, some of which originally appeared in *THE LIVING CHURCH* (most recently, Nov. 4, 1979, and March 16, 1980), from front to back and from back to front: from the foreword by Madeleine L'Engle to the prayer on the last page, my mind, heart, and spirit were over and over challenged, teased, and refreshed.

Maggie Ross is an Episcopal hermit who willingly shares her solitude. Fortunately, she keeps her wits. She anchors her thoughts in the real and the ordinary. But always with a trope or a twist of unexpected wisdom: when we say no, we fast; when we make room for Christ,

we pray; God loves an elegant, ironic joke.

She is most effective on prayer. Only God prays. The act we call prayer is yielding to him, which act is itself a kind of fasting, and a chastening. Chastity, through faithfulness to marriage vows or to vows of celibacy, "enables God to preoccupy us increasingly with himself."

Don't ask, when do I pray, she says; rather, ask, when am I not praying? The focus throughout is on living life, wherever, whenever, compassionately — living a life of what the author calls "wholeheartedness."

Neither unrealistic nor overly pietistic, these essays bring to our time the deeper wisdom and practicality of the desert mothers and fathers. The reader is not bogged down here, but rather lifted to imagination and possibility. These are fertile and honest essays for everyone.

(The Rev.) TRAVIS DU PRIEST
Assoc. Prof. of English
Carthage College
Kenosha, Wis.

ECM Essays

THE BEST OF THE EVANGELICAL CATHOLIC. By William Olnhausen and others. The Evangelical and Catholic Mission. Pp. 65. Paper. Obtainable from ECM, P.O. Box 10077, Chicago, Ill. 60610-0077.

This booklet contains almost a score of short essays which have appeared in the periodical *The Evangelical Catholic* during the past four years. Authors include Bishop Stanley Atkins, the late John Moser and others. Many readers will be glad to have the late Homer Rogers' justly acclaimed homily on the art of dying.

The main thread of the collection is found in Fr. Olnhausen's generally attractive presentations of the purposes of the Evangelical and Catholic Mission — the call to be faithful both to Christian orthodoxy and morality, openness and interest in ecumenical developments, and the need for the Episcopal Church to attend more seriously to Jesus Christ. Much here is helpful. H.B.P.

Legend Aside

THE LIFE AND WRITINGS OF THE HISTORICAL ST. PATRICK. By R. P. C. Hanson. Seabury. Pp. 138. \$11.95.

The personality of St. Patrick is sifted through the sieve of supportable history. Legend and conjecture are cast aside. What emerges is a man who doubts his friends, enemies, even himself. That same man is absolutely sure of the guidance and love of God the Father, Christ,

Continued on page 11

THE LIVING CHURCH

July 31, 1983
Pentecost 10 (Proper 13)

For 104 Years
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Drought Spurs Appeal

Presiding Bishop John M. Allin recently issued an emergency appeal to Episcopalians to aid the victims of a severe drought in southern Africa. The situation has been critical for some time and is worsening.

The drought encompasses most of the normally rich and arable land of eastern and southern Africa. Reports state that livestock is being slaughtered in South Africa's northern provinces and in neighboring countries.

Bishop Allin said that the Presiding Bishop's Fund for World Relief, which, with the church's Hunger Network, is coordinating the response to the emergency, is especially concerned about "the millions of Africans who are victims of . . . starvation, radical malnutrition, homelessness, and illness. Since Anglicans are a sizable portion of African Christianity, the Episcopal Church feels a special responsibility to reach out to these brothers and sisters in Africa."

Deployment Head to Retire

The Rev. Roddey Reid, first director of the Church Deployment Office, announced recently in New York that he will retire at the end of 1983. Fr. Reid was named director when the office — known then as the Clergy Deployment Office — opened in 1971.

During his tenure, the CDO has registered about 85 percent of the Episcopal Church's active clergy and is expanding its services to include lay professionals.

Fr. Reid, 64, a native of South Carolina and a graduate of Duke University and the University of the South, was ordained to the priesthood in the Diocese of Upper South Carolina in 1944. He served churches there and in Tennessee, Virginia, and Delaware before going to New York. He and his wife, the former Caroline Breedlove, are the parents of five children.

Change on Examining Board

The Rev. Robert Emmet Gribbin, Jr., of Tuscaloosa, Ala., has retired as administrator of the General Ordination Examinations and as executive secretary of the General Board of Examining Chaplains.

The General Board of Examining Chaplains was established by the General Convention in 1970 and charged with the responsibility of preparing, ad-

ministering, and evaluating annual examinations for seminary seniors and others so that these candidates for Holy Orders might demonstrate satisfactory proficiency in their theological studies.

The Rt. Rev. Stephen Bayne was the first chairman of the board, and when his health became precarious in 1973, Dr. Gribbin, then bishop's deputy for ministry in the Diocese of Alabama, was asked to devote some time to the work. He has continued to serve as administrator for several months each year through ten years of examinations.

For 32 years before becoming bishop's deputy for ministry in Alabama, Dr. Gribbin had been active in campus ministry, first at the University of North Carolina, then Kenyon College, Clemson University, and for nearly 20 years at the University of Alabama. A native of Georgia, he is a graduate of the University of the South and General Theological Seminary, and holds honorary degrees from the University of Alabama and General.

The Rev. Richard T. Loring, rector of St. Luke's Church, Chelsea, Mass., has been elected by the General Board of Examining Chaplains to succeed Dr. Gribbin. Fr. Loring has been rector of St. Luke's for 15 years and a reader of the G.O.E. since their inception.

Child Center Hailed as Model

Children's House, a therapeutic day care center housed at St. Paul's Church in Fayetteville, Ark., has been chosen as one of 12 models for such work by the Children's Advocacy Program of the National Council of Churches.

The five-year-old program won its model status by treating children who are especially difficult; it runs parallel programs with parents, and operates on principles of broad community involvement. The children usually are referred by Arkansas Social Services or by Suspected Child Abuse and Neglect (SCAN).

The program was housed originally in another church, but when a change had to be made, John Boyle, head of Children's House and a member of St. Paul's, went to his rector, the Rev. Frederick L. Jones. After some internal negotiation, Children's House had a new home.

"We, as a congregation, had to struggle with the question of bricks and mortar and human needs," Fr. Jones said.

"These are real questions and they had to be resolved. We had to think together about the mission of our parish in the community." He said the parish now takes pride in the program.

While locating such a program in a church has benefits for the congregation, experts believe that the main value is for the families themselves. Parents are often suspicious and resentful of government agencies and secular settings, and a church provides a non-threatening environment where they can work for the well-being of their families.

"These are the ones who have decided to try to make changes in their lives," Mr. Boyle said, "these are the ones who want to do something about it."

Former VTS Dean Dies

The Rev. Jesse McLane Trotter, dean of Virginia Theological Seminary from 1956-70, died June 3 at his home in Ft. Myers, Fla. He was 73.

A native of Chattanooga, Tenn., Jesse Trotter was educated at Amherst College and Virginia Theological Seminary. He held an honorary doctorate from Amherst. Before entering seminary, he spent two years teaching in Japan.

After three years of serving as assistant at Trinity Church, Boston, Dr. Trotter became rector of Grace Church, Amherst, Mass., and chaplain at Amherst College in 1939. He went to VTS in 1946 as associate professor of apologetics and, ten years later, became the school's 11th dean.

When he retired as dean, to teach apologetics for another seven years at VTS, the *Virginia Seminary Journal* paid tribute to him as a rare combination of a brilliant educator and skilled administrator and called him "an extraordinary dean in unusual times in the life of the seminary and the church."

Dr. Trotter is survived by his wife, the former Marian Tallman Warner, and the couple's three children.

Egypt Asked to Free Coptic Pope

From Geneva, Switzerland, leaders of the World and Middle East councils of churches appealed recently for the release of Coptic Orthodox Pope Shenouda III from confinement in Egypt. The joint statement followed a mid-April decree by an Egyptian court that

was interpreted widely as calling for Pope Shenouda's deposition and replacement.

A 1981 decree by then President Anwar Sadat confined Pope Shenouda to a desert monastery following riots against the Copts by Moslem radicals. The decree also appointed a committee to administer the church, but the recent court decision dissolved that body.

WCC General Secretary Philip Potter expressed "deep concern and perplexity" about the new ruling's implications in a message to the Egyptian government. He said the court's action implied "a most serious and unprecedented infringement of religious freedom and ecclesial independence as previously safeguarded by the Egyptian constitution." While on a subsequent visit to Egypt, a delegation from the two councils met with Interior Minister Hassan Abu Basha and were told the decision was not necessarily binding on the state.

After meeting in Geneva late in April, leaders of the two councils said in a joint statement that while they "support the Egyptian government's concern for national security and national unity, both organizations feel bound to question strongly the necessity of the continued confinement of the pope for 'national security.'"

At a recent meeting of the governing board of the National Council of Churches, a plan was approved to send the council president, United Methodist Bishop James Armstrong, to Egypt to intercede on Pope Shenouda's behalf and seek his "prompt release and reinstatement" as head of the Copts.



La Crosse Tribune photo

Parishioners of Christ Church, La Crosse, Wis., joined with members of local Roman Catholic churches recently for an ecumenical Vesper-Evensong service. Fr. J. Floyd Dwyer, left, pastor of the Roman Catholic Cathedral of St. Joseph the Workman, and the Rev. Karl E. Bell, rector of Christ Church, lead the way down the aisle of the Episcopal church at the close of the service. Fr. Bernard McGarty, ecumenical officer of the Roman Catholic Diocese of La Crosse, center, follows.

BRIEFLY...

St. Mary's Hospital for Children in Bayside, N.Y., has begun construction of a pediatric hospice for terminally ill children. The Palliative Care Center is believed to be the first full hospice care program for children in the U.S. The center will include a ten-bed inpatient unit, home care, day care center, and bereavement care. St. Mary's Hospital is owned and operated by the Sisters of St. Mary, a religious community of the Episcopal Church.

The National Episcopal Historians' Association met from June 21-24 at the Episcopal Theological Seminary of the Southwest in Austin, Texas. The delegates heard lectures on Texas church history and visited the national archives of the Episcopal Church. The Rev. Canon John W. Davis of Long Island, the Rev. David R. King of New Jersey, and Mrs. Walter J. Hansen of the Diocese of Olympia were reelected president, secretary-treasurer, and corresponding secretary, respectively.

An official of the U.S. Immigration and Naturalization Service said recently in Chicago that although the government agency does not "acknowledge the concept of sanctuary," the INS will not enter churches to seize illegal aliens.

"We are not going into churches, never have, and never will," pledged A.D. Moyer, director of the immigration service's Northern Illinois district. "Our enforcement priorities are not in line with someone hiding out in the basement of a church." Three Protestant churches in the Chicago area currently offer sanctuary to refugees. In Madison, Wis., St. Francis House, the Episcopal center at the University of Wisconsin, is sheltering three adult Salvadorans and one child [TLC, June 19].

The Rev. Canon Paul Oestreicher, assistant general secretary of the British Council of Churches and vice chairman of the Campaign for Nuclear Disarmament, has revealed that he consulted the Archbishop of Canterbury and received the blessing of his own bishop before joining the Society of Friends six months ago. Explaining why he had decided to become a Quaker, Canon Oestreicher told the *Church Times* that he had begun to consider the matter when the Covenant scheme failed last year. "It is an ecumenical gesture," he said. "If the churches can't break the barriers, then it is up to their members to show you can be a good, faithful Christian and belong to more than one part of Christ's broken body."

While 14 dioceses in England are developing LOM or Local Ordained Ministry programs in England, Hereford has taken the lead, according to the *Church Times*. Arrangements have been made for the ordination of Peter Stutz, who, it is planned, will become priest-in-charge of the hamlet of Hardwicke. Mr. Stutz and his wife operate a short-order restaurant, and he will continue in this work. Chosen by his fellow parishioners to be a candidate for ordination, he has not attended a university or theological college, but has studied within his diocese. Reflecting the teaching of Roland Allen earlier in this century, this will be the first ordination of its kind outside of the Dioceses of London and Southwark, which have a somewhat different worker-priest program.

The Rt. Rev. Simon Phipps, Bishop of Lincoln, recently reminded Church of England priests and diocesan bishops who retire in their respective parishes and dioceses that they are breaking church tradition. In a letter to all clergy in his diocese, Bishop Phipps noted that the retirees' presence "in a former sphere of life and work can inevitably be inhibiting both to the successor and to people of the parish or diocese concerned."

An interview with

The Archbishop of Canterbury

On the last day of TLC correspondent Dorothy Mills Parker's recent trip to England, she interviewed the Most Rev. Robert Runcie, 102nd Archbishop of Canterbury, at historic Lambeth Palace, home of the Archbishops of Canterbury since the 12th century.

"I walked across the bridge from Westminster and rang the bell at the porter's lodge in the 14th century Tudor gatehouse, and was escorted into the courtyard of the palace," Mrs. Parker told TLC. "Then through the door and up the wide blue-carpeted staircase leading to the gallery where I was received by Terry Waite, Archbishop Runcie's aide and consultant on inter-Anglican affairs, who conducted me to the Primate's private reception room.

"I was most warmly welcomed by the archbishop, whom I had last seen at the time of the papal visit to Canterbury, and whom I had interviewed for THE LIVING CHURCH during the 1981 Primates' meeting in Washington, D.C. He noted that he'd had a fire lit especially for me, 'because all Americans seem to suffer from the cold in England.'



Dr. Runcie: The atmosphere has changed.

"We spoke of his recent visits to Hawaii and New Zealand and of my current trip around England and the continent and my meetings with various Anglican personages. I mentioned having attended the concert given by Mrs. Runcie, an accomplished pianist, at Wroxall Abbey School, near Coventry as the guest of that cathedral's Canon Peter Barry.

"He asked if I'd met her, and I told him I'd been introduced by the Bishop of Warwick, and had remarked on how young she looked to be the wife of an archbishop. This brought a smile and the observation that 'it is a bit daunting to be married to someone who never seems to look any older!' I then asked if he would answer a few questions for THE LIVING CHURCH."

Q. What, would you say, are the tangible results, if any, of the pope's visit to England, now that a year has passed?

A. I think they are sufficiently tangible to say that the atmosphere has changed a great deal in the kind of conversations held by theologians and church leaders, and because the visit has somehow related much more to the person in the pew. So many people all over the world saw that picture of us taken together at Canterbury. I've been astonished when they mention it to me in my travels — it's rather like the royal wedding!

Q. What do you mean by its relating much more to the person in the pew?

A. I think that ordinary Roman Catholics now feel that if the pope could share in a joint service with Anglicans, so can they, and in a number of places the pattern of the Canterbury service is being used as an annual renewal service.

Q. Would you enlarge a bit about the effect of the visit on church leaders?

A. When I was in New Zealand recently I met all the leaders of Roman Catholic life there. The Roman Catholic Bishops' Conference asked if I would meet and talk with them, and I wonder whether that would have happened had there not been this sense that the pope and the Archbishop of Canterbury had a relationship of fraternity within a church which was one church but which was broken. So while the result is not tangible in the sense of the rules having been

changed, it is very tangible in an atmospheric change, and I am in a position to know this as I travel around the world. We mustn't be too impatient about tangible results in the sense of changing the rules. So many people think the papal visit and the agreement we made was one of those religious events which can outflank a great deal of religious talk.

Q. What effect do you think this atmospheric change will have on the Anglican-Roman Catholic International Commission conversations?

A. It will put the consideration of ARCIC in a new perspective. It will give more priority to it in the minds of the people, and a greater sense of urgency to move forward.

Q. One provision of the joint statement signed by you and the pope was that the final report of ARCIC I was to be sent to all Roman Catholic bishops as well as to all branches of the Anglican Communion. Has this been done?

A. It has been done on the Anglican side, and is being done by the Roman Catholics. Another tangible result of the papal visit has been the setting up of a new international commission to follow up the ARCIC theological conversations.

Q. What will be the main considerations of ARCIC II?

A. It will be looking at some of the questions that follow from ARCIC I, questions like the recognition of ministries. It will also, I hope, be looking at moral questions which confront us both — moral and pastoral questions — things like mixed marriages. And it will be looking at the kind of unity we are seeking. Is it the idea of uniats, of patriarchates — what sort of unity? It is obviously not going to be uniformity, so what is the model for unity? These are some of the questions, and it is very important for this commission to get going on them.

Q. Do you envision any sort of intercommunion within the next few years? We all know that it already goes on unofficially, but do you anticipate any formal action?

A. There is, of course, no immediate expectation that the rules will be changed, though it may be that some consideration will be given toward the recognition of guest communicants on specific occasions, like a mixed marriage. Of course that often takes place, as you know.

Q. Do you think the fact that some provinces of the Anglican Communion now ordain women may have an adverse effect on the ARCIC talks?

A. Well, it does raise an extra problem which didn't exist when the talks started.

Q. What effect has the introduction of the Alternative Service Book had on church life in England? Has it brought about an influx of new people, especially

Continued on page 13

Love Your Neighbor

All the social action under heaven

cannot, of itself, change the hearts

of willful people.

By GEORGE W. WICKERSHAM, II

It is no secret that the power of familiar quotations usually lies in their evident validity. However much we may ignore them, their points are apt to be indisputable. In such a category is St. Paul's line from a famous chapter, "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (1 Corinthians 13:3).

We live in an era when there is a great deal of emphasis on what is termed social action. And well there might be. The tremendous increase in the population of the earth has issued in a corresponding increase in the prevalence of human problems.

New York City alone provides a clear example of what has happened to the entire world. About 200 years ago, its population was less than 14,000 souls. Now the city alone numbers more than 8,000,000. As a result, it is replete with virtually every known condition of the human race. It is filled with prosperity; it is filled with poverty. It is a citadel of

power; it is a prison of powerlessness. The impulse, therefore, stemming from the second great commandment is apt to be strong, and social action is required in order to observe the dictum, "Thou shalt love thy neighbor as thyself."

Think of the charities which one finds in a large city: hospitals, shelters, halfway houses, facilities for the blind, research laboratories, soup kitchens, havens for the wayward, legal aid societies, job clinics, senior citizen projects, addiction centers, political action groups — you name it, the big city has it. And this is not even to mention a still enormous public welfare program. Were all of these social action facilities to be withdrawn in one day, or even over many days, the chaos which would ensue would be intolerable.

What lies behind these many and varied charities? Quite obviously a large measure of mere practicality lies behind them. Without them, the situation would indeed be intolerable. But there is also this item called love: not romantic love, which often has little to do with love, nor love of the people whom one happens to like, which again is not always unselfish.

I am thinking, rather, of the love of humanity: the love of people because they are people. I am sure that a large portion

of this precious item lies behind many of the charities which one finds in our cities.

Indeed, the thing to remember about charities is that while they may hold the line against mayhem and anarchy, they are generally ineffective at rehabilitating people and at generating independence, unless a large measure of real concern, of love, shows through them.

Bread is vital, but as the Book of Deuteronomy succinctly puts it, "Man does not live by bread alone, but . . . by everything that proceeds out of the mouth of God" (Deuteronomy 8:3). And the main thing which proceeds out of the mouth of God is love. This is what we were made for, and this is what all humanity seeks.

You may not think that "all seek love" if a mugger holds a knife between your ribs, but that mugger is *angry*. Chances are, he has never known love. He has been cheated, and you pay the price. Our Lord paid the same price.

This brings us to the simple fact that love is handed down. No human being is capable of originating it — certainly not the mugger, certainly not Pontius Pilate. And this raises the evident question, "Who did originate it?"

To that basic query there is only one possible answer: the Creator, Almighty God. "We love," said St. John, "because he first loved us" (I John 4:19). And this is the whole point of religion — an absolutely essential reminder that we are loved.

The entire creation groans and tra-

The Rev. George W. Wickersham, II is rector emeritus of St. Luke's Church, Hot Springs, Va., and an honorary canon of the Cathedral of St. John the Divine in New York. He lives in Rockbridge Baths, Va.

vails in pain for love. When people cannot find it, they turn to other things. When they are abused, they become violent. Then there are perversions and addictions. What are they? Quite apparently, they are forms of suicide — escape from an apparently unloving, and therefore unbearable, world.

If love, then, is so vital, how do I find it? If my parents or friends do not pass it on to me, where am I to look?

The mugger stands under the night sky, just as does the priest. The unrighteous one sees the sunrise, just as does the righteous. The atheist knows that this is an extraordinary world, just as does the believer. The scornful one hears Brahms' Third, reads the Gospel of St. Mark, views a great cathedral. Why does he not respond?

The truth is, sometimes he does. God's love for him does reach him, and he is changed. More often, someone else, already changed, makes the difference — perhaps a sympathetic welfare worker. (This is social action at its best.) Perhaps the church is able to bring about a change of heart.

The point is that love is at once the purifier and the prize, the refiner and the reward.

The ne'er-do-well who cannot make it in the small town often goes to the big city where welfare is available. Often he returns to his home town, where there are still a few people who accept him. Welfare was not enough. Welcome was. We are not saved by works — our own, or anyone else's.

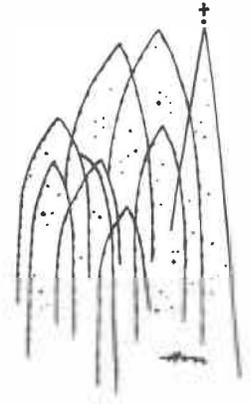
It is love, therefore, that all true social action must convey. But love is a spirit, and that spirit just happens to be the Spirit of God. What is very interesting is the fact that not all of those possessed by the Spirit are fully aware of it. I am sure that this is the point of the Parable of the Good Samaritan, the story of the unorthodox traveler who showed compassion. He was not supposed to be "religious."

But the point of all of St. Paul's epistles is certainly that the more aware we are of God's love for us, the more direct the process of our change from creatures of Adam to "new creations" in Christ. "And we all," he wrote to the Corinthians in his second letter, "with unveiled face, beholding the glory of the Lord, are being changed into his likeness . . ." (2 Corinthians 3:18).

This is why we have church services, this is why we build cathedrals. They are absolutely essential reminders of the love with which we are loved. For this love alone will change us. All the social action under heaven cannot, of itself, change the hearts of willful people.

This is why St. Paul's words in his first letter to Corinth come to us with such power: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing."

Silent Worship



By HELEN FERGUSON

It is odd to sit mute in the choir, but in what has long been a small church, body count is important. Silenced by laryngitis, I robe anyway and march in procession, mouthing the words of the hymn. It seems silly to stand for the anthem, however, when I can add nothing to the sound. So I sit and consider the congregation.

We are a "big" small church now, says the rector. The ushers have posted an attendance figure — 105 — and there are at least 20 faces completely unknown to me. Once I would have recognized every person here and been familiar with each individual story. I think about this as the service proceeds. The choir sings softly during the time of Holy Communion. One after another, people kneel to receive as I watch.

Sally and Dave, old now, both threatened by serious illness, come up together. Sally was here when I came as a bride. She used to watch a frail old couple help each other up the aisle.

"Aren't they marvelous?" she would exclaim. "Will Dave and I be like that someday?" That day is here, Sally, that day has come.

I see Nan, a widow now, without Steve. I pray for her. The Stewarts, Bob letting Kay and the children go ahead of him. The youngsters hold their hands up and reverently receive. Their mother watches out of the corner of her eye, then crosses herself as her turn comes to receive the Host.

The Bauers — this mother also keeps a sharp watch as the children cross their

arms to signal that they are not yet prepared to receive. The rector, understanding, blesses them.

Now a family I do not know, a father, mother, child, and, I assume, a grandmother. Where is her husband? Dead, or waiting at home? I pray for the grandmother. She puts her arm around the little girl as they go back down the aisle.

I find myself praying for Debbie, divorced, and for Gerda, with cancer. For families, complete and happy, and for families, broken.

There are a few more people I do not recognize, then our newlyweds. When they were married here a month ago, they promised to become part of the parish family, and here they are. I plan to welcome them at the coffee hour, forgetting that I cannot speak.

An elderly gentleman who looks like a professor comes next. I hope he is a newcomer, not just a visitor. I hope he likes the service, likes our parish. Perhaps he prefers instead the 1928 Prayer Book. Briefly, I pray for those who do.

But now, I find myself looking directly into the eyes of a woman I do not know. I realize with embarrassment that I am intruding on a very private moment, and I look away. The last few communicants are kneeling at the rail, and the choir is beginning the final verse of hymn 207. I mouth the words with them, hearing them more clearly because I can only murmur them to myself.

One with each other, Lord, for one in thee,
Who art one Saviour and one living Head;
Then open thou our eyes, that we may see;
Be known to us in breaking of the Bread. Amen.

With her husband, William, Helen Ferguson edits the New Hampshire Churchman and serves as diocesan news correspondent for TLC.

EDITORIALS

The Impact of the Roland Allen Conference

During the months ahead, the message of the recent Roland Allen/Pacific Basin Conference [TLC, July 17] will make itself heard in various parts of the Anglican world. Looking back on this historic conference from the brief perspective of the past weeks, several things seem to have been accomplished.

First, the importance of an active and informed laity was affirmed. In the past, Anglicanism has tended to leave religious questions in the hands of the clergy. This has been a problem everywhere, but has been especially acute in missionary areas where many lay-people may not speak the language in which so much Anglican thought is expressed. The Roland Allen Conference opened to many the realization that faithful Christian people, in any locality or within any culture, can and must express their faith in their own terms.

Secondly, the concept of non-stipendiary, self-supporting, or tent-making deacons, priests (and, possibly in some cases, even bishops) was widely accepted and affirmed as appropriate for many situations. Although economic pressure may have motivated the acceptance of this in some cases, the principle was recognized that many clergy can and should involve themselves in the work and daily life of their communities and not be separated by social, educational, and professional barriers. This is an issue for us in the U.S. too, as in the inner city and outer-rural churches.

Thirdly, and closely related to the above, was the affirmation that, in various regions and areas, local

programs of training and Theological Education by Extension, both for clergy and lay leaders, are highly effective. Missionary churches need not wait until they have university graduates to do this — neither do the already older dioceses of the U.S., Canada, Australia, and New Zealand.

Fourthly, indigenous church members demand that their churches identify themselves with their concerns for justice, land, and social stability. We Americans may prefer to shelter ourselves behind the so-called wall of separation between church and state, but these are real life issues in many parts of the world. The Church of England, in the 1770s, may have been embarrassed that any Anglican parsons in the New World sided with the American uprising, but we are glad that some did. Are not people in other emerging nations entitled to feel the same way?

Last but not least, members of the Roland Allen Conference were ready to share their convictions openly and honestly. In the past, members of mission churches have been so heavily dependent on financial support from Great Britain, North America, Australia, and New Zealand that honest dialogue rarely took place. The Anglo-Saxons, as Asians, Hispanics, and Africans quickly noticed, wanted to have their own ideas enforced and their own patterns of church life closely imitated. Self-support, self-government, and self-propagation were not always welcomed by the powerful churchmen who controlled the flow of dollars and pounds sterling.

Today, thank God, Anglicans in missionary situations are at last feeling free to affirm their faith in ways pertinent to their own circumstances. At the same time, many of the very same issues need to be raised in North America and elsewhere, as the missionary task is never completed.

BOOKS

Continued from page 5
and the Holy Spirit.

This certainty is manifested in his two authentic writings which exist, "The Letter to Coroticus," and "The Confession." These have been translated from the Latin version by the author. A commentary has been juxtaposed with the documents themselves.

The author limns a man who devoted his life and consigned his soul to the Holy Trinity.

SAMUEL R. DAVENPORT
Falls Church, Va.

Interesting Guide

HOW TO READ THE NEW TESTAMENT. By Étienne Charpentier. Translated by J. Bowden. Crossroad. Pp. 128. \$9.95 paper.

Teachers who do not employ this book (and its companion *How to Read the Old Testament*) as a text for adult classes will wish to have it as a pedagogical reference. Bible study classes venturing forth without trained leaders will find in it a rather interesting and adequate guide.

Charpentier prepared this volume for French Roman Catholic audiences. Its purpose is to teach church members to engage scripture critically and theologically. The plan is quite sound, design and layout are excellent, and the illustrations are splendid.

The author introduces critical method through a number of provocative, sometimes ingenious, analogies. His style is clear, fresh, and direct. And he deftly explicates the difference between then and now: "The miracles bother us. At one time people believed because of them; now people believe despite them." One warning: by American standards the critical proposals suggested are a bit dated and require supplementation.

(The Rev.) RICHARD I. PERVO
Assoc. Prof. of New Testament and
Patristics
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Introductory Book

KNOWING JESUS. By Peter R. Rodgers. Inter-Varsity Press. Pp. 47. \$1.95 paper.

What do you as the rector say to that new person who suddenly shows up one Sunday and seems interested? You don't want to start with the merits of one version of the Prayer Book over the other, or a lesson on the Church Year. Besides, more often than not, he's still not too sure about "church," but is attracted by the person of Jesus Christ. What do you tell him about Jesus and what do you put in his hand for him to mull over before you, hopefully, see him next week?

Basic introductory books on the Christian faith too frequently are overly intellectual, overly ecclesiastical, overly technical, or — in the other extreme — overly simplistic. Peter Rodgers presents us with a book I look forward to using — a simple, yet profound presentation of the most attractive person in history, Jesus Christ.

Writing in the style of classical Anglican apologists — C.S. Lewis, John Scott, *etc.* — Rodgers answers the questions people actually ask and in a logical, straightforward way gives solid answers to honest objections.

Although the author has long been active in student work — at prep schools, Williams College, Oxford and Cam-

bridge Universities, and now Yale — this book is not a tome for the scholar; yet it manages to stay clear of talking down to the reader. While comprehensive, it is small enough for quick reading.

(The Rev.) MARK A. PEARSON
President,
Institute for Christian Renewal
Malden, Mass.

Eavesdropping

CONVERSATIONS ON COUNSELING BETWEEN A DOCTOR AND A PRIEST: Dialogue and Trinity. Edited by Marcus Lefebure. T&T Clark Ltd., Edinburgh. Distributed by Seabury. Pp. 98. \$9.25 paper.

This little book of six conversations between a semi-retired Jewish pediatrician and a Roman Catholic priest 20 years younger than him is an entertaining couple hours of reading. It consists of eavesdropping on two old friends drinking “Kaffee mit Schlag” (is every Viennese a therapist?) and discussing the relationship between spirituality and counseling.

The doctor describes a rather meditative method for doing therapy that would be read with benefit by anyone seeking to improve listening skills. He recommends hearing the client without passing judgment, being open to the mutual enrichment of client and counselor, and training therapists equally in psychological and spiritual disciplines.

While I appreciated the insights offered by the Socratic doctor and his Platonic priest, I turned the last page feeling like a child who has just finished stuffing cotton candy into his mouth — an enticing sweetness on lips and fingers, an empty paper cone in hand, and wanting more.

(The Rev.) R. CHARLES MEYER
St. David's Hospital
Austin, Texas

Spanish Mystic

SEARCH FOR NOTHING: The Life of John of the Cross. By Richard P. Hardy. Crossroad. Pp. 148. \$10.95.

This Spanish mystic of the 16th century, known for his ascetic teachings and practices, has been misunderstood and was actually humane and warm. So believes Prof. Hardy, who teaches spirituality at St. Paul University, Ottawa, Canada. Compassion for the non-person, as Hardy likes to put it, is evident in John's life, as in an impassioned love of earthly beauty.

How well does this agree with John's writings? I have a feeling that the author oversells his goods. Read him by all means, if you are an admirer of John's, for he comes out well.

(The Rev.) DONALD L. GARFIELD
Grace and St. Peter's Church
Baltimore, Md.

VIDEO CASSETTES

An Ideal Introduction

THROUGH JOY AND BEYOND: THE FILM. Written and narrated by the Rev. Walter Hooper with Peter Ustinov as the voice of C.S. Lewis. Now available on VCR video cassettes. The Episcopal Radio-TV Foundation, Atlanta, Ga. Produced by Bob O'Donnell.

A one-hour condensation of the documentary film of C.S. Lewis's life has now been made available on a VCR cassette. The shortened version is so smoothly edited that there is no sense of abbreviation and is perhaps even more riveting than the full length film, which has been called “incomparable” and “a classic.”

The film, titled *Through Joy and Beyond*, can't quite be called a dramatization of the Rev. Walter Hooper's book of the same name (a selection of the Episcopal Book Club) since the film came first. The book was a by-product, made inevitable because of the great store of family photographs and documents turned up in the making of the film.

There is a 45-minute companion to the film, called *Jack Remembered*, a compilation of interviews with J.R.R. Tolkien and other of Lewis's friends. Both are extraordinary in a number of ways. All the sites are authentic — the real thing — from the hills of Belfast, where Lewis was born, through all the schools which he attended (showing his rooms and a bed in which he slept), through Oxford and Cambridge, where he taught, to the BBC building, from which he made his broadcasts, and to the Kilns, where he died.

The narrative is artfully put together by Fr. Hooper, with much of it in Lewis's own words. The photography is lyrical

and beautiful, and even the background music bears an unobtrusive but potent role in the total impact.

Peter Ustinov reads the Lewis quotations in a voice remarkably resembling the voice of Lewis as we know it from his *Four Loves* tapes. Ustinov's identification with Lewis is so complete that it develops an eerie feeling that it is Lewis himself telling his story as it develops, with Fr. Hooper filling in the transitions between locations and times.

You are looking at the pulpit of St. Mary the Virgin in Oxford as you hear the words of Lewis's university sermon in what sounds like Lewis's voice and you are there. You have read about Lewis's fascination with what he called his “feeling of northernness,” and when Ustinov reads those words, “I heard a voice that said, ‘Baldur the beautiful is dead, is dead,’” which Lewis responded to almost mystically, you get a bit of a shiver.

His boyhood in the unbeautiful home with all the books, his discovery of Arthur Greeves, his schools, his years at Oxford and Cambridge, his strange relationship with Mrs. Moore, his compassionate marriage and his death . . . it's all there and it's real. His conversion to Christianity — or should it be called his capitulation? — on the motorcycle trip to the Whipsnade Zoo, is dramatic and believable, and you are on the same motorcycle on that same road. His attitude toward the *Screwtape Letters* and the Narnia stories makes their creation live.

If you've read Lewis, you will find this film brings an immediacy and reality, with many of your favorite quotations. If you haven't, this cassette is the ideal introduction, a very human story of a great man.

H.N. KELLEY
Bannockburn, Ill.

Aroma of Dawn

Ah, yes, I remember that morning well.

Awake early — couldn't go back to sleep.

Donned my robe and slippers; stepped out into the yard.

The cold grass soaked with dew resented my intrusion.

Two bright red roses nodded gaily in the morning breeze.

A cardinal, perched on a telephone wire,

Sang lustily and brazenly.

The rising sun shot sharp, dazzling rays

Through the branches of the trees.

A mosquito buzzed angrily in my ear

Warning me to back off of his territory.

But — hold on! What is that delicious aroma?

Hot coffee!

Ah — together, dear, you and I will lift cups

And hail the promise of God's new day.

Eldred Johnston

young people, as was hoped?

A. I think it is too early to answer that specific question, but I think many would say it has enabled people, and perhaps particularly young people, to take part in the service more fully, and that would be my impression. I think that what has been generally accepted is the change in the *shape* of the liturgy, which has increased lay participation in the *action*, and has enabled the Anglican rites to relate more easily to both the Roman Catholic and the Reformed liturgies . . . but there is not agreement that it was a good thing to change the texts and to multiply the alternative rites.

Q. *What has been the reaction to these two things?*

A. There is concern about the proliferation of alternatives, which means that young people growing up today find it difficult to become soaked in the language the way a previous generation was, when people in times of trouble would turn to the familiar phrases and suddenly realize their full meaning. I think it is very important that a liturgy should be slightly *beyond* people. . . .

Q. *That's a good way of expressing it. I have certainly noticed a great variety of services in the places I have visited here in England this time, and common prayer seems to have all but disappeared. I've even encountered the new Roman rite, the Missa Normativa. By what authority is this used in Anglican churches?*

A. By no lawful authority. . . . but as you know, it is very close to our new contemporary Rite A [the English counterpart of the American Rite II]. In the ASB, a certain flexibility is allowed and within that flexibility I daresay some parishes may use parts of the *Missa Normativa* — things like the words before the acclamations: "Let us proclaim the mystery of faith," which is, you know, a common directive. And I think that's rather a good thing, because in these new rites, people don't always know when to start!

Of course, in the U.S. you were able to reform your Prayer Book, whereas our attempt to do that in 1927-28 was not achieved, so in some sense our having the Alternative Services while still keeping the [1662] Prayer Book seems to many less satisfactory.

The Living Church Fund

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

| | |
|-----------------------------------|-------------|
| Previously acknowledged | \$32,023.20 |
| Receipts Nos. 26,002-26,202, | |
| June 16-July 11 | 10,253.47 |
| | \$42,276.67 |

PEOPLE and places

Appointments

The Rev. Canon C. Dudley Barksdale, who has been canon to the ordinary of the Diocese of Lexington, will on August 1 become canon chancellor of St. Peter's Cathedral, St. Petersburg, Fla. Add: 140 Fourth N., St. Petersburg 33701.

The Rev. J. Carl Belden is rector of St. John's Church, Box 127, Versailles, Ky. 40383.

The Rev. William A. Greenlaw is assistant at Holy Apostles' Church, 300 Ninth Ave., New York City 10001. He is also director of the Holy Apostles' soup kitchen, which serves 400 to 500 meals a day, five days a week.

The Rev. David E. Heil will on August 1 become rector of the Church of St. Francis of the Island, Wilmington Island, Savannah, Ga.

The Rev. John W. Inman, Jr. is rector of St. Luke's Church, W. Main and Church Sts., Smethport, Pa. 16749.

The Rev. John W. Kline is rector of the Church of the Ascension, 26 Chautauqua Pl., Bradford, Pa. 16701. He will continue to serve as deployment officer for the Diocese of Northwestern Pennsylvania, but will no longer be archdeacon of the diocese.

The Rev. Leewin G. Miller is vicar of Grace Church, 326 E. Main St., Pomeroy, Ohio 45769.

The Rev. Roger P. Rishel is serving as supply priest at St. Matthew's Church, 904 Vine St., Liverpool, N.Y. 13088.

The Rev. Mary Schrom is canon to the ordinary of the Diocese of Kansas. Add: Bethany Pl., 835 S.W. Polk St., Topeka 66612.

The Rev. Jeffrey N. Steenson will become assistant to the rector of All Saints' Church, Wynnewood, Pa., in September.

The Rev. Mark A. Tusken is curate at St. John's Church, Huntingdon Valley, Pa.

The Rev. John D. Wiley is curate at St. Andrew's Church, Panama City, Fla. Add: 1620 W. Beach Dr., Panama City 32401. He was formerly a missionary in Paraguay.

The Rev. Richard C. Winn is assistant to the rector of St. Clement's Church, Philadelphia.

Ordinations

Priests

California—Katherine Megee Lehman, associate priest at St. Stephen's Church, Orinda, Calif.; add: 322 Rock Oak Rd., Walnut Creek, Calif. 94598.

Central Gulf Coast—G. William Allender, vicar of St. Mary's by-the-Sea, Coden, Ala.; add: Route One, Box 358, Coden 36523. Dale C. Marta, curate, Christ Church, Pensacola, Fla.; add: Box 12683, Pensacola 32574.

Massachusetts—David Alexander Tait, assistant Trinity Church, Lawrence, Kan.; add: 2111 Kasok Dr., No. A-302, Lawrence 66044.

Washington—Fielding Gant Rogers, vicar, Church of the Holy Spirit, Berkeley, Calif.; add: 66 Keswicl Court, Oakland, Calif. 94611.

Rhode Island—David L. James, curate, Christ Church, Broad and Elm, Westerly, R.I. 02891.

Virginia—Thomas L. Dudley, assistant, Christ Church, Winchester, Va. Thomas Eugene Nicoll, assistant, Christ Church, Charlottesville, Va. Anne D. Monahan, assistant, St. Clement's Church, Alexandria, Va. Anna J. Stribling, assistant, St. James' Church, Warrenton, Va. C. Thomas Hayes, III, priest-in-charge, Little Fork Church, Culpeper, Va.; add: 115 N. East St., Culpeper 22701. Julian Lee Norton, assistant, Church of the Holy Spirit, Wayland, Mass.

Deacons

California—Edward Adrian Wilson, deacon, Trinity Church, Ashland, Ore.; add: 725 Royal Ave., Apt. 2, Medford, Ore. 97501. Wendy Diana Watson; add:

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

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THE SAINT CHRISTOPHER'S SERIES — Sunday School lessons for intermediates. Send \$1.50 for sample to: P.O. Box 2554, Pensacola, Fla. 32513.

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POSITIONS OFFERED

ASSISTANT, primary responsibility for oversight of Christian education and youth program. Shared ministry of preaching, liturgical, and pastoral functions. Excellent salary, benefits, and environment. Send resume and photograph to: Church of the Good Shepherd, 1100 Stockton St., Jacksonville, Fla., 32204.

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. Warsaw Rd., St. Louis, Mo. 63124.

POSITIONS WANTED

CHOIRMASTER & ORGANIST: Staunch Anglican Traditionalist seeks employment with a 1928 PB parish. Will donate services if need be. Write: Kenneth F. Thompson, St. John's Church, Perry & Pecan Sts., Helena, Ark. 72342. Member of PBS.

WANTED

COPIES. *The Prayer Book Office* (1967). Morehouse-Barlow Co., N.Y. Lib. of Cong. #63-14273. Ed. Paul Hartzell. Reply Box C-561.*

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

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2 Anchor Dr., No. 484, Emeryville, Calif. Timothy Dirk Raasch, curate, St. Bede's Church, 2650 Sand Hill Rd., Menlo Park 94025. David Yasuhide Ota, deacon-in-charge, Good Samaritan Church, 1801 Tenth, Honolulu, Hawaii, and Episcopal chaplain at the University of Hawaii. Michael Gregory Munro, deacon at Christ Church, 1040 Border Rd., Los Altos, Calif. 94022. Daniel Edwin Herth, curate, St. Paul's Church, Oakland, Calif.; add: 160 Delmar St., San Francisco 94117. Janet Griffin, deacon, Grace Cathedral, San Francisco; add: 3581 Sacramento St., San Francisco 94118. Paul Arthur Fuessel, in charge of churches at Fairbury and DeWitt, Neb.; add: 2170 Northridge, Fairbury 68352. Donald R. Adolphson, deacon at St. Matthias' Church, San Ramon, Calif.; add: 662 Old Orchard Dr., Danville, Calif. 94526.

Central Gulf Coast—Guido F. Verbeck, III, deacon in training at St. Paul's Church, Mobile, Ala.; add: Box 8427, Mobile 36689.

Northwest Texas—James Hudson Tolbert, curate, St. Matthew's Church, Pampa, Texas, and deacon-in-charge of a new congregation in Canadian, Texas; add: 727 W. Browning, Pampa 79065.

Southwest Florida—P. Michael Davis, assistant, St. Thomas' Church, 1200 Snell Isle Blvd., St. Petersburg, Fla. 33704. Mark Seitz, assistant, St. Andrew's Church, Spring Hill, Fla.; add: Box 5026, Spring Hill 33526. Three generations of clergy can be seen in the latter's family and two brothers of the ordinand and an uncle are also priests.

Spokane—Frank Bourne Cowell, vicar, St. Anne's

Church, Omak/Okanogan, Wash., and the Church of the Transfiguration, Twisp; add: Box 826, Okanogan, Wash. 98840.

West Texas—Ricky Lynn Benson, vicar, St. James' Church, Hallettsville, Texas, and the Church of the Holy Communion, Yoakum; add: 1105 E. Fourth, Hallettsville 77964. David Mitchell Reed, assistant, St. Alban's Church, Harlingen, Texas; add: 1417 E. Austin, Harlingen 78550.

Changes of Address

The Rev. John McKee, III, retired priest of the Diocese of Atlanta, is now living at 42 Old Military Rd., Sea Pines Plantation, Box 3316, Hilton Head Island, S.C. 29928.

The Rev. Robert F. Sweetser, retired priest of the Diocese of Connecticut, may now be addressed at 408 Lakeshore Dr., No. 6, Wausau, Wis. 54401.

Religious Orders

Br. John E. Nidecker of the Brotherhood of St. Gregory has been appointed director of pastoral services at the Potomac Valley Nursing Center in Rockville, Md. This is in addition to parochial work which he has been doing in Virginia.

Resignations

The Rev. Theodore W. Lewis has resigned his work at St. Paul's Church, Hopkinton, Mass., and will de-

vote his full time to preaching and the private practice of psychotherapy. He may be addressed at 84 Main St., Hopkinton 01748.

The Rev. Robert D. Noble has resigned as rector of St. John's Church, Idaho Falls, Idaho, and will work with Episcopal and Lutheran congregations as a teacher and enabler in evangelism and shared ministry. He may be addressed at 320 Corte Nacion, Chula Vista, Calif. 92010.

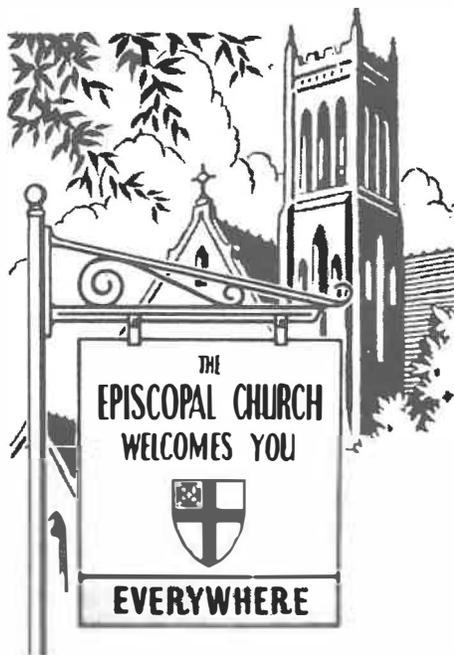
Receptions

The Rev. Gary Conrad Lemery was received in June from the Roman Catholic priesthood as a deacon in the Episcopal Church and will be working at St. Elizabeth's Church, Hope Valley, R.I., starting in September.

Deaths

Frances Fifield Bolles, widow of Donald C. Bolles, died on June 8 at St. Mary's Memorial Home, Glendale, Ohio, at the age of 86.

Mrs. Bolles is survived by a son, the Rev. Richard N. Bolles of Walnut Creek, Calif.; a daughter, Ann Johnson of Florence, N.J.; and several grandchildren. Another son, Donald, was a reporter in Phoenix, Ariz., and was the victim of an explosion during his fight against crime. Sr. Esther Mary of the Community of the Transfiguration sent the notice of her sister's death to TLC.



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.

SAN FRANCISCO, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 298-1712
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 6; 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. Hoomstra, 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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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. John W. Bonnell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

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
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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, 10 Sung; 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

(Continued on next page)



Christ Church, Alameda, Calif.

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, the Rev. Dorsey
McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:45, EP 5:30; Tues HS 12:10

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. 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
The Rev. Andrew C. Mead (Rosemont)
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.

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
Sat EP & HC 5:15; 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

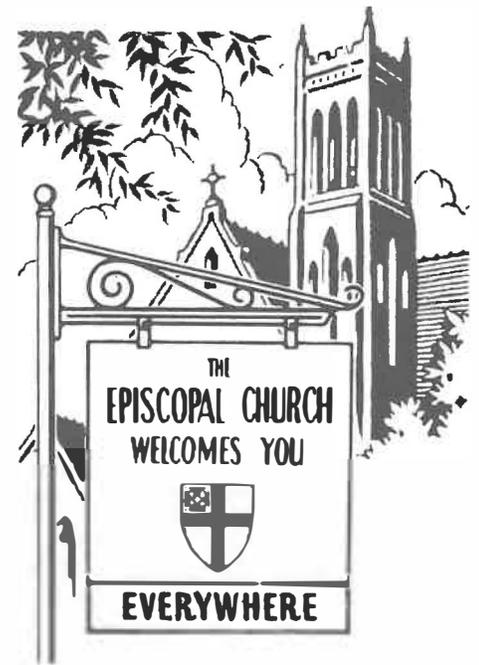
DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S.
Gerth, Jr.; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Dally Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

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



American Cathedral, Paris, France



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. Dally 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.

JACKSONPORT, WIS.

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

MADISON, WIS.

SAINT DUNSTAN'S 8201 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). Wkdays: 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