

# THE LIVING CHURCH



Children at St. Jude's Ranch, Boulder City, Nev., survey storm damage: Four flash floods in less than two months [p. 13].

**“Ministry Delivery” — Two Responses • page 8**



## The Treasure of the Beach

By ROY W. STRASBURGER

ever get enough beach-walking. My wife, Pat, and I love to walk the cool, sandy beaches of California, in good weather and bad. It's good exercise, fresh air, a different sound, and absolutely delightful.

One cold and windy weekday about ten years ago, we were walking along a usually deserted beach that is part of the charm of that California town known as Carmel-by-the-Sea. Pacing briskly along the hard, wet sand, leaning into the wind and really not looking up, I fixed my eyes for an instant and there it was — the treasure.

Lying there, wet and streaked with sand, just above the waterline where the waves had tossed it only moments before, the treasure is a glass float, the kind used by North Pacific fishermen, notably the Japanese, to give the necessary buoyancy to their nets. It is quite normal for the floats to break loose from the nets, and they can be found from time to time along the Washington, Oregon, and California coasts, sometimes whole and sometimes represented only by broken pieces. They come in many sizes, although the ones used in deep water are usually of a diameter of six to twelve inches.

My treasure, which made it to the beach against terrible odds, wending its way through some jagged rocks about a mile off shore, is a nine inch float in a beautiful shade of bluish-green. Like all floats of its kind, it is roughly hand-blown, notably irregular in its shape, and the bottom is flattened with a big dent where the glass blower's pipe was con-

nected. My float has grains of sand embedded around the base where the hot glass was set down on a faraway beach to cool the day it was made.

The treasure had taken a long journey to me, probably around 6,000 miles, most of that across the open stretches of the north Pacific. It had probably broken loose from a net along the southern or southeastern coast of Japan, and the great clockwise currents brought it to that beach where I found it — first the Japan Current, then the sweeping North Pacific Drift, which reaches our continent at about Vancouver Island, and then the California Current, which sweeps along the coasts of Washington, Oregon, and California and then departs

cycle again.

Best estimates are that the treasure made only one trip with the currents — the sea growth and algae were fairly light and the barnacles nestled in the dent at the bottom were of a size to suggest less than a year in the water. Some floats can be examined to discover if they have made two or more trips.

I prize the treasure greatly. When I brought it home, I cleaned it as best I could and now only a faint mark remains to show the waterline that was established during its long journey. I keep it in my office, on one of the top shelves of a baker's rack, in a spot where I can see it from the places where I work.

Like so many of the mementos I bring home from vacations — a shell, a necktie, a rock, a piece of driftwood — the treasure instantly recalls the details of its discovery. It's a refreshing and permanent way to remember good times.

But the treasure has come to have a special meaning for me, and I often share it with friends, handing them the float so they can touch it and peer through its greenish blue opacity. All this has to do with the absolute necessity of getting away, of disengaging, of finding refreshment and reflection. Too often, those men and women who share the vocation of ordination find it hard to do this.

The treasure came to me in the midst of a time of detachment and refreshment, and it reminds me that I need to return to that place from time to time just as I need to return to continuing education, times of spiritual renewal and times of relational growth.

I have almost come to feel that it was the treasure which found me. We have become very good friends.

### An Elderly Autumn

All through the smoldering,

slow, ageless aeon that we know as autumn,  
trees thrust out their long rich veins of gold  
deep! deep! into the hard blue slate of sky,  
and leave them etched in slab of azure rock  
to mellow and mature through autumn's aeon.

And then the gold rush starts!

It is the one whose sharp, prospecting eyes  
takes the time to ramble nature's mine,  
and glean from it a gold that yields its gain  
sluiced in the soul, and bagged up in the brain.

Gloria Maxson

# THE LIVING CHURCH

Volume 189 Established 1878 Number 17

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Corrairie Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Huber, advertising manager.

## DEPARTMENTS

Books	14	Letters	3
Editorials	12	News	6
First Article	2	People & Places	15

## ARTICLES

### Ministry Delivery" — Two Responses

William J. Gordon, Jr. and John H. Elledge, III 8  
Anglican-Orthodox Statement Henry Hill 10

### Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Alabama; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Ahtland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Range, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Ward, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Southport, Ala.; the Rev. Richard Holloway, Oxford, England; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary race, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker, Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Rumber, Hartland, Wis.; Leonard Campbell, Jr.; Phil Montmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Matheus, Mendota, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Elmot F. Wheeler, Jr., Southport, Conn.

NEWS Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH'S chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Monday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$87.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

# LETTERS

## Exception Taken

Please allow me the space to take exception to your editorial, "Or I Resign," [TLC, Sept. 23].

In that editorial you say, "This was the mistake in the protest against the ordination of women in the 1970s." You characterize those who left the Episcopal Church as having a "do-it-my-way-or-I-quit" approach. Nothing could be farther from the truth.

I was taught in an Episcopal seminary (Seabury-Western) by J. V. Langmead Casserley that I have "no faith of my own," the name of a book he wrote. I had learned the same lesson from reading C. S. Lewis. This was not an action taken in a fit of pique. And I resent the implication that it was a purely individualistic, selfish reaction. It was nothing of the sort.

I believe all of us who believed ourselves to have no alternative to the action we took did it because we understood that it is not our church, or the General Convention's church; it is not a church where doctrine is decided by personal preference or by majority vote.

We believe the church is a catholic church in the sense of "the Vincentian Canon;" that is, catholic doctrine is that which has been believed "everywhere, always, and by all." By that definition it is clear that a church which ordains women cannot be a catholic church.

You speak of our having had no influence or leverage or effective strategy. Perhaps not, but then maybe that's not what we were after. I believed it to be a matter of conscience and honesty.

(The Ven.) JEAN PIERRE MESHEW  
Diocese of the Southwest  
Anglican/American Episcopal Church  
Bedford, Texas

*We respectfully beg to correct our correspondent. We did not refer to anyone having "a fit of pique," or "a purely individualistic, selfish reaction." Instead, we pointed out that resignation, in the case referred to, was "no longer an effective strategy." We defend the latter statement. Strong dissention and ill-feeling on this particular issue continue to be evident within the Episcopal Church. The problem was not solved by the sincere, conscientious, and costly withdrawal of some people.*

Ed.

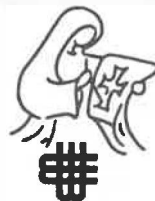
• • •

Regarding the editorial, "Or I Resign," I could not agree with you more!

I am heartily in agreement that those who quit the church because of disagreement with it lost all leverage and influence. Certainly you are correct that

# CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



Unique contemporary or traditional designs with concepts inspired by seasonal, historical, biblical, sacramental, theological and regional ideas to meet personal or congregational needs

DESIGNS FOR WORSHIP, INC.  
2860 Walnut Hill Lane, Suite 100 A  
Dallas, TX 75229 + (214) 352-6114

Banners + Vestments + Eucharistic Sets + Paraments

## ANNOUNCING . . .

### A EUCHARISTIC MANUAL FOR CHILDREN



To help children understand the eucharist.

\$3.50

MOREHOUSE BARLOW CO.,  
78 Danbury Road, Wilton CT 06897



## MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens  
Chalice Palls Funeral Palls  
Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

VACATIONING? Visit the churches listed on the church directory page and tell the rector you saw their announcement in THE LIVING CHURCH.

ing in is more effective than drop-out, or at least it ought to be so. At the other side of not dropping out allow legal dissent. That attribute dly lacking in this church today.

(The Rev.) JOHN C. PASCO  
St. Michael's Church

a, Okla.

### Abortions Are Not Needed

ank you for your recent editorials the article about abortion [TLC, 8]. Perhaps God has permitted an rtunity to come before us — an op-unity to witness to the love God has ach of us; to the love we have for and for his gift of life; as well as to ove and compassion we have for all le.

ie way I see for the Episcopal ch to make good this opportunity is s to teach our people so thoroughly the possibility for abortion doesn't arise.

. the same time, each parish could a network of support groups that d arrange for shelter for the woman ive or six months in the home of a stian family — perhaps one with ig, accepting children.

parish support group would are for medical expenses to be met ough the time of normal delivery

This must be absolutely under-

stood from the beginning by the parish-ioners, by the woman, and by the people providing the medical services. During this time the woman could decide whether to keep the child with her or give it out for adoption.

The mother need never experience the potential guilt that can come with deny-ing life. The Episcopal Church would provide living proof of its stand that abortion is not an acceptable method of birth control and that our church cares deeply enough to be willing to take con-structive measures to stop the taking of the lives of conceived babies.

Sr. GRACE MARIE, C.T.

Community of the Transfiguration  
Cincinnati, Ohio

### Virginia in Summer

I have thoroughly enjoyed Fr. Du Priest's First Articles. The one about collecting insurance on a rural debit was so typical of my husband and his brother who covered such routes with their agents in central and south-western Virginia [TLC, Aug. 26]. They had many stories they heard around pot-bellied stoves in country stores and came home ladened with fresh vegeta-bles, eggs, etc.

The recent First Article on travels with the children on the byroads to see the sights — both historic and otherwise

— was wonderful. I've been to all of those places. We too took our children on such trips all over the state of Virginia.

ELIZABETH S. KREGER  
Lynchburg, Va.

### Stewardship of Training

Your recent news item that relates to the tenth anniversary of the ordina-tion of women in the Episcopal Church, [TLC, Sept. 2] prompts some comment.

I would ask, if the ordination of women was such a revolutionary event in the Episcopal Church, why are we not experiencing the results of this change? I do not know or see any increase in membership, greater missionary fervor, increase in giving, or a new sense of di-rection or purpose in the Episcopal Church. What I do see is a continuation of secularization, a push for position and security, a languishing in the devotions. We no longer even flail at windmills.

There is a curious lack of stewardship of all the time, energy, and money the church has put into the selection, train-ing, and education of her clergy. I know personally a number of clergy who are no longer within any structure of church for purposes of serving the church, hav-ing a ministry within the official Episco-pal Church. For one reason or another, they have found jobs in business, gov-ernment, and the non-profit sector.

They are canonically resident in some diocese, and they may consider their work to be serving the Lord in some capacity, but their experience and train-ing are lost to the church, except for an occasional supply.

I have to question why bishops con-tinue the processes for selecting new candidates for ministry and continue to ordain when there is no place for the ordinands in the church. I also wonder why some candidates seek ordination knowing that they are unlikely to serve the church within her life and worship.

(The Rev.) GEORGE P. TIMBERLAKE  
Germantown, Md.

### Courtesies of Caretakers

Such little courtesies as Rae Whitney observed in St. Paul's Cathedral [TLC Sept. 2] not only imprint themselves in happy memory, they bespeak the spirit of the place.

On our honeymoon to England over a decade ago, my wife and I made a verita-ble pilgrimage to one of the best known of college chapels. After an Evensong which fulfilled all our glorious anticipa-tions, the vergers scooted us out of the church to prepare for a concert sched-uled that night.

They were so energetic in closing the rather substantial iron gate, that they failed to notice the foot they were crunching in the process, belonging to the woman right behind us. Later, we were asked to sympathize with the bur-

## 26 WEEKS FOR \$10.50

— A special offer for new subscribers —

Subscribe now to THE LIVING CHURCH and each week you will receive current news of the Episcopal Church, feature articles, book reviews, special reports, devotional material and much more. THE LIVING CHURCH is the only independent national weekly newsmagazine in the church serving clergy and laypeople since 1878. This special introductory offer — a 26 weeks' subscription for only \$10.50 — is for new subscribers only. Foreign postage is \$5.00 additional.

THE LIVING CHURCH  
407 E. Michigan, Dept. A  
Milwaukee, WI 53202

I wish to subscribe to THE LIVING CHURCH for 26 weeks at the special introductory rate of \$10.50. This is a new subscription, and I enclose my payment of \$10.50.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



# THE LIVING CHURCH

ber 21, 1984  
ecost 19, (Proper 24)

For 105 Years  
Serving the Episcopal Church

## Louisiana Rector Elected

### Top

September 14, a special convention of the Diocese of Fort Worth met in Greenwood, Texas, and elected the Rev. Bruce C. Pope, rector of St. Luke's Church, Baton Rouge, as Bishop Coadjutor to succeed the Rt. Rev. A. Donald Jones when the latter retires at the beginning of 1986.

Other candidates were: the Rev. Richard G. Copeland, rector of Grace Church, Ocala, Fla.; the Rev. Charles C. Smith, rector of St. James' Church, Milwaukee, Wis.; the Rev. J. Robert Maceo, rector of St. John's Church, Dallas; the Rev. Edgar F. Wells, rector of St. Mary's Virgin Church in New York City; and Ven. Robert N. Willing, archdeacon of the Upper Hudson Region in the Diocese of New York.

Following a celebration of the Eucharist with 78 clerical and 132 lay delegates at a ballot. The committee on elections announced that the ballot displayed 100 lay votes than lay delegates registered, and Bishop Jones ruled the ballot invalid. After the registration problem was resolved, a ballot was cast in which Fr. Pope was elected by an overwhelming margin.

Bishop Jones appointed a committee to communicate with Fr. Pope, chaired by the Rev. Charles E. Jenkins, III, rector of St. Mark's Church in Arlington, Va. After expressing emotional reactions to the swiftness and strength of his election, Fr. Pope agreed to go to Texas to accept the election before the next diocesan convention, which was convened immediately upon the special convention's adjournment.

Born in Shreveport, La., in October, 1930, the new bishop-elect is a graduate of Southern Methodist University and the University of the South. He served churches in several other Louisiana communities before becoming rector of St. Luke's in 1963. In 1957, he has been married to the Rev. Martha Julia Haley. The couple has two children.

## Three Provinces Proposed

A new plan for redesigning the provincial system of the Episcopal Church has been sent to the standing committee on the future of the church. In place of the present nine provinces (with about a dozen dioceses in each), the plan proposes that there be 19 provinces with

about five dioceses in each.

The plan has been drafted by the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and the Rev. Richard A. Kallenberg of Stevens Point, Wis. The proposal reflects the experience of the three Wisconsin dioceses, which have cooperated in the Wisconsin Episcopal Conference for a decade. This year, the Bishop of Northern Michigan and representatives from that diocese met with the Wisconsin group.

Proponents of the new plan argue that a small grouping of closely related dioceses can work together more effectively than the present large provinces, and that various functions now dealt with by General Convention could be accomplished at the provincial level.

## Handbook Editor Dies

The music of the Episcopal Church lost one of its most active proponents, and THE LIVING CHURCH lost one of its most generous supporters with the death on September 18 of John Carton Grant, M.D. Dr. Grant had single-handedly edited the *Episcopal Choirmaster's Handbook* every year since 1956.

John C. Grant was born in Minneapolis, Minn., in 1914, attended college and medical school at the University of Minnesota, and undertook general medical practice as a family physician in Sauk Centre, a small town about 120 miles northwest of the Twin Cities. There he and his wife Phyllis raised three daughters and remained for the rest of their lives. Within this setting Dr. Grant lived a most creative and unusual life.

Having studied the organ as a boy, he became a highly proficient organist and also built a number of instruments, including one in the Church of the Good Samaritan, Sauk Centre, and one in his own home. He served as organist at Good Samaritan for many years, and an established feature in town life was his annual ecumenical service of Lessons and Carols in Advent, which had to be repeated several times each year to accommodate the large attendance.

Begun in 1956, the *Episcopal Choirmaster's Handbook* became an engrossing activity for Dr. Grant. During the last months of his life he was deeply concerned for the future of this publication and accordingly gave it to The Living Church Foundation.

In church music Dr. Grant's taste was conservative, but in secular music he



The late Dr. Grant: A privilege to carry on his work.

loved the jazz of the 1930s and 40s, and had in fact earned money in medical school playing in a dance band. The three girls and Mrs. Grant were musical too, and she also operated a small business, creating and marketing designs for needlepoint.

Dr. Grant had many other interests. He was an amateur astronomer. He was also a founding board member of Minnesota Public Radio, a company with several stations specializing in classical music. He was a member of The Living Church Foundation and a Patron Associate.

In 1958, Dr. Grant broke his leg in a horseback riding accident in Glacier Park. During his long period of convalescence he began learning Japanese from a hospital orderly of Japanese background, maintaining an interest in this tongue for many years. He and Mrs. Grant later visited Japan, forming a close friendship with a Japanese couple whose two daughters later each spent a year with the Grants and attended high school in Sauk Centre.

Meanwhile, Dr. Grant maintained his medical practice for over 40 years, kept close links with the medical school of the university, and worked to introduce new methods in the local hospital.

Mrs. Grant died in November of 1983, and the health of Dr. Grant declined soon afterwards. He resolutely remained active until the current edition of the handbook was published. His ashes

St. Mark's Cathedral, Minneapolis, in a service conducted by the Rt. Rev. Philip E. McNairy, retired Bishop of Minnesota, assisted by the editor of THE LIVING CHURCH. A memorial service was held the next day in Sauk Centre.

Dr. Grant is survived by his three daughters, Susan Hoehn and Catherine Zadel of the Twin Cities area, and Mary Grant of Richmond, Va., and two grandsons.

H.B.P.

## Choirmaster's Handbook Comes to Milwaukee

*The Episcopal Choirmaster's Handbook* will in the future be published by The Living Church Foundation in Milwaukee.

Began in 1956 by Dr. J. C. Grant in Sauk Centre, Minn., the handbook is published at the end of each summer with suggested hymns for the principal services on every Sunday and holy day for the next 12 months, and with a variety of other pertinent information.

The book is used widely throughout the Episcopal Church, and to some extent in other churches. It originally focused on the careful and informed use of the *Hymnal 1940*. In recent years, it has incorporated selections from new publications of the Standing Commission on Church Music, and it is anticipated that future editions will offer extensive consideration of the *Hymnal 1982*.

Hitherto, the contents of the handbook have been selected and compiled entirely by Dr. Grant, who also supervised the procedures for printing and marketing the annual book. Ladies of the Church of the Good Samaritan, Sauk Centre, assisted with the packaging.

Before his death Dr. Grant donated the handbook to The Living Church Foundation with the understanding that the new publishers would begin work with next year's volume. The copyright was transferred in July of 1984, but he wished to wait until fall for the public announcement.

The board of directors of THE LIVING CHURCH, in accepting the gift of this significant publication, expressed its profound gratitude to Dr. Grant, and indicated that the style and character of the handbook are expected to continue to follow the pattern Dr. Grant had established.

Compiling and editing of future editions will be carried out in Milwaukee, and will be largely in the hands of Joseph A. Kucharski, music editor of THE LIVING CHURCH and director of music at St. Mark's Church, Milwaukee.

"I have myself used the handbook consistently for many years," Mr. Kucharski said, "and it is an exciting privilege now to carry on Dr. Grant's work."

## Jenkins of Durham

*On a recent visit to England, TLC's Washington correspondent, Dorothy Mills Parker, interviewed the new Bishop of Durham, the Rt. Rev. David Jenkins. News stories on Bishop Jenkins and the controversy surrounding his election and consecration appeared in TLC July 22, July 29, September 16, and September 30.*

My request for an interview brought a prompt reply from Bishop Jenkins and the offer to send his car to bring me to Auckland Castle. The castle, just outside the village of Bishop Auckland, was built as a palace for the Prince Bishops of Durham. Bishop Jenkins lives there without pomp and without staff, except for a chauffeur-gardener and two secretaries.

He received me graciously and began by strongly affirming his unshaken belief in the basic credal statements, while stoutly maintaining his position that they are open to reinterpretation and equally insistent about a bishop's right to do so.

Born into a deeply committed Methodist family, David Jenkins came into the Church of England through the evangelistic wing, but was influenced strongly by Charles Gore and other Anglo-Catholics. He classifies himself as "an evangelical catholic liberal, though some Anglo-Catholics wouldn't be happy with my position on some things."

I asked first about his alleged television statement that had sparked the controversy — to the effect that one could be a Christian without belief in the Virgin Birth, the divinity of Christ, or the Resurrection. I had obtained a transcript of that program, and in actuality, his much-quoted "statement" was simply an assent to a question. He was asked if a person might be considered a Christian who, though not necessarily believing that Christ was God-made-flesh, "believes passionately in Jesus as a great moral teacher and a divine agent, who is leading him towards God."

What he meant to convey, he said, was that such persons, "and there are many of them today," are searching for God and should be welcome in the church as a part of the Christian community although they may not profess strict adherence to certain doctrinal beliefs.

Bishop Jenkins reasserted his own belief in the triune God, the Incarnation, the divinity of Christ, Jesus as both God and man, crucified for us and risen from the dead, "for it all starts from there." He went on to say that the Resurrection is not so much the empty tomb as it is belief in the living God. He repeated his contention that the Resurrection may

convince Jesus' followers that he still alive among them after death rather than one specific event.

He stood fast on his position that Virgin Birth, "which is not exclusive Christianity, but is found also in other religions," is clearly a symbolic statement told after the event to express and symbolize the uniqueness of Jesus. He added that the important thing is to place miracles in their proper place, as evidence of, rather than proof of, faith. "Faith doesn't depend on miracles, Resurrection on the empty tomb, the divinity of Christ on the Virgin Birth," he said.

**Q.** *Bishop Jenkins, I believe it is generally understood that while a professing theology is free to examine and speculate about matters of doctrine, his changes when he is elected to the episcopate; that bishops, as guardians of faith, promise to uphold and defend their consecrations. What is your idea of the role of a bishop?*

**A.** A bishop's role also is to lead and enable people to think. This is the 20th century, and things have changed. Traditional beliefs, though fundamental to our faith, must be reexamined in this light and in some cases, redefined. I don't think a bishop's role should be only to supply and comfort and to protect people from questions many are asking themselves. It encompasses far more than that. I think the questioning that leads to faith, people should be helped to face up to questions.

**Q.** *In view of the fact that when a bishop speaks publicly, he speaks for the church, have you considered that speculation on your part could undermine rather than strengthen the faith and that many church people have been disturbed deeply?*

**A.** That, of course, is cause for concern but sometimes people need to be disturbed. One of the things the church needs greatly is what I have come to call the *pastoralia*, which will enable the hearing of prophecy. Unless you can help people to feel a certain security and hope, to have to face strange things which frightens them.

**Q.** *Isn't that inherent in the bishops' role as guardians of the faith? Isn't this basic security people must have before they can face the questions?*

**A.** Yes, but there inevitably is going to be tension between what you try to do with particular people and what you do in your public role. Of course I regard myself as a public missionary. I think the questioning, the pilgrimage, the preaching, which I perhaps have been overemphasizing, has, in fact (as I know from

*Continued on page 13*

# "Ministry Deli

issues of September 9 and 16, the Neilson Rudd, a priest and geologist wrote a two-part article on the crisis in the field of ministry in small congregations.

are pleased to present a thoughtful response from the Rt. Rev. William J. Gordon, Jr., Assistant Bishop of Michigan who is a veteran missionary bishop and leader in facing this problem. We present a very timely account of his efforts to face the same challenge in Honduras today by John H. Elledge, a missionary in Honduras working for the South American Missionary Society.

## WILLIAM J. GORDON, JR.

I have read with much interest the two articles by the Rev. Neilson Rudd on "Ministry Delivery in the Post-Industrial Age." It is very meaningful to have such perceptive writing by a man who not only writes ably in depth, but also lives what he is writing about. Fr. Rudd mentions my involvement in rethinking ministry in this age, and would like to comment, particularly to you personally and significantly in light of my thinking on total ministry. Having been away from Alaska for many years, I am still convinced that unless that is essential for day-by-day ministry can ultimately emerge from a single congregation, the Episcopal Church will continue to have serious difficulty in ministry in small congregations. With about 50 percent of our congregations in that classification, this is a very serious challenge.

After having served in the Diocese of Michigan for eight years, I believe that the principles of Roland Allen are equally applicable in a large diocese as in this, in small and large congregations, and particularly in the inner city. One great need in inner city ministry is for some system whereby ministry can emerge from the local congregation. Our church has been largely unable to

come up with a pattern that makes this possible. It is still an illusion in the church that the traditional pattern of ministry for the Episcopal Church has been that of a resident priest serving one congregation. History indicates rather conclusively that most of the time priests have been in charge of multiple congregations, where a large part of the ministry, particularly on Sunday, has been carried out by layreaders.

For many decades throughout the church, Morning Prayer was the norm for the Sunday morning service, with a monthly Eucharist. So, particularly in small churches, we have been dependent upon congregational leadership in many congregations.

In 1984, the Episcopal Church is largely a eucharistically centered body with probably 80 percent of our congregations having the Eucharist as the main service on Sunday morning. There is no way that a priest serving many congregations can realistically provide for this Sunday eucharistic worship in several congregations.

Also, there is very little time to use the training and teaching received in seminary in pastoral care and counseling and many of the other parts of ministry that call for in-depth training and expertise.

In many of our congregations there are godly, dedicated, committed persons who have the respect of the congregation and are already accepted as leaders. Why can't the church train these persons in the basic theology and work of sacramental worship and ordain them as priests so that what is essential for the normative worship of the congregation is provided and guaranteed within the congregation? This would mean, of course, that many laypeople would have to be continually trained and equipped for other parts of ministry in the congregation.

Absolutely essential in this plan and the key to it is that a traditionally trained priest must be in charge of each group of congregations to supervise all the work and provide the in-depth teaching, training, and counseling and be a

support to the ministry within the congregation, including that of the sacramental person. It would not be necessary for the traditionally trained priest to be in each congregation each time the sacraments are celebrated, but certainly free to celebrate whenever it is possible to do so.

I think it is entirely possible that within 20 years most congregations of the Episcopal Church could have a locally ordained person as a priest on its staff in a supportive sacramental role and the ministry of the church immeasurably enriched. This does not in any way diminish the need for traditionally trained priests who would exercise their ministry of teaching, equipping, and in-depth pastoral care.

I believe this would much more efficiently and creatively utilize the many years of training that each of our priests has received in college and seminary. In reality, this means that the seminary trained priest would have a parish (or multi-parish) "seminary," utilizing the skills of other traditionally trained priests and laypeople as a support for training and teaching.

In the early church apostolic tradition, the priest would serve as evangelist, equipper, and trainer, with the great satisfaction of seeing others being able to carry out the ministry of our Lord in its various forms.

There is a very serious crisis in our ministry in small congregations and in the inner cities of the Episcopal Church and in other areas also. For a long time we have been burying our heads in the sand, believing that the problem will go away.

There is no easy solution, and it will take a lot of long-range planning, rethinking, and some serious structural changes, particularly in the seminary curriculums so that the students there are trained and directed to be teachers and equippers, more than simply being ministers themselves.

I am grateful for the efforts of THE LIVING CHURCH in continuing to keep this need in the forefront of the life of the church.



# Responses

By JOHN H. ELLEDGE, III

The uncertainty of the political situation in Central America poses Bishop Leo Frade and the Episcopal Missionary Diocese of Honduras with some interesting challenges. The possibility of a future political regime that may not welcome expatriate ministers increases the church's awareness of its responsibility to raise a self-supporting, spiritually autonomous Honduran church.

It was to discuss this need that the Rt. Rev. Wesley Frensdorff, experienced in overseeing the development of indigenous ministry as Bishop of Nevada, gathered with the clergy of the Diocese of Honduras outside Tegucigalpa on July 3 and 4.

During the conference Bishop Frensdorff noted that the system widely used in our church to supply congregations with clergy is not always pertinent in mission dioceses and that, at times, it can be a negative force. Most U.S. parishes are encouraged to be financially autonomous, to pay the salary of the priest upon whom they depend for sacraments, leadership, and spiritual growth. This system, in effect, tends to equate financial autonomy with spiritual autonomy.

If, because of financial hardship, a parish cannot retain a priest, that parish is deprived of sacramental service and spiritual leadership. At this time, no Episcopal parish in Honduras is financially capable of supporting a priest. Bishop Frade is in the process of developing an alternative to this system.

It was Bishop Frensdorff's experience that major efforts in correcting this trend needed to be dedicated to bringing forth priests out of their worshipping communities. These priests would continue to support themselves by their own means and serve their parishes in non-stipendiary capacities. Frensdorff's conclusion was greatly influenced by the observations of Roland Allen, an early 20th century Anglican missionary to China, and by the practical experience of

the Episcopal Diocese of Alaska's application of Roland Allen's principles in the late 1960s and early 1970s.

The traditional means of training indigenous priests for service in missionary fields has been to send them abroad for seminary training. This method has some serious flaws. Over the years, the Diocese of Honduras has sent many young men to the U.S. for seminary education. Only one has returned from North American prosperity to serve at home. He is the only native Honduran priest in the diocese.

Also, a U.S. seminary education lacks pertinent curriculum to prepare students for ministry in Honduras. Another very real concern is money. It costs well over \$30,000 to educate a seminarian in the U.S. for three years. As a result, Bishop Frade is creating a Honduran seminary program aimed at bypassing these obstacles.

The new seminary program is scheduled to begin in January, 1985, with a home study curriculum based on those currently used in the U.S. Diocesan clergy will act as mentors. In some cases, the material will have to be translated into Spanish at the grade school level. Periodically there will be centralized meetings of two to three weeks each with visiting lecturers. This will give the

seminarians opportunities to have lowship, to share reactions to the program, and to be of support to one another.

Right now, the list of candidates spans a broad range of Honduran social levels. Some are well-trained professionals, some are West Indian blacks, one is a *campesino* (rural laborer). All strong candidates, having demonstrated leadership capabilities and personal spiritual commitments. The variety of those seeking training will enable the Episcopal Church to serve a larger percentage of the people.

The financial aspects of this type of seminary are much better tailored to the budget of the diocese. Instead of a \$30,000 for three years per student, the new program will educate 20 students for three years for \$60,000.

At present the political atmosphere in Honduras is peaceful. We pray that it will remain the case and that the presence of indigenous will soon be a reality. Through prayer and the faithful witness of gifted ministers, we hope not only to see our own goals fulfilled, but to share our experiences with the church in other parts of the world where Christians seek to develop ministry in the character of their own culture.

---

There is a serious crisis in our ministry in small congregation and in the inner cities, and there is no easy solution.

— Bishop Go

The traditional means of training indigenous priests for service in missionary fields has some serious flaws.

— John Elle

# The Anglican-Orthodox Statement

*Signed in St. Patrick's Cathedral, Dublin, August 19, 1984*

A Report By HENRY HILL

The Dublin Agreed Statement (1984) of the Anglican-Orthodox Joint Ecumenical Dialogue (AOJDD), a continuation of the Moscow Report (1976), is a symbol of the goodwill which still exists between our two churches, even after a crisis which emerged over the ordination of women as priests following the Lambeth Conference in 1978. The problem is far from being resolved; but now, years later, the members of the communion are preparing to tackle the issue in a more rational manner than would have been possible earlier.

The statement says, "We have failed to reach agreement concerning the possibility, or otherwise, of the ordination of women to the priesthood. The Orthodox maintain that such ordination is impossible, since it is contrary to scripture and tradition. With this some Anglicans agree, while others believe that it is possible and even desirable, at the present time, to ordain women as priests." There are, however, many related issues that we have not so far examined in detail, particularly the following: how we are to understand the distinction within humanity between man and woman; what is meant by sacramental

priesthood, and how this is related to the unique high priesthood of Christ and to the royal priesthood of all the baptized; what, apart from the sacramental priesthood, are the other forms of ministry within the church" (103-h).

As in so many other theological discussions, we have discovered a difference in terminology but no difference in fundamental belief in our knowledge of God, or our manner of speaking about God's activity in our lives.

We are, for example, very close in our attitudes to scripture and tradition, agreeing that they are not two sources, but correlative: "We agree that the church cannot define dogmas which are not grounded both in scripture and in tradition" (91-b). "We agree that tradition is to be seen in dynamic terms, as the constant action of the Holy Spirit in the church . . . there is freedom and variety within the one tradition . . . but we have not yet attempted to state in detail what are the limits of that freedom. . . ." (92).

Furthermore, there is agreement that the *filioque* was introduced into the creed without the authority of an ecumenical council. The Anglican delegates regard the *filioque* as a valid theological statement, though not as a dogma (see section 94).

"We agree in our fundamental understanding of the church as one holy, catholic, and apostolic" (96).

"The Anglican members see our divisions

as existing within the church, while Orthodox members believe that the Orthodox Church is the one true church of Christ. . . ." (100).

"We agree that the ecumenical councils provide an authoritative interpretation of scripture in order to safeguard the salvation of the people of God." The Anglicans lay greater emphasis on the first four councils, which is not satisfactory to the Orthodox; but we are agreed (106-c) ". . . that infallibility is not the property of any particular person in the church. . . . we consider that the implications of the terms 'infallible' and 'indefectible' need to be further explored" (104-a).

"The church is a eucharistic communion" (109-b).

" . . . The bread and wine become the body and blood of the glorified Christ by the action of the Holy Spirit in such a way that the faithful people of God receiving Christ may feed upon him in the sacrament. . . . We have not yet discussed in detail what is the nature of the ineffable change effected through the consecratory prayer, nor . . . how far the Eucharist may be regarded as a sacrifice" (111-e).

"We have reached basic agreement on the communion of saints and the departed. All of us believe that the communion of the Holy Spirit joins in unity the members of the Body, whether living or departed, and this unity is expressed in prayer and thanksgiving. There re-

---

*Rt. Rev. Henry Hill, Assistant Bishop of Montreal and cochairman of AOJDD wrote on this subject in TLC, 27. His present report expands on news story in TLC September 23.*

By IAN SHEVILL

between Orthodoxy and Anglicanism, since in most Anglican churches, requests to the saints to pray for us are not made, and also prayers for the faithful departed, though common, are by no means universal . . ."

On icons: "... Anglicans do not believe that the veneration, as practised in the East, can be required of all Christians. But Anglicans agree that the theology . . . is founded upon, and intended to safeguard, the doctrine of the Incarnation" (113-g).

These excerpts from the Dublin Agreed Statement, seen from an Anglican viewpoint, draw from a wide geographical and theological spectrum. The psychological aspects of the dialogue are of special interest, since Anglicans generally tend to avoid controversial debates. From the Orthodox point of view, on the other hand, such controversy is expected.

It is what one of their leading consultants has called their favorite "game of theological uproar." The fact that a reconciliation seems to follow every explosion; and that, on our side, the Anglican Consultative Council, at its meetings in Nigeria this last July, renewed the dialogue, are taken as signs that the Holy Spirit is leading us on.

What lies in the future? In 1985, an executive committee of the commissions will probably meet in the U.S. to plan for the future; and this will make contact with a powerful North American Orthodoxy not as yet represented in the discussions. It is expected that in 1986, the commission will meet somewhere in Eastern Europe.

The Agreed Statement is to be published by SPCK (London), early in 1985; every effort will be made to secure its reception in our respective churches.

To quote the words of the two co-chairmen (Bishop Henry Hill and Archbishop Methodios of Thyateira and Great Britain) at the conclusion of their reface:

"... For while we press on in the work of our commission, we are equally anxious to do all we can to encourage visits among the bishops of our churches; and also the participation of synodical, diocesan, and parish gatherings, wherever our churches live side by side, in the exciting tasks of rediscovering one another in Christ; of sharing in the richness of each other's traditions; and, as we recognize the poverty caused by our long separations, together serving others in the name of the One who prayed to his Father:

"I do not ask on behalf of these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou hast sent me" (John 17:20-21).

Most people imagine that parsons' children should be a cross between an angel and an acolyte. But in reality, when you line up all who fall into this category, you see that the average parson's kid is struggling hard to prove his normality.

He wants to be regarded by his peers as just an ordinary boy, but such is the grip of heredity that he overdoes the struggle for leadership amongst his contemporaries and is often regarded by his teachers as a peculiar menace.

Of course, we all realize that one of the tasks of a parent is to impersonate God to his children and for that reason when a boy kneels down by his bed and says "Our Father," the vision in his mind is

that of his own dad. This is a tremendous obligation and privilege which don't all realize and accept.

There was once a parson's kid who had a particular aversion to eating prunes for supper. His father denounced the boy roundly and told him that God would be very displeased indeed if he did not eat the despised food.

That evening the boy went upstairs and, looking out through his window saw a tremendous thunderstorm approaching. The lightning flashed, the thunder roared, the rain pelted down. When he looked through the window, he said "O dear God. What a fuss you are making about three lousy prunes."

Grant, Lord, that while we have the task of impersonating God to our children, we never abuse this privilege by pretending that what we wish is indeed the divine will, otherwise we may taint the hearts of our children against God who is love, and who cares eternally for them. Amen.

*The Rt. Rev. Ian Shevill is the retired Bishop of Newcastle in New South Wales, Australia. He makes his home in Brisbane.*

## Vita Minuscula

*Our Lady Undercroft, Canterbury*

Here I kneel,  
living mortal  
among aging and ageless  
stones.

To this cryptic darkness  
after long travel  
I have come at last,  
contemporary pilgrim to the tomb,  
to be delivered to a new conception  
of my self.  
Gently, surely,  
I am  
basketed and cradled and confined  
in the muscular arches round me,  
the ages laboring to give me birth  
in the cathedral's womb.

And here I pray.

"Wilt thou not turn, O God, and quicken us?"  
"... and after this our exile. . ."

Charles Austin Joy

## Grant

The death of Dr. John C. Grant [p. 6] takes from THE LIVING CHURCH family a significant and dear member and we pay our sincere tribute to him. His activities and accomplishments enriched many lives, but outside of Sauk Centre, Minn., it is probable that most of those he touched had little knowledge of who or what sort of person he was.

This tall, slender man did not put himself in the spotlight. He confessed to severe stage fright before a concert performance, and he was content to have it reported that an entire committee worked every year to edit *The Episcopal Choirmaster's Handbook*. In fact, he spent untold hours working on it without assistance. An individualist with definite opinions and tastes, he attended to every detail, and perfected no loose ends.

In the publication and marketing of the handbook as a small family enterprise, the pages of the 7 editions having been collated on a table in the basement by Mrs. Grant and their young daughters. It became a very well-established and well-financed small non-profit business.

From the practical week-by-week experience with church music, embodied in the handbook, was generated in a small church with a tiny congregation is itself interesting. It is a striking example of the unique kind of contribution a small church can make to the church at large.

For the church musicians and clergy throughout the church who use the handbook, it may come as a surprise that it was so efficiently put out each year by a small town physician who also had many other interests. That he was able, as a pastime, to attain the ability both to speak and write Japanese was convincing evidence of his intelligence and self-discipline. Dr. John Grant's friends, patients, fellow church members, and colleagues in many fields, and especially his family, will greatly miss him. We express to them all our sincere sympathy. In the company of the choirs of the church, may his soul rest in peace.

## *The Episcopal Choirmaster's Handbook*

Dr. Grant's generous gift of *The Episcopal Choirmaster's Handbook* to The Living Church Foundation [p. 7] is a significant event in church-related publishing. The Living Church Foundation is simply the legal name of the non-profit corporation which publishes this magazine, and this publication has been the major activity of the company in recent decades.

With the new acquisition, the magazine and the handbook will become sister publications. Both will retain their entirely distinct character and purpose, but both will be published by the foundation on a non-profit basis as a service to the church and to other members and users.

The arrangement of the handbook will remain generally similar from year to year, while a continuing effort will be made to respond to current needs of church musicians and clergy. As the *Hymnal 1982* gradually comes into use beginning in 1985, it is anticipated that the handbook will provide a major tool for church musicians and clergy in the weekly selection of appropriate material.

The first edition of the handbook to be published by The Living Church Foundation is scheduled to appear in the late summer of 1985. Information as to its purchase from this office will appear in these pages in due course. Readers should note, however, that the offices of THE LIVING CHURCH in Milwaukee are regrettably unable to sell copies of the 1984-85 edition, or any earlier editions of the handbook.

## Taking Provinces Seriously

The need for reducing the size of the House of Deputies of the General Convention continues — indeed it grows more urgent as more dioceses are created, each bringing eight more deputies into the hopelessly overcrowded parliamentary assembly. It is widely assumed that the appropriate step would be to increase the canonical power of the different provinces, handing down to the provincial synods some of the functions presently concentrated in the General Convention. In many cases, the synods might handle regional programs and policies more effectively.

The various schemes of reorganization put forward

### The WEC Plan for Revising the Provinces of the Episcopal Church

Province	Dioceses in following states
I	New England States
II	N.Y.
III	N.J. and Pa.
IV	Md., Del., and Washington, D.C.
V	Va. and W. Va.
VI	La., Ala., Miss., and Ga.
VII	Fla. (incl. Cent. Gulf Coast)
VIII	N.C., S.C.
IX	Ky. and Tenn.
X	Ohio and Mich. (except No. Mich.)
XI	Ind. and Ill.
XII	Wis. and No. Mich.
XIII	Ark., Okla. and Mo.
XIV	Kan., Neb., Iowa, and Minn.
XV	Wyo., Mont., N.D., S.D.
XVI	Texas (incl. Rio Grande)
XVII	Colo., Utah, Ariz., Nev., and Navajoland
XVIII	Wash., Idaho, Ore.
XIX	Calif.

Alaska and Hawaii would have option of joining either XVIII or XIX.

roots support for the existing nine provinces. Many Episcopalians are unaware that they even exist. Most of the synods have little foundation in loyalty, respect, or obedience.

A plan has now been put forward for reducing the size of General Convention which realistically faces the need for smaller provinces which will have inner coherence, common concerns, and a basis for mutual loyalty among the participating dioceses of each province (p. 6).

This plan is not simply an exercise in wishful thinking, but is based on a decade of practical experience in the upper midwest. Participants now feel that they are ready to share this experience with the whole church in a comprehensive plan. They suggest 19 small, coherent, and workable provinces, most of them made up of four or five adjacent and congenial dioceses.

## NEWS

*Continued from page 7*

hundreds of letters received) encouraged people to feel that the church isn't the totally closed shop they thought it to be. So, I think this questioning and not being afraid of difficult questions about our faith, is a recruiting element among a very large number of people, though it may be off-putting to others.

**Q.** *What is your reaction to the volume of hostile letters which the Church Times received? Are you disturbed that thousands signed the protest over your consecration?*

**A.** I am concerned, of course, but not overly disturbed. I have received more than 1,500 letters to date from all over the world and the majority have been supportive.

**Q.** *What do you think of the opinion of some that the York Minster fire may have been the work of God as punishment for your consecration?*

**A.** Well, I think it might equally be said to be the work of the devil.

**Q.** *Do you think that because of all the administrative pressures and the increasing demands on his time, the bishop's pastoral role has become secondary?*

**A.** If so, that is very sad. It is sad, too, that people forget that a bishop is only human. Of course, here in England there are much larger dioceses, and there is all his business about sitting in the House of Lords.

**Q.** *Do any bishops ever decline to do so?*

**A.** I suppose they could, but the Bishop of Durham is one of the five who go straight into it upon election. Whether or not they are Anglican, or even Christians, people in the northeast of England look to the Bishop of Durham as the one who can speak for them in London,

so this also has to be worked out. There are, of course, some things a bishop is responsible for and must do, but to me the two things of fundamental importance are the worship of God and caring for people. One has to look for grace and the help of friends and family to work out all the other things in between. That seems to be the only hope for making some sense of it all.

**Q.** *Have you considered that some of the adverse reaction to your remarks in the American church may have harked back to all the controversy over the late Bishop Pike, whose own episcopate ended disastrously, and the thought that this was going to be a replay of that?*

**A.** It's an interesting point, because I've felt all along that a major part of all the current hassle has something to do with psychology and sociology — that it is clearly connected with insecurity and anxiety and change, and I'm interested to have a possible concrete focus for that. It could hardly have been kept going since the end of April but for the media (though of course the Minster fire gave it an added boost), nor even for its intrinsic value, for actually it is nothing new.

The arguments about the Gospel miracles and the Virgin Birth were raised nearly 70 years ago by one of my predecessors in this office, Bishop Hensley Henson of Durham, so it's at least two generations old.

**Q.** *Bishop Jenkins, I do thank you for your time and thoughts. You have stressed that for you, the questioning leads to faith. Has all this controversy, some of which has undoubtedly been extremely painful, resulted in strengthening your own faith?*

**A.** Yes it has. I think it's a matter of keeping a balance, and above all, the necessity for conveying a sense of excitement about the questioning.

DOROTHY MILLS PARKER

A study of the proposed provinces, as compared with those we now have, is revealing. There are social, political, and ecclesiastical reasons for the paralysis of present nine provinces. The projected realignment avoids several old roadblocks.

Once workable provinces are established, decentralization becomes relatively easy. Each province (rather than each diocese) could send an appropriate delegation to General Convention. The presiding bishop of the province and one other delegate could go to the Executive Council.

We believe that this proposal deserves serious consideration. Not the least of its merits is that it could be adopted in steps. Most of the proposed provinces are simply logical subdivisions of existing ones, and they would not all need to be divided simultaneously. (The thing is already clear: the longer we delay decentralization, the harder it becomes. We need to start now.

## Flash Floods at St. Jude's Ranch

The fourth flash flood in less than two months completely destroyed the new roadway leading into St. Jude's Ranch for Children on September 10. The Boulder City, Nev., facility had experienced a torrential downpour in late August which obliterated a second road providing access to ranch property. A gravel drive leading to the counseling center and administrative building was reduced to a dirt and mud track by the storms.

After the third downpour in August the cleanup cost more than \$8,000. "It could have been so much worse," says the Rev. Herbert Ward, director of the home for abused and neglected children. "In Las Vegas several people lost their lives, and here in Boulder City many people suffered far greater financial loss than we."

The September 10 storm was more destructive, however. Almost 3.5 inches of rain fell in an hour and one-half. The flash floods in August amounted to 1.5 inches of rain. The normal annual rainfall for this desert region is only 10 inches.

Several four-foot-deep channels in the children called "our mini-Grand Canyon" were carved on ranch property near the administration building, bell tower, and other spots. The entrance way to the ranch gaped five feet deep and 12 feet across. It was estimated that waters passing this point were traveling at better than 30 miles per hour.

On the lighter side, the children holed up for a holiday when the road was away. "How will the school bus get here to take us to school tomorrow?" was answered by the resourceful houseparents who informed the youngsters that they could walk around the washed-out area and wait by the highway for the bus.

The main road into the ranch must

at, however, and tons of dirt caused by the floods must be removed. The flood control dams and concrete levees are needed. "We certainly need help and support of the ranch family-at-large now, more than ever," Fr. J. said.

## BRIEFLY...

Richard L. Crawford, editor of *Oklahoma Mission*, an Episcopal diocesan newspaper, has been named to succeed Jerry L. McCorkle as publisher of *The Oklahoman*. A graduate of Oklahoma University, Mr. Crawford, 46, worked for over 20 years in the fields of journalism and public relations before becoming director of communications for the Diocese of Oklahoma in 1979 and assistant to the diocesan bishop, the Rt. Rev. Gerald McAllister. Mr. Crawford is married and the father of four children. He expects to move to Philadelphia, where the monthly paper is published, in November.

Seven dioceses in North Carolina and Virginia have organized a new Episcopal outreach project on church leadership. Its focus is on leaders of congregations with up to 200 or fewer people. The study for 1984 has included the Rev. Boone Porter, editor of *THE LIVING CHURCH*; the Rev. Nathan D. Baxter, rector of St. Paul's College in Lawrenceville, Va.; the Ven. Webster Simons, deacon of East Carolina; the Rt. Rev. William Spofford, Assistant Bishop of Washington; and the Rt. Rev. Liam Weinbauer, Bishop of Western North Carolina. Persons who complete the program will be certified as specialists in small church leadership.

In mid-September, the Church of St. David of Wales in Shelton, Wash., was invited to a conference on liturgical arts and crafts entitled *Designs for Worship*. Professional manufacturers of stained glass, vestments, and other appointments for churches met with clergy and people who are active and creative in the field. The Bishop of Virginia, the Rt. Rev. Robert H. Cochran, celebrated the liturgy of the Feast of the Holy Cross, and the Rev. H. Boone Porter gave a survey of the history of Christian art. The rector of St. David's, the Rev. Donald J. Maddux, said, "Although we are a small church in a rural part of the diocese, some of us have sensed that something needed to be done in this field, and we found we could do it."

# BOOKS

## Judicious, Dependable

**OLD TESTAMENT INTRODUCTION.** By Werner H. Schmidt. Translated by M. J. O'Connell. Crossroad. Pp. 368. \$24.50.

"Introduction" is a technical term referring to a reference work which deals with the books of the Old Testament one by one and provides the reader with an outline of the contents of each, together with an account of the particular problems each book presents and the solutions various scholars have suggested.

Prof. Schmidt's new book corresponds to the conventional type except that it prefaces the whole with a very brief historical and social survey of the history of Israel and treats the books of the Pentateuch as a unit.

Some introductions, such as R. H. Pfeiffer's massive, partly outmoded, but still important work, try to make original contributions to the questions raised in connection with the books discussed. Schmidt makes no such pretensions. Although a first-class scholar, he here is content to show what the issues are and to summarize the principal options available.

This means, of course, that his book is intended chiefly for those who aspire to be students of the Bible, rather than for scholars of the same. As such, it is an excellent work — judicious, dependable, scholarly, but accessible to the ordinary reader. To the clergyman or lay Bible student who needs a tool of this kind, Schmidt's work is highly recommended.

(The Rev.) ROBERT C. DENTAN  
Buffalo, N.Y.

## The Bishop's Sister-in-Law

**Laura Z: A Life.** By Laura Z. Hobson. Arbor House. Pp. 410. \$17.95.

The woman whose best known book, *Gentleman's Agreement*, gave anti-Semitism its most descriptive name, has had a lifelong acquaintance with the church that many have considered synonymous with the prejudice that she deplores.

Laura Zametkin Hobson looks back to the year 1911, when classmates did something quite uncommon among Episcopalians then and now — they simply invited her, as a friend, to go to church with them!

"It was my first experience of organized religion, indeed of any religion," she writes of Grace Church, Jamaica, in the Diocese of Long Island. (With 1,800 communicants, Grace Church still is the largest of four parishes in suburban Jamaica.)

Laura went steadily for a year and

she says that "even I knew that my parents behaved beautifully, though I'm certain that my father's conversation must have included references aplenty to Darwin and Marx."

"Long before [baptism], I was to find doubt gnawing at the thin edge of my heart and my mind," she confides. "I began to wonder whether what I loved so much wasn't perhaps Grace Church itself, its stained glass windows, its arches, its music, and maybe, most of all, the sense of belonging to all those attractive, nicely dressed people in all the pews, who weren't socialist or foreign or Jewish or anything."

Nonetheless, Laura had, at least, an intellectual experience of the faith, and when she turned from articles to plays, she found her title, *The Muttering Wind*, in Shelley's lines, "Our church shall be the starry night,/Our altar the grassy earth outspread,/And our priest the muttering wind."

It was around that time that she met and married publisher Thayer Hobson. His brother, Henry, jocularly introduced himself as "Bishop of the Proctor & Gamble Diocese of Southern Ohio."

At the family's place on fashionable Fischer's Island, "we somehow got talking about religion," Laura remembers. "and Henry made it clear enough, in his gentle and loving way, that what bothered him was not my being Jewish, but my being agnostic."

In time, Thayer Hobson went on to three more marriages (acknowledging only two in *Who's Who*, Laura points out) and died a Roman Catholic in 1967.

More years went by, and the names of Henry Hobson and Laura Hobson began appearing side by side in newspaper protests about civil rights or nuclear war. "He is my ex-brother-in-law," Laura explained, "and I think the world of him."

At 84, wise and widely published, Laura Z. Hobson philosophically concludes that "for a book or for a human being, no single day is anything but an arc in that eternal circle that makes a life."

(The Rev.) JAMES B. SIMPSON  
St. Michael's Church  
New York City

## Books Received

**FOR THE NEXT NINE MONTHS: Meditations for Expectant Mothers.** By Melodie M. Davis. Zondervan Daybreak Books. Pp. 233. No price given. Paper.

**A MOUNTAIN TO STAND STRONG.** By Peggy Darty. Zondervan (Serenade/Serenata Books). Pp. 199. \$1.95 paper.

**WE PRAY TO THE LORD.** By Richard Mazziotta. CSC. Ave Maria Press. Pp. 203. \$9.95 paper.

**MIND-BENDING.** By Lowell D. Streiker. Double day. Pp. xii and 218. \$14.95.

**OUR BEST YEARS.** By Helen Hayes, with Marior Glasserow Gladney. Doubleday. Pp. xiv and 178. \$10.95.

# 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.

## FOR SALE

HAND-CRAFTED wooden crosses all kinds by retired priest and deaf communicant. Good for gifts, wards, choirs, acolytes, lay-readers. For details: Harob Products, 345 Lincoln, Iowa Falls, Iowa 50126

BUSINESS CARDS — wide choice format, type, ink color, flat/raised printing. Episcopal emblem. Request illustrated brochure plus FREE "Improving Public Image of Small Churches." The Parish Office, Box 651, Mattoon, Ill. 61938.

WHAT'S A KRINGLE? It's a genuinely delicious, genuinely Danish, 16" oval of filled pastry guaranteed to be habit-forming. Pecan, apricot, almond, asparagus, strawberry, blueberry, date or prune. Choose any two, boxed \$10.95 including UPS (continental U.S.). For air shipping add \$3.00 a box. MasterCard/Visa, check or money order to: St. Stephen's Growth Committee, 3813 Haven, Racine, Wis. 53405.

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Ar-or Ave., West Chicago, Ill. 60185. Phone (312) 231-781.

## POSITIONS OFFERED

WANTED: Retired rector. Two small churches in North Carolina, non-stipendiary. Rectory and utilities plus travel furnished. Reply to: F. H. Gregory, 401 Cedar St., Weldon, N.C. 27890.

## POSITIONS WANTED

RIEST, mature, hard worker, prayer and spiritual growth oriented, good with all ages, effective teacher and preacher would like assistantship in Anglo-Catholic parish with rector over 50. Reply box D-592\*.

NGLO-CATHOLIC priest, ECM, desires to make contact with Anglo-Catholic parish seeking rector. Reply Box P-590\*.

ECTOR seeks position as assistant with specialties in liturgy, music, pastoral care, education. Reply box N-589\*.

NTHUSIASTIC layman with 20 years in public administration looking for full-time work within the church. Unique combination of management experience and theological education. E. M. Edwards, 203 Myall Avenue, Bowling Green, Ohio 43402. (419) 352-290.

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

# PEOPLE and places

## Appointments

The Rev. Keith F. Axberg is vicar of St. John's Church, Colville, Wash., and the Church of the Redeemer, Republic. Add: Box 592, Colville 99114.

The Rev. Osborne Budd is assistant at St. Stephen's Church, Whiting, N.J.

The Rev. Edmund L. Burke is vicar of Christ Church, Magnolia, N.J.

The Rev. Thora L. Chadwick is vicar of St. Clement's Church, Belford, N.J.

The Rev. Clarence A. Lambelet is the interim rector at Trinity Church, Cranford, N.J.

The Rev. Robert J. Lewis is curate of St. Mary's Church, Burlington, N.J.

The Rev. Donald A. Milligan is rector of Grace Church, Linden, N.J.

The Rev. Dwight E. Ogier, Jr. is associate rector of St. Luke's Church and Day School, Box 9906, Mobile, Ala. 36691.

The Rev. Thad B. Rudd is rector of the Church of Our Saviour, 1068 N. Highland Ave., N.E., Atlanta, Ga. 30306.

The Rev. Michael P. Thompson is vicar of St. Mary's Church, Hamilton, Texas, and St. James' Church, Meridian.

The Rev. Canon Allan B. Warren, III will become rector of the Church of the Good Shepherd, Waban, Mass., on October 28.

The Rev. Ronald E. White, who had been serving St. Elisabeth's Church, Fort Worth, Texas, became the church's first rector upon its recent elevation to parish status.

The Rev. Charles Williams is curate at St. Mark's Church, Arlington, Texas.

The Rev. Charles Bradley Wilson is now on the staff of the Church of the Ascension, Montgomery, Ala. Add: 315 Clanton Ave., Montgomery 36104.

## Ordinations

### Priests

California—Michael Munro, who is on the staff of Christ Church, 1040 Border Rd., Los Altos, Calif. 94022.

Olympia—Carol Ludden, serving Pike Place Market Mission, an outreach to Seattle's urban poor. Add: Box 10315, Seattle 98101.

Rhode Island—Joseph P. Bishop, assistant, Christ Church, Westerly, R. I. Add: Haversham, Westerly 02891.

## Resignations

The Rev. Norval Curry has resigned work at Christ Church, Beatrice, Neb.

The Rev. David L. Fine has resigned as rector of Trinity Church, Baraboo, Wis. Add: 6916 Park Ridge Dr., Madison, Wis. 53719.

## Deaths

The Rev. William Evans Ridgeway, retired priest of the Diocese of New York, died on August 26 at the age of 69.

A graduate of the General Theological Seminary, he began his service to St. George's Church, Newburgh, N.Y., before his ordination, working as director of Christian education. Except for seven years at St. Peter's Church, Peekskill, N.Y. (1952-1959), he served St. George's Church, Newburgh — as assistant, then rector, and finally rector emeritus. For the last several years, Fr. Ridgeway and his wife, the former Miriam McCloy, have been living in North Eastham, Mass. In addition to his wife, he is survived by three children and three grandchildren.

# CLASSIFIED

## POSITIONS WANTED

YOUTHFUL, experienced, rector, liberal and renewed, seeks same in urban parish or mission. cation, liturgy, new membership growth, administrative and pastoral skills. Moderate moving expense. Rectory not required. Possible share interview expense if serious. Reply Box F-593\*.

ORGANIST/CHOIRMASTER seeks Anglo-Catholic parish. D.M.A., Eastman. Associate O/C for years, Church of the Advent, Boston. R.S. training. Reply Box B-594\*.

## PROPSERS

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully printed. Free samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## PUBLICATIONS

CHRISTIAN CHALLENGE, "An Independent Witness in the Anglican/Episcopal Tradition." Monthly news and opinion magazine for loyal Episcopalians and traditionalist Anglicans. \$12.50 for six issues to Box 2624, Victoria, B.C. V7Y 7R0. (512) 578-1501.

## SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other woodwork in churches and associated buildings. 15 years experience in restoration and refinishing valued wood articles and areas. Throughout United States. For further information and quotations write: James Frederick and Associates, 72 66th E. Ave., Tulsa, Okla. 74133; (918) 496-3180. interest, long term financing available.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word for insertion for 2 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word for insertion for 26 or more insertions. Minimum rate insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organization 25 cts. a word.
- (D) Copy for advertisements must be received at least 10 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns on

## THE LIVING CHURCH

# to BUY or SELL

## NOTICE TO SUBSCRIBERS

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

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

# CHURCH DIRECTORY

NEW YORK, N.Y. (CONT'D.)

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

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wa  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 1  
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulto  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## ASHEVILLE, N.C.

**ST. MARY'S** 337 Charlotte S  
The Rev. Edward Gettys Meeks, SSC, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Av  
The Rev. Robert W. Offerle, CSSS, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## NEWPORT, R.I.

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

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland R  
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno  
"An Anglo-Catholic Parish"

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 7610  
The Rev. William A. Cray, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:1

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 7605  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby,  
Sun H Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis P  
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. L  
gan Taylor, assoc r; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice E  
(Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division S  
The Very Rev. J.E. Gullick, dean; the Rev. Michael G. Kael  
ass't to dean; the Rev. Howard G.F. Kayser, canon in re  
dence; Sisters of the Holy Nativity  
Sun Masses 7:30, 10:30 (Sol); V & B (Convent Chapel) 5:3  
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:1  
Sat 8, C. Sat 4:30. Also Daily Mass 7 at Convent of the H  
Nativity, 101 E. Division St.

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. June  
The Very Rev. Frederick F. Powers, Jr., dean 271-77  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARISH**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Fra  
Strasbourg, canon pastor; the Rev. Murray Dewart, ass  
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU),  
by appt. Open wkdays 9-12:30, 2-5

## SHINGTON, D.C.

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

## CONUT GROVE, MIAMI, FLA.

**STEPHEN'S** 2750 McFarlane Road  
VP & HC 8, HC 10 & 5; Daily 7:15

## .PARAISO, FLA.

**JUDE'S** Hwy. 190 & Aurora  
Rev. Robert P. Mathison, r  
H Eu 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD  
noon

## .ANTA, GA.

**SAVIOUR** 1068 N. Highland Ave., N.E.  
Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30. Fri 7:30, 10:30. C Sat 8

## INGFIELD, ILL.

**FEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
ery Rev. Richard A. Pugliese Near the Capitol  
Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Tues, Thurs, Fri. 5:15 Wed

## IANAPOLIS, IND.

**ST. CHURCH CATHEDRAL**  
ment Circle, Downtown  
ery Rev. Roger Scott Gray, dean & r  
u 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7  
ed 12:05, Sat 8). HD 12:05

## ON ROUGE, LA.

**JOE'S** 8833 Goodwood Blvd., 70806  
Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul  
H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

## W ORLEANS, LA.

**NNA'S** 1313 Esplanade Ave.  
nearest Vieux Carré & Downtown  
Masses 8, 10:30

## URCHVILLE, MD.

**RCH OF THE HOLY TRINITY** 2929 Level Rd.  
Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Worship: 8, 9:15 & 11

## STON, MASS.

**RCH OF THE ADVENT** 30 Brimmer St.  
Rev. Donald R. Woodward, priest-in-charge  
Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**SAINTS** 209 Ashmont St., Ashmont, Dorchester  
hmont Station on the Red Line (436-6370; 825-8456)  
Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c  
7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## MISSION CHURCH

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

## MINNEAPOLIS, MINN.

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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

## PASS CHRISTIAN, MISS.

**HISTORIC TRINITY** on the Gulf Coast  
Sun HC 8, MP 10, EP 6

## 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. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H  
Eu (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.  
Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe,  
c; the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
The Rev. Canon George C. Hoeh  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing  
Service 10. Eu scheduled with all services

## 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

## 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

## ST. IGNATIUS

87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Edmund Hawley,  
assoc  
Sun Masses 8:30, 11 (Sol); Weekdays as anno

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
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  
(ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat  
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ  
recital, 1st Wed of mo. 12:45-1:15

Y — Light face type denotes AM, black face PM;  
J, address; anno, announced; A-C, Ante-  
munion; appt, appointment; B, Benediction; C,  
nfessions; Cho, Choral; Ch S, Church School; c,  
ate; d, deacon, d.r.e., director of religious educa-  
n; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;  
C, Episcopal Young Churchmen; ex, except; 1S, 1st  
nday; hol, holiday, HC, Holy Communion; HD, Holy  
ys; HH, Holy Hour; HS, Healing Service, HU, Holy  
ction; Instr, Instructions; Int, Intercessions; LOH,  
ing On of Hands; Lit, Litany; Mat, Matins; MP,  
rning Prayer; MW, Morning Worship; P, Penance; r,  
tor; r-em, rector emeritus; Ser, Sermon; SM, Service  
Music; Sol, Solemn; Sta, Stations; V, Vespers; v,  
ar; YPF, Young People's Fellowship.