

# THE LIVING CHURCH



Bob Seymore, Cambridge, England

St. Paul's Church in Westfield, N.J., recently acquired a set of 12 windows depicting the Disciples, which are believed to be unique, both in their design and execution, on this continent. The windows were designed and made by the British artist Warwick Hutton (shown above) in the technique used by his father, John, for the west screen of the new Coventry Cathedral. The nearly life-size portraits are made by engraving on clear glass with a flexible power-driven wheel. The windows are the gift of parishioner John Chambers, in memory of his wife, Erma, and are installed in a cloister between the church and the school wing. Clockwise from upper right, the Disciples pictured here are: St. John; St. James the Less; St. Jude; St. Bartholomew; St. James; and St. Matthew. The Rev. G. David Deppen is rector of St. Paul's, and the artist teaches at the Cambridge Institute of Technology and has written and illustrated a number of children's books.



# THE LIVING CHURCH

Volume 188 Established 1878 Number 26

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

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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 Sunday, 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; \$67.50 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.

## Our Own Place

Yet in the complicated world in which we live, what a thin line there is between being a tenant and an owner! A tenant has certain rights over a place recognized by law, and as long as the tenancy continues, it is the tenant, not the owner, who occupies the premises. An owner, on the other hand, or at least a new owner, shares all the honors with the bank. Mortgages are not usually paid off quickly.

New owners and older owners must face the fact that in this world we never really own anything in the deepest or most profound sense. We are at best temporary tenants. Those who think otherwise will receive their comeuppance only too soon. "Their graves shall be their homes forever, their dwelling places from generation to generation, though they call the lands after their own names" (Psalm 49:10).

As Christians, we cannot exult in ownership, in possession, in our own power over things or persons. We can be glad that so many good things exist, and be grateful that we have at least a brief period to enjoy them. Indeed, it is part of the joy and wonder of life to recognize that many things are good without our having made them and without our having any claim on them. We enjoy seeing mountains, sunsets, and expanses of the sea with the very keen awareness that they are not ours. We admire their very independence.

Can we have a similar admiration for the violets blooming in the grass on one side of the lawn, for the wild iris that are beginning to come up in a wet place, for the field of winter wheat which spreads out into the nearby acres like a brilliant green rippling sea? Human beings have a hand in arranging many things, but we could never have actually made them just the way they are, nor can we in any total sense call them our own.

H. BOONE PORTER, Editor

We all live in various places, as well as at various times and in various conditions, and places are of no little importance to us. Your editor and his colleagues have been very much aware of this and are currently moving, moving as we have so many times in the past 37 years, but this time, fortunately, only a few miles up the road.

Is it easier or more difficult as one grows older? It is hard to say. A move is always a unique, a one-of-a-kind combination of hope, enthusiasm, energy, frustration, discouragement, and confusion. In our case, we move from a beautiful, well-situated residence, which we have lived in for half a dozen years, to a more modest dwelling we can call our own. We move from someone else's colors, furnishings, and books to be surrounded by our own things, designed in our own way.



The Butterfly

If you listen gently you can clearly hear the festive lyrics of a butterfly's winging Heaven's delicate glory to earth a-bringing Creation's cheer.

Ray Holder

# The Episcopal Church

in the

# Diocese of Los Angeles

The Right Reverend Robert C. Rusack, Bishop

## Welcomes visitors to the Olympic Games and the Olympic Arts Festival



The Diocese of Los Angeles salutes the Olympics and extends a warm welcome to Olympic visitors to worship with us in our churches on Sundays. The churches listed below are those nearest the venue sites for the Games. Visitors staying in other Southland communities are invited to call Diocesan House (213/482-2040) on weekdays to find the location of a church near them.

**ALHAMBRA** (Cal State University, L.A.;  
Judo East Los Angeles College: Field  
Hockey)

**Holy Trinity Church**

416 N. Garfield Avenue  
818/282-9118  
Sunday 8 & 10 a.m. Eucharist

**ANAHEIM** (Convention Center: Wrestling)

**St. Michael's Church**

311 W. South St.  
714/535-4654  
Sunday 8 & 10 a.m. Eucharist

**Church of the Annunciation**

311 W. South St. (Chapel)  
714/772-2881  
Sunday 10 a.m. Eucharist in Korean

**ARCADIA** (Santa Anita Park: Equestrian  
Events)

**Church of the Transfiguration**

1881 S. First Ave.  
818/445-3340  
Sunday 8 & 9:30 a.m. Eucharist

**BEVERLY HILLS** (UCLA: Gymnastics,  
Tennis)

**All Saints Church**

504 N. Camden Dr.  
213/275-0123  
Sunday 8 & 10 a.m. Eucharist

**FULLERTON** (Cal State University:  
Handball)

**St. Andrew's Church**

1231 E. Chapman Ave.  
714/870-4350  
Sunday 8 & 10 a.m. Eucharist

**GLENDALE** (Dodger Stadium: Baseball)

**Church of the Magdalene**

1011 S. Verdugo Rd.  
818/243-8670  
Sunday 8 a.m. Eucharist in English  
10 a.m. Eucharist in Spanish

**INGLEWOOD** (The Forum: Basketball)

**Holy Faith Church**

260 N. Locust St.  
213/674-7700  
Sunday 8 & 10 a.m. Eucharist

**LAGUNA HILLS** (Coto De Caza:  
Pentathlon)

**St. George's Church**

23802 Avenida De La Carlota  
714/837-4530  
Sunday 8 & 9:15 a.m. Eucharist  
2nd & 4th Sundays 11 a.m. Morning  
Prayer

**LONG BEACH** (Convention Center:

Fencing  
Arena: Volleyball  
Harbor: Yachting)

**All Saints Church**

346 Termino Ave.  
213/438-3650  
Sunday 7:30 & 9:30 a.m. Eucharist

(El Dorado Park: Archery)

**St. Gregory's Church**

6201 E. Willow Ave.  
213/420-1311  
Sunday 8 & 10 a.m. Eucharist

**LOS ANGELES** (UCLA: Gymnastics,  
Tennis)

**St. Alban's Church**

580 Hilgard Ave.  
213/208-6516  
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(USC: Track and Field, Swimming;  
Sports Arena: Boxing)

**St. John's Church**

514 W. Adams Blvd.  
213/747-6285  
Sunday 8 & 10 a.m. Eucharist

(Loyola Marymount University:  
Weightlifting)

**Holy Nativity Church**

6700 W. 83rd St.  
213/670-4777  
Sunday 10 a.m. Eucharist

(Central Area: Many events)

**St. James Church**

3903 Wilshire Blvd.  
213/388-3417  
Sunday 8:30 & 10:30 a.m. Eucharist

**St. Mary's Church**

961 S. Mariposa Ave.  
213/387-1334  
Sunday 7:30 & 9:30 a.m. Eucharist in  
English  
11 a.m. Eucharist in Japanese

**St. Stephen's Church**

6128 Yucca St. (Hollywood)  
213/469-3993  
Sunday 8 & 10 a.m. Eucharist

**St. Nicholas Church**

6128 Yucca St. (Hollywood)  
213/466-9327  
Sunday 11:30 a.m. Eucharist in Korean

**MALIBU** (Pepperdine University: W:  
Polo)

**St. Aidan's Church**

28211 W. Pacific Coast Hwy.  
213/457-7966  
Sunday 8 & 10 a.m. Eucharist

**MONTEREY PARK** (Cal State  
University, L.A.: Judo, East L.A. C:  
Field Hockey)

**St. Gabriel's Church**

133 E. Graves Ave.  
818/571-2714  
Sunday 11 a.m. Eucharist in Cantonese  
(Chinese)  
2nd & 4th Sunday 10:30 a.m. Eucharist  
in English

**OJAI** (Lake Casitas: Canoeing, Rowing)

**St. Andrew's Church**

409 Topa Topa Dr.  
805/646-1885  
Sunday 8 & 10 a.m. Eucharist  
5:30 Evening Prayer

**PASADENA** (Rose Bowl: Soccer  
[Football])

**All Saints Church**

132 N. Euclid Ave.  
818/796-1172  
Sunday 7:45 a.m. Eucharist  
1st & 3rd Sunday: 7:45 & 10 a.m.  
Eucharist  
2nd & 4th Sunday: 7:45 a.m. Eucharist  
10 a.m. Morning Prayer

**SANTA BARBARA** (Lake Casitas  
Canoeing, Rowing)

**All Saints-by-the-Sea Church**

83 Eucalyptus Lane  
805/969-4771  
Sunday 8 & 10 a.m. Eucharist

**TORRANCE** (Cal State Dominguez:  
Cycling)

**St. Andrew's Church**

1432 Engracia Ave.  
213/328-3781  
Sunday 8 & 10:30 a.m. Eucharist



# LETTERS

## Vow of Conformity

The letters of Canon Merry and Fr. Galganowicz spoke to the need for all of our clergy to reaffirm their ordination vow "to be loyal to the doctrine, discipline, and worship of Christ as this church has received them [TLC, May 13].

If one is unable to do this, the only honorable act is to resign his or her ordained ministry. One wonders, after reading the examples given by Canon Merry, where was the pastoral direction and leadership of the bishop, by which the ordinand had promised to be guided?

(The Rev. Canon) GRANT S. CAREY  
Trinity Cathedral  
Sacramento, Calif.

## Ordination of Women

The article by Prof. Thomas C. Reeves, "The Church of the Future" [TLC, May 20], was very interesting. I hope that many will take to heart what this article means.

S.H. WHITE, JR.  
Philadelphia, Pa.

I was surprised but delighted to read so conservative an article as "The Church of the Future" in your magazine. At long last, someone within the establishment is realizing what many of us in the church have known all along: that the Episcopal Church went off on a tangent in what Mr. Reeves refers to as the dreadful decade of the 60s and early 70s.

NAME WITHHELD

Prof. Thomas C. Reeves' recent article on "The Church of the Future" seemed to me rather provocative, but as shortsighted as the view of the young priest who said that the church of ten or 20 years ago is dead.

Certainly it is fundamental in a true catholic church that we build on the past — not discard it. But it is also true that we are guided best historically by the application of the words of the Pharisee Gamaliel, expressed in Acts 5:35-39. Any reinterpretation of Christian truth must stand or fall, not on emotionally heated polemic, but rather on the intrinsic strength of the position: whether it does or does not carry out God's will.

I can understand Mr. Reeves' view that the ordination of women is trendy radicalism to which a majority of catholic churches, including Anglican ones, do not subscribe. But I cannot help believing that the same type of doubts were shared by a majority of people in England concerning the very existence of a fledgling English catholic church in, say, the years 1551 to 1553.

pope, with a Prayer Book in the vernacular, and its priests permitted to marry? It had to be part of that dangerous radicalism emanating from Germany and Switzerland; surely it took one out of the communion of saints. Clearly it was a novelty.

For a short time thereafter, Queen Mary's counter reform was very popular. But well intentioned as she may have been in the eyes of some, she could not turn back the clock.

If our church can assert its apostolicity without obedience to Rome or Constantinople and survive these four centuries, I submit that it is, at least, very possible that we may not have to eliminate women priests in order to be part of Christ's One, Holy, Catholic, and Apostolic Church.

(The Rev.) BENJAMIN AXLEROD  
Church of the Crucifixion  
Philadelphia, Pa.

## The Filioque

It has been good to read Canon Guilbert's defense of the current Book of Common Prayer [TLC, April 1]. As custodian of the Prayer Book, this is certainly his duty.

I would like his defense, in the same scholarly manner, of the reinsertion of the filioque after it had been deleted in one of the preliminary revisions. The filioque ["who proceeds from the Father and the Son. . . ." BCP, p. 327] is a late addition to the creed which was added only in the West as an attempt to summarize St. Augustine's *On the Trinity*.

The filioque destroys the unity of the creed and raises terrific epistemological and ontological problems, in a serious way warping the concept of human life.

(The Rev.) ROY E. LEMOINE (ret.)  
Indianapolis, Fla.

## God's Work

In 1965, the Rev. Frank Machen retired from the ministry and settled in Mentone, Ala. In a late in life vocation, he had faithfully served three rural parishes in 15 years; now he was nearly blind, had heart trouble, and was exhausted.

Yet he found, after a while, that he couldn't quit. Mentone had no church, and Fr. Machen had to do something about that. So he boldly proclaimed his cottage to be the rectory, converted a spare room to a chapel, and hung out a shingle saying, "St. Joseph's-on-the-Mountain." The old priest was back in business.

He and his wife, Weston, built St. Joseph's from scratch, without compensation. From his radio talks to her hauling of barefoot children, they strengthened a young congregation even as they grew older and feebler. They never gave up,

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lay dying, his wife would teach me to say Morning Prayer on Sundays, and at the end of the Office, Fr. Frank would hobble to the chapel door to sign the cross and bless his congregation of people he couldn't see.

St. Joseph's was canonically recognized by Alabama, and a man of pure heart, the Rev. Graham Glover, then added the church at Mentone to the duties he already carried at Fort Payne. Having given up law practice to serve in the priesthood, Fr. Graham soon gave up Fort Payne too, with its security, and devoted the rest of his life to caring for God's people at Mentone.

Under his leadership, a church was built, and the congregation of St. Joseph's Church stabilized and grew. After a long illness, the Rev. Graham Glover died early this year.

Two faithful priests and the wife of a priest — three very different persons, but alike in iron will and tender heart, in humility, in willingness to be blind to money, prestige, and ease in order to answer God's call to serve God's people.

Clergy surplus? Some say so. But of priests and spouses such as these, there was never a surplus and never will be. Who now, what men, empty of ambition, but full of fire and love, will answer the call to be stewards of the holy mysteries at places such as this?

WESLEY MANSFIELD

Dunlap, Tenn.

### Peter Day

You hit just the right notes in your splendid and sensitive editorial on Peter Day [TLC, May 27]. Those of us who were involved in the ecumenical movement, and particularly with the Anglican-Roman Catholic Joint Commission, understood and appreciated his wide learning, sound judgment, and willingness to listen to the other side.

He also, as editor of THE LIVING CHURCH, "opened up" the magazine to be more widely representative for Episcopalians, without blurring its catholic position.

Similarly, as you point out, Peter was one of the earliest Anglo-Catholics to be entrusted with a major position on the staff of the National Council. The latter was never quite the same after he and C. Rankin Barnes and John Heuss assumed positions of wider responsibility on that body [now called the staff of the Executive Council].

On the lighter side, in the early 1940s, Peter and I met at the Chicago airport to fly to Grand Rapids, Mich., to judge THE LIVING CHURCH essay contest. We were in a DC 3, and Peter was obviously ill at ease; he admitted that this was his first airplane ride.

I did my best to explain how things worked, and, as we approached our destination, what were the landing proce-

the runway, and we had to zoom off and try again.

I am so glad that his many friends have an opportunity to keep his memory green in The Living Church Foundation.

(The Rt. Rev.) JOHN SEVILLE HIGGINS  
Retired Bishop of Rhode Island

Providence, R.I.

### Rev. Adams

Referring to your editorial, "Dear Rev. Smith" [TLC, April 29], as a country rector some years ago, I had a charge account at the garage. When the bill came, the envelope read, "The Vicar, The Vicary." In an attempt, which had little effect, to educate my congregation, I composed the following poem for *Parish Magazine*. It has since appeared in various versions in other British papers.

The "Reverend" 's a courtesy  
Before each parson's name,  
But do not call me "Reverend"  
For that is not the same.

Pray use it in my absence  
But never to my face.  
For though it's right on envelopes  
When said, it's out of place.

And never write "Dear Reverend:"  
"Dear Rector:" write instead,  
Though I'd be just as happy  
To read, "Dear Father Fred:"

Though "Reverend" 's my title  
I'm rector here, to you,  
And if you will not use that term —  
Plain "Mr. A." will do!

(The Rev.) FRED ADAMS (ret.)

Northampton, England

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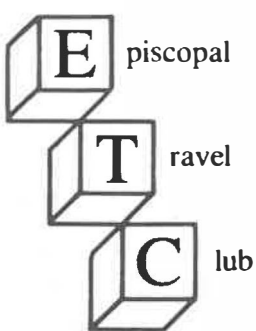
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Revd. D.O. Wiseman  
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## Models Fair at Kanuga

Church workers from two-thirds of the country's Episcopal dioceses spent May at Kanuga Conference Center near Personville, N.C., working on ways to practice Christianity with rolled-up sleeves and calloused hands.

National Models Fair attracted delegates representing outreach efforts with a total annual funding of more than \$12,350,000. The participants came from 37 states and 61 dioceses to test models of parish outreach programs which they could begin implementing as soon as they left Kanuga.

The conference was titled "Ten Parish Models that Work — Helping the Nation in the 80s." It resulted from 18 months of planning by the sponsoring dioceses on social and specialized ministries of the Episcopal Church and the conference's manager, the Rev. John Mathews of the Diocese of North Carolina.

Drastic cutbacks which the current administration has been making in social programs were the special impetus behind the conference. The planners expressed the opinion that these models placed a special obligation on churches to help with health care, housing and food programs.

Ten models chosen had proved themselves to be successful. The projects were explained clearly in step-by-step detail by the men and women who developed them. Each project was deemed "replicable," i.e., capable of being duplicated in other places.

Models included: Mifflin County Home Repair, a work camp program which has been providing hands-on Christian help for more than ten years in the Alleghenian Mountains of Pennsylvania; home building and home repair, for the poor, flood disaster relief, and for farms, and much more are included by this Jubilee program, said Rev. Peter Greenfield of the Diocese of Central Pennsylvania.

Fourth Ward Medical Clinic: a neighborhood, parish-based clinic located in serving one of Houston's poorest neighborhoods. Co-presenter Mary Lou Hall said the clinic has evolved from "a dilapidated, run-down building to a gleaming new clinic" and that it served about 100 patients last year.

Open Door: a full-service emergency assistance program for the poor, operated out of an old church in downtown Atlanta and directed by Libby Hig-

gins, who moved back from the suburbs to live in the Open Door neighborhood. The program, in operation for 12 years, has no paid staff and no board of directors. Its 40 volunteers specialize in providing money management and other services for recently released mental patients.

- Prescription Medication Assistance: The FIGS (Filling in the Gaps) program in Raleigh, N.C., raises money to buy prescription medication for those people who otherwise could not afford it. The two-year-old program currently provides \$2,500 a month for this purpose.

Ted McEachern, executive director of the Association for Christian Training and Service in Nashville, Tenn., presented a fund-raising model. He urged church workers not to be shy about asking for money, but to do so in a clear, organized and effective way. Among his principles of fund-raising: "People give to people, not to programs." "People give to winners — if your fundraising letter cries 'Crisis!' you're down the tubes." "People must be asked to give directly, specifically, and right now."

The Rt. Rev. John S. Spong, Bishop of Newark, gave the keynote address. Calling the urban churches "outposts of the kingdom of God in the midst of the pain of the city," Bishop Spong said that "to enable Christ to walk those city streets as if those streets were his native territory" was the purpose behind urban ministry.

JOHN B. JUSTICE

## Building Bridges

The Associated Church Press met from May 22-25 at the Westin Hotel in Chicago in a shared convention with the Catholic Press Association. The two groups jointly attended an ecumenical service, a dinner and reception, and several workshops under the theme, "Bridges Building." About 20 Episcopal publications belong to the ACP, as do numerous mainline Protestant newspapers and magazines in the U.S. and Canada. Several Roman Catholic periodicals are members of both press associations.

The Ven. Erwin M. Soukup, archdeacon of Chicago and editor of *Advance* magazine, served on the convention committee, along with Linda-Marie Delloff, managing editor of the *Christian Century*, and Jane Swanson of the *Covenant Companion*. Mary Lou Redding, managing editor of the *Upper Room*,

published in Nashville, Tenn., served as conference chaplain, leading morning and noontime prayers and meditations for the conferees.

A reception to greet first-time participants at an ACP conference was held on the meeting's first evening in the undercroft of the Episcopal Church Center, adjoining the Cathedral Church of St. James. The reception, which was sponsored by the *Christian Century* as an event to celebrate that periodical's centennial, preceded the ACP awards banquet at the Westin.

Dr. John Stapert, editor of the *Reformed Church in America's Church Herald* and ACP president, presided over the awards evening. This year's judges were Bruce Buursma, religion writer of the *Chicago Tribune*; William Dobias, vice president for development, World Book; John Mulvaney, chairman of the department of art and photography at Columbia College in Chicago; and Philip Yancey, writer and staff member of *Campus Life* in Carol Stream, Ill.

*U.S. Catholic*, published monthly by Claretian Publications, topped the honors list with five merit awards and a tie for a general excellence award. Anglican and Episcopal publications garnering awards were the *Canadian Churchman*; the *Communicant* of the Diocese of North Carolina; the *Episcopal Times* of the Diocese of Massachusetts; and the *Tennessee Churchman*. The *Communicant*, whose editor is John B. Justice, won in three of the 46 categories: cover, graphics design, and general excellence.

Four religious journalists of long standing were honored with special citations: the Rev. J. Martin Bailey, a past president of ACP and editor-in-chief of the now defunct *A.D.* magazine; Dr. Edwin H. Maynard, assistant general secretary of United Methodist communications and founding editor of the *Methodist Story*; Willmar L. Thorkleson, religion editor of the *Minneapolis Star* and a longtime correspondent for Religious News Service; and Roland E. Wolseley, retired professor of journalism at Syracuse University.

The next morning was occupied by critiques given by the judges, and a wide diversity of workshops was offered in the afternoon. David Sumner, editor of *Interchange*, the Diocese of Southern Ohio's publication, chaired a panel concerned with "Newsgathering on a Low Budget." Other topics ranged from creative copy editing to credible reporting.

The shared conference's ecumenical

under the soaring Gothic arches of Chicago's majestic old Fourth Presbyterian Church. Joseph Cardinal Bernadin, newly appointed head of the Chicago archdiocese, took part in the simple service, as did Archdeacon Soukup; the Rev. Phyllis Koehnline, moderator of the Presbytery of Chicago; the Rev. Claire W. McPherson, associate at St. James Episcopal Cathedral, and other local religious leaders.

A reception attended by both sets of delegates preceded a joint banquet at which Cardinal Bernadin took the theme of the importance of communication for his address. Sin, said the cardinal, grows out of an inability to communicate with one another and with God, and honest and loving communication is necessary for reconciliation. Reminding the communicators that Jesus is known as "the Word," the Roman Catholic prelate spoke ruefully of the chasm between the churches that was made wider for many years due to lack of dialogue.

"Honest and loving dialogue will aid us in becoming the brothers and sisters of one another that we were meant to be," Cardinal Bernadin said to the gathered representatives of many churches. He said that in ecumenical endeavors, "we have learned how important it is to be open to one another," and he urged the communicators to be "grounded in the Word, the eternal, creative Word."

At the ACP business breakfast on Thursday morning, Dr. Edgar R. Trexler, editor of *The Lutheran*, published in Philadelphia by the Lutheran Church in America, had some encouraging words about postal affairs. He predicted that although a rise in first-class rates could be expected soon, a corresponding reduction of about seven percent would probably take place at the same time in second-class non-profit mailing.

In a major address, Mary Frances Berry, a member of the U.S. Civil Rights Commission and a professor at Howard University Law School, galvanized a joint plenary of the two press associations with a challenge to the religious community to use its moral authority to speak out against injustice and counter what she sees as the "loss of conscience" suffered by the civil rights movement since its inception.

"Human and civil rights remain at risk in this country," declared Dr. Berry, who won reinstatement after an attempt by the Reagan administration to remove her from the Civil Rights Commission last November. Recalling the early days of the civil rights movement, when leaders of various faiths were at its forefront, she noted the widespread perception that today "the Catholic Church is interested only in abortion and tuition tax credits." Dr. Berry called for the renewal of a strong religious voice "to retrieve the ethical force" once apparent in the struggle for human rights.

*pal Times* of the Diocese of Massachusetts, was elected to the ACP's board of directors. Mrs. Braver, who also has audiovisual responsibilities for her diocese, is a member of the board of the Episcopal Communicators. On the Chicago convention's last morning, she chaired a workshop called, "Putting Your Best Face Forward," on cover and front page design.

M.E.H.

## Alban Institute Is Ten

The Alban Institute, founded with the aim of improving the quality of life in local congregations, is marking its tenth anniversary this year. Headquartered on the grounds of Washington Cathedral in the nation's capital, it is organized as a non-profit ecumenical agency which serves more than 40 denominations. It is governed by a multi-faith board of directors.

The Rev. Loren Mead, an Episcopal priest and the organization's founder and director, said recently he believes that community values begin in the local church. "Last year, the institute trained more Episcopal clergy in short-term courses than are [enrolled] in any Episcopal seminary. Nearly the same can be said for the Presbyterians, Lutherans, United Church of Christ, and Methodists," Dr. Mead said.

The institute's services include research, publication, consulting, and training in the U.S., Canada, and seven other countries. The research is usually action-oriented and focused on specific issues in congregational life. The point of the institute's research is to provide leaders in congregations with tools to help them do a better job and to facilitate the interaction between the individual and the congregation.

## Bicentennial Service

Close to 8,000 Episcopalians gathered on May 16 at Philadelphia's Civic Center to celebrate the 200th anniversary of the founding of the Episcopal Diocese of Pennsylvania in a service of Evening Prayer.

The Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania for the past ten years, presided. The Rev. Herbert O'Driscoll, former warden of the College of Preachers in Washington, D.C., gave the call to celebration.

The first lesson was read by the Hon. W. Wilson Goode, Baptist mayor of Philadelphia, and the second read by William White, chancellor of the diocese, chairman of the bicentennial committee, and direct descendant of the Rt. Rev. William White, first diocesan bishop and for 41 years, Presiding Bishop.

A choir of about 500 singers represented each of the diocese's 12 deaner-

was a *te Deum* commissioned for the bicentennial celebration and writt Dr. Eugene W. Hancock, assistant organist and choir director at the Cathedral of St. John the Divine.

The sermon was given by the Rt. Desmond Tutu, 1981 Nobel Peace winner and secretary of the South can Council of Churches, who notes his travel documents describe him "indeterminable citizenship," alth "I am as South African as a Kruger and the golden sunshine."

Bishop Tutu told a parable to describe the current distribution of the world's resources: five apples, five people; the very least, he said, a reasonable distribution would be one apple for each individual. Two apples for the world would be better. But instead the strongest is taking 4.5 apples, leaving the remaining half to be shared by four others. Industrialized Western society has taken most of the good things of the world, leaving a fraction of the land and other resources for the major people, he said.

Bishop Tutu told his listeners that Christians, they must be agents of transformation and transfiguration of the world. Christians, he said, must begin now to close the great gap that exists between the rich and powerful and the poor and powerless.

SR. MARY MICHAEL,

## New Directions Meets

An apple orchard in full bloom provided a perfect background for 1984's New Directions in Ministry Northeast conference. It drew 55 persons from 12 dioceses to St. Joseph's Center, New York, from May 20-22. As in other Directions conferences, the participants were concerned with the development strategy for small churches.

The principal leader was the Rev. Gibson, liturgical officer of the Anglican Church in Canada. Liturgy, he said, is not the end of Christian living; it is the beginning. Liturgy, especially in the form of the weekly Eucharist, is the flash point where God's people proclaim their faith in story and ritual. Small churches, he said, are the normal places for liturgy.

As an exercise, small groups were asked to plan full Whitsunday celebrations for real parishes. Proposals included novel devices such as the use of fire engines. Two separate parishes were given close ties to local fire department representatives to the conference.

One morning, the conferees explored the first 18 months of a cluster ministry in a rural corner of the Diocese of New York. The four functioning and developing clusters at this year's gathering moved the Rev. James Lowery to exclaim, "What was a dream of us in the late 70s is now a fact."

ROBERT PATRICK

# A Living Church interview with John C. Danforth

## priest and senator



Senator John C. Danforth

John C. Danforth is in the unique position of being an active priest of the Episcopal Church and, at the same time, a member of the U.S. Senate. He was interviewed by our editor, Fr. [Name], in the senator's Washington office with its high ceiling and photos of various scenes on the walls. The office is in the Russell Senate Office Building, a few blocks from the Capitol. Senator Danforth is a trim but towering man, about six feet, three inches tall. He has a ready smile and a distinctive patch of white in his head hair. Senator Danforth opened the conversation.

So glad you could come by and see us. We used to get together more often in St. Louis, when you lived on that street in Missouri. What will we talk about that is specially interesting to you?  
**OF THE LIVING CHURCH?**  
I have a most unusual role as priest and senator. Could you tell us how you have managed to live in this kind of dual vocation?

D: It goes back to when I was a college student at Princeton. I had planned after graduation to go to law school. Then I changed my mind and decided on divinity school. While at Yale Divinity School, I reverted to my original intention and ended up with both degrees.

*P: How was this possible?*

D: It took a total of five years to get both degrees. I was permitted to spread the last year of divinity school work over the three years I was in law school. I finished my work at Yale in 1963 with law and divinity degrees at the same commencement.

*P: That was quite an achievement. I think you were also married in this period.*

D: Sally and I were married while I was an undergraduate. We have five children.

*P: What about ordination?*

D: I was ordained a deacon by Bishop Caspary of Missouri soon after completing my studies, and ordained a priest by Bishop Caspary the next year.

*P: Meanwhile, I assume you were entering law practice.*

D: Yes, I joined a law firm in New York after finishing at Yale.

*P: You also had some church responsibilities in New York.*

D: I was a part-time member of the staff at the Church of the Epiphany under Hugh McCandless, who was rector at that time.

*P: I think he was a pioneer in giving encouragement and open recognition in his parish to clergy who were also in secular work.*

D: It was a very good experience. There were several of us, like myself, who were listed as part of the parish staff, and Hugh always gave us something to do. I also did some part-time chaplaincy work in hospitals under Carleton Sweetser (Now chaplain, St. Luke's Hospital, New York City).

*P: When did you go back home to Missouri?*

D: I joined a law firm in St. Louis in 1966. In St. Louis, I served in St. Timothy's Church and in the Church of St. Michael and St. George. Soon thereafter, in 1968, I ran for Attorney General of Missouri and was elected. Our family moved to the state capital, Jefferson City. That was gratifying as far as my church relationship was concerned, because I took an active role in Grace Church.

*P: Tell us something about your position as Attorney General. It is not easy for people to picture a clergyman as a prosecutor.*

D: Well, that's not normally the function of an Attorney General. He is really the lawyer for the state. Other officers serve as prosecutors in each county.

*P: I recall your position was somewhat*



## At Sojourner Truth House, the battered and abused victims of domestic violence find shelter and support.

By KATHLEEN F. STOLPMAN

cal situation.

D: Yes, I was the only Republican elected to statewide office since the 1940s. State government was totally dominated by the other party. I wanted to attack the shoddiness and machine politics which were entrenched in Jefferson City after many years of one-party government. I wanted to set new standards. I brought in a new bipartisan staff and went to work.

P: Your success in this approach was borne out by your reelection. What happened next?

D: In 1970 I took the bold step of running for the U.S. Senate. I didn't win, but I was elected to the Senate in 1976. I was the first one in my party to be so elected from Missouri for 30 years. My constituents renewed my contract in 1982.

P: As a senator, I know you are involved in a variety of important issues. Would you care to mention perhaps one of them?

D: One of my committee assignments is to serve on the Commerce Committee, where I chair the subcommittee dealing with surface transportation. That includes the regulation of motor vehicle and highway safety. I am seeking much stronger legislation in this area. The federal government has not given it enough attention. The loss of life on the highways is an urgent matter.

P: Do you have, in brief, some philosophical thoughts on the way our government operates?

D: I certainly do. Our government, like the general public, is constantly giving its energies to dramatic, attention-getting issues, which are constantly changing. We go from crisis to crisis. Instead, we ought to focus on significant issues for significant periods of time. Major issues need time and perspective in order to be resolved properly. I think one of the most important things a person in public office can contribute is to talk about what's truly important, which may not be what's on the evening news.

P: This is the same problem we have in the church with our neglect of long-range strategic planning.

D: I have no role in church management, of course. I assist in Washington at St. Alban's Parish Church and am a member of the chapter of the National Cathedral.

P: In behalf of THE LIVING CHURCH I wish to thank you for sharing your time and thoughts with us. As a parting shot, are you optimistic about our country today?

D: Yes. America is a great country. Our country values human beings and human life. We must not give in to meanness of spirit in treating the unfortunate. I believe Americans want to see our country and our government stand for what is good.

As I hung up the phone, Matthew 25:40 flashed through my mind. It is so often that "the least of the brethren" are thought to be the hungry, those in prison, the dying. We seldom think of the least of the brethren as those women who are battered, and whose children may have been abused also. Yet these individuals are truly "the least," due to their physical, as well as their psychological, emotional, and spiritual degradation.

The woman on the other end of the telephone had just sustained a traumatic physical beating from her husband. She was in pain from cracked ribs and bruises to the face. She feared for her life. Her husband had left for work, and she had to flee with the three children from her apartment before he came home. In the past when she had been beaten, she had stayed at home, trying to believe her husband's apologies and his promises that it would never happen again. Once she had gone to her parents' home, but he had found her there and become violent, breaking a window. This time, she needed shelter where she could not be found.

Every other time, she had hoped she could keep her family together, and this hope had helped her to bear the violent outbreaks. This woman had viewed keeping her family intact as her primary responsibility, but as the abuse escalated, she began to see that her life was in jeopardy. She saw the effect the scenes of weeping and violence were having on her children. Rethinking her responsibility to her family and to herself, she real-

ized they could no longer live that way. She took the first step to create more peaceful life — she called Sojourner Truth House in Milwaukee.

The house has been in operation since July of 1978. When it opened, only shelters nationwide offered protective services to battered women and children. Sojourner Truth House is a private non-profit corporation and is independently operated. About 85 percent of its funding comes from the city, county and state governments; the other 15 percent comes from individuals, organizations, foundations, churches, and the United Way.

The house is named for a woman who was freed from slavery in about 1830. She traveled about the country, preaching, singing, debating, and exhorting her listeners to accept God and live in the dignity of all people. She changed her slave name and called herself Sojourner Truth. We chose her name as a cause of her belief in women's rights and her remarkable strength, faith, and courage.

The locations of our two shelters — one for women and children, the other for women alone — are kept strictly confidential. The total capacity at the shelter is 36 women and children. The annex has a capacity of eight women.

We receive referrals from social service agencies, other shelters (local and nationwide), hospitals, and police departments. Women also hear about the shelter from friends and acquaintances. We have a hotline number and are listed under three headings in the Yellow Pages. Sojourner Truth is open 24 hours a day, seven days a week, and people may arrive any time, day or night. The shelter has three full-time paid members, 60 volunteers, and many temporary workers on the support staff.

If we are filled to capacity, as often happens, referrals can be made to other shelters, but only one other shelter locally serves battered women in Milwaukee.

*Kathleen F. Stolpman, a former social worker, is the assistant director of Sojourner Truth House in Milwaukee, Wis., a shelter for battered women and their children. Her husband, the Rev. Canon Michael J. Stolpman, serves as vicar to institutions in the Diocese of Milwaukee.*

oman has no friends or relatives in turn to safely, we will put her in el until the next day when we can ss the available resources. We will leave a woman stranded in a life- ening situation.

osition as assistant director of rner Truth House allows me to be presence of these women and chil- I can experience some of their and I constantly marvel that gh their suffering, these women rge the strength to leave their re- ships and come to a safe island they can find new choices open to

ough the shelter offers two struc- support groups each week, the rt that flows from residents, staff ers, and volunteers goes on con- y around the clock. Once their xperiences are shared, residents ble to consider change.

agine what a relief it is to a bat- woman, who has often been iso- from neighbors, family, and i, to find other women who have at she has and experienced many same physical and psychological as. Next to basic safety and shel- 's greatest service Sojourner Truth offers is an environment where i can support one another.

er services are provided by our advocate, who assists residents itify their goals and helps to make eal. Individual counseling is avail- om people trained to do this work. children need support, too, and therapy twice a week helps them re their feelings and some of their An activity coordinator plans for ays, holidays, and other special . Recreational outings are impor- o help the mothers and children that they still have the ability to un.

House should be free of violence, both verbal and physical. To that end, we provide parenting classes to help mothers develop nonviolent ways of managing their children.

The goal we are all striving for is to empower the woman who has come to us for help so that she can make choices of her own. Hand in hand with that aim is the assurance we give that staff members and volunteers will support her in the decisions she makes, whether they involve starting a new life or returning home to her husband.

In the course of one year, I have seen 325 women and 500 children come through our doors. The average stay is two and a half to three weeks, and we attempt to keep to a maximum stay of 30 days so that space will be available for yet another desperate woman.

All this takes a toll on the staff. In response to our needs, Sr. Margred Ulmer, a sister of Notre Dame and a faculty member of the Roman Catholic Sacred Heart School of Theology, comes in once a month to lead us in spiritual reflection. She helps us to find Christ in our work and to keep our vision clear.

We often have the opportunity to speak to church groups and in this way we have developed a strong volunteer program. Many of those who help us are strongly committed and compassionate church people. Five years ago, St. Paul's Episcopal Church, one of the oldest parishes in the Diocese of Milwaukee, began to include Sojourner Truth House in its outreach. Many of St. Paul's parishioners have been generous with their talents as well as with financial support.

We who work in this field hope that the church will soon begin to speak out about domestic violence, and that on the diocesan level, the healing and reconciling love of Christ can be brought to the broken and battered sufferers.

# Autobiography of a Priest

By RAYMOND GAYLE

**O**f all people, I feel that I am one of the most fortunate. I have felt the presence of God in my life from the earliest years, and I have experienced his direction at many crucial moments, particularly in my call to be a minister.

It all began in Indiana back in 1917. Dr. Kidder (well named since he delivered so many babies) came to my grandfather's farm, where my parents were living, and delivered a strapping baby boy. But there was a problem: my kidneys didn't want to function properly. After her long confinement, my mother bundled up her yellow infant and took me to her church, laid me on the altar, and gave me to the Lord. Forthwith, I got well.

And from my earliest years, I have known that I belonged to God. Whenever someone asked me, "What are you going to be when you grow up?", I would answer, "A preacher!" I remember only one variation from this theme which occurred when my uncle, four or five years older than I, said that he was going to be a civil engineer when he grew up.

I didn't have a ghost of an idea what a civil engineer was, but all summer long, while I stayed at his house, I said I would like to be a civil engineer, too. But when I returned home that fall, I went

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*After his retirement several years ago, the Rev. Raymond E. Gayle began to serve Christ Church, Anacortes, Wash., on a part-time basis. It was there that he celebrated the 40th anniversary of his ordination, mentioned in this article. "This is a most beautiful part of the world," he wrote, "with blue water, white mountains, and green forests all around us."*



Kathleen Stolpman (left) with Sojourner Truth House volunteer Revanell McMillan.

be a preacher.

Soon after that, my mother died, just as the Great Depression was getting under way in earnest. My father took to a boat with his two boys and began drifting down the Wabash River, fishing and digging a few mussel shells along the way. What a carefree, Huckleberry Finn summer that was! No lawns to mow! No chores! Not a care in the world. Dad did all the worrying.

But near the end of the summer, as we drew near to Vincennes, Ind., Dad heard that there was work to be had in the oil fields in New Mexico, so he took my little brother and set off. I refused to go with them.

It was time for school and, of course, I had to go to school; I had to get an education so I could become a preacher. We pulled the boat up under the bridge on the Illinois side of the river, and I presented myself at Lincoln High School on opening day. What a ragged, smelly boy I must have been! But the teachers were kind. They didn't ask many questions, and it didn't seem to matter to them that I was living across the river in another school district.

On Saturdays and after school, I went around town looking for lawns to mow or leaves to rake. On Sunday, of course, I went to church. I couldn't find a Friends church, so I just shopped around. The Christian Science people were nice to me, but I wasn't comfortable there. I loved the Nazarene church, but they didn't seem to want me because I wasn't saved. Sometime during this period a chicken wandered down to the river and I took after it and caught it, butchered it, and boiled it in a can over my campfire. It was delicious.

After a bit, the weather began to get cold, and at this critical moment the Holy Spirit stepped in. His direction came in the form of a summons from the principal's office. The principal told me that if I went to the YMCA, there might be a job there. I went, and, sure enough, I was offered a job helping the janitor. In return, I received a room, rent-free, up on the top floor.

At the same time, across the street from the "Y" lived a family named Clark. Mrs. Clark heard about the strange boy living in the YMCA, and she made it her business to invite me to her home, offering friendship. She was an Episcopalian. She invited me to go to church with her, and I was glad to go.

I'll never forget that first visit to the Episcopal church. I didn't like it a bit! The minister said prayers out of a book! The church was dark and the roof leaked, and there was almost nobody in church (it must have been an early service). It was "catholic." My, how I, a good Quaker, wrinkled up my nose when I spat out that word catholic! No way would I ever go back there again!

after church, and I discovered that she was a fabulous cook. Next Sunday she invited me to dinner again — if I would go to church. So I went. This went on for five or six weeks.

And then I met the rector's son, Jimmy Crosbie. Jimmy and I hit it off right from the start — and from that moment I began eating pretty regularly at the rectory.

In due course, Fr. Crosbie asked me if I would like to be an Episcopalian, and I answered, "No, thank you!" I knew I was going to be a preacher someday, and supposed it would be in the Friends Church. But one day Jimmy told me that the Episcopal Church was part of the very church Jesus had founded. That made a tremendous impression on me.

Some time later Fr. Crosbie explained that the tiny wafer in Holy Communion was the very Body of Christ, for Jesus said, "This is my Body." There and then I was hooked! I could never be the same again. I knew now that I would be a priest someday — a priest of the Episcopal Church.

On the following New Year's Day, I was baptized and soon after, confirmed. In the meantime I was singing in the choir. You see, I am a "rice Christian." Mrs. Clark fed me, and that brought me to the Episcopal Church; there I was fed with spiritual food.

As if he hadn't already done enough, the Holy Spirit again stepped in. The organist/choir director of St. James Church was Mrs. H.T. Watts. She had an extra room in her house and invited me to occupy it in return for helping her keep the car clean and the lawn mowed. So I moved out into one of the nicest houses in Vincennes.

This wonderful woman provided me with a scholarship to the local junior college, and from there I was able to move on to the University of Kentucky, where I completed my B.A. From Kentucky I went to Bexley Hall in Ohio, where I was granted a full scholarship for three years of study leading to the ministry.

As I read the record, it was the Holy Spirit who stopped our boat in Vincennes. The Holy Spirit directed my footsteps to Lincoln High School, where a compassionate principal found a job at the local "Y" for a strange boy. The Holy Spirit moved Mrs. Clark to feed me and to introduce me to the Episcopal Church. The Holy Spirit moved Mrs. Watts to offer me a room and to help me to go to college.

Yes, I truly think that of all people I am most blessed. I can utterly identify with Jeremiah (1:5): "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee and I ordained thee a prophet unto the nations." I verily be-

Friends church in Portland, Ind., called me to be his own.

That sure knowledge held me so all through my growing years. I'm sorry for our young people today who not know why they are on this planet nor what to do with their lives here.

While I was at Bexley Hall Bishop of Nevada, Tom Jenkins, through and told of the great need for clergy. I leaped in response. I'll never forget that train ride west, my first of sagebrush and open spaces. I got the train at Wells, Nev., and Deacon Ormerod met me and rushed me to where she was having daily vacatable school.

About this time I felt a strong urge to be married. But how can you marry on a salary of \$50.00 per month? I am sure Bishop Jenkins would have paid more if he could. That's why he had many deaconesses; those good women would work for nothing!

So I began maneuvering to go to Ohio where the pay was a bit better. Bishop Beverley Dandridge Tucker invited me to become vicar of the Good Bucyrus-Shelby field, and on November 18, 1943, I was ordained to the priesthood.

Once more the Holy Spirit moved upon the face of the deep. I wrote to my childhood sweetheart, Ann Burk, asking her to marry me and, miraculously, she said, "Yes!" On October 9, 1944, we were united in marriage and began our joint ministry together.

This, indeed, was the crowning of the Holy Spirit. Without Ann Burk, my ministry would have been nothing. No woman priest will ever do more than she as a minister to God's people. She has been mother-confessor in the kitchen; she has been secretary to the whole parish; she has been a Sunday school teacher; she has been a coordinator of parish potlucks; she has been chauffeur, dishwasher, and cook. She rehearsed choir boys and dressed for church.

It would be impossible to list all the things she has done, except at our preach sermons. (She has preached the preacher and criticized his efforts.) So if you think congratulations are in order today, please do not forget to congratulate Ann. She has been right beside me from the beginning. This is my 40th anniversary: it is *our* anniversary.

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## The Answer

Lord, it seems that always my prayer is, "Where am I going?" And always the answer seems to be, "Follow me." (How that is enough, for now. Amen.)  
*The Rev. Albert S. Newton.*

## Represents Christ?

Large numbers of Episcopalians are probably tired of arguments pro or con the ordination of women to the priesthood. Recent correspondence indicates, however, that this question is in no sense resolved. Division and deep animosity remain. We receive more letters on this topic, from both sides of the divide, than are printed. There is not space for all of them, and some regrettably lack that element of courtesy which is appropriate to publication in our pages. The debate has often been at a disappointing level. Questions of authority, tradition, and ecclesial consensus are not generally dealt with seriously by either side. Whether or not something feels good is hardly an adequate basis for decision in matters of this sort. Both sides should take seriously the statement in the Prayer Book "that the threefold ministry is not the distinctive property of this portion of Christ's catholic Church. . . ." (p. 510).

At the theological level, both sides seem agreed that it is the business of priests to represent Christ, and especially so in the celebration of the Holy Eucharist. Is this really true? The ancient writers of the Bible taught that the one who most clearly acts in the name of Christ is the deacon. This seems to have been a source of embarrassment both to those who advocate and those who oppose women in the priesthood.

In the Middle Ages, Western Christianity became obsessed about the deacon as the representative of Christ. The participation of the deacon in either the liturgy or the pastoral life of a community became an optional extra, rather than a norm. The deacon's role in the Eucharist could hardly be important when laypeople and some clergy did not understand the Eucharist in which it was read.

Meanwhile the words of institution, although said privately, were short and memorable, and their meaning was widely publicized. The ceremony of the elevation made them central features in the Mass. At the altar level, the priest, as a man representing Christ, was seen to say, "This is my body . . ." thereby causing consecration to happen. The thanksgivings and prayers of the church, invoking the consecrating action of the Holy Spirit, were little regarded.

Reformation and Counter-Reformation did little to reverse this unbalanced emphasis on the role of the celebrant. Since 1552, the English Prayer Books continued to lend themselves to such an interpretation. American church people can be glad that since then we have had a better eucharistic liturgy, expressing more classic eucharistic theology, in which God, through the priest, is the one whose action brings about the Eucharist.

Of course, the deacon is not the only one who represents Christ. Although we are not all given official vestments and uniforms for doing it, all baptized people are called to represent Christ. "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

Alternative interpretations of the ordained ministry are ulti-

mately unsatisfactory because we do not have the foundation of an adequate interpretation of the privileges and responsibilities of being a lay Christian in the first place. If we did, the Episcopal Church might not be marked by its present preoccupation with ordination to the priesthood.

## Evaluating the Past

At Easter time, we said we would welcome comments of readers about the observance of Holy Week and Easter. The few responses we received ranged from very positive enthusiasm (see Letters, May 27) to deep despair.

One disappointed worshiper reports the total omission of the Passion narrative at the main service on Palm Sunday. We also heard of a church which, of course, used Easter hymns on Easter Day, but used none whatsoever on the subsequent Sundays of the season. Those who chose the hymns in that parish were obviously people of principle, although it is not easy to discern what the principle was!

Yet we did not receive many comments. We suggest that it is a good thing to take stock in a parish, and to record comments, criticisms, and suggestions after an important point in the church year. Such responses may be helpful when it comes time to plan for next year.

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### The Hidden Years

They draw imagination like a magnet  
Pulling us to them on our curious way,  
And yet impassively they stand against us,  
Hiding behind a veil each passing day

That saw him grow from babyhood to childhood,  
Become a youth with dreaming in his heart,  
Work with his hands; know love of friends and family,  
And give back love that has no counterpart.

How often did he walk the narrow roadway  
That took the many travelers up and down,  
With scarce a glance at little white-washed houses  
In such a humble, almost unknown town.

The hidden years — the very words are haunting,  
They came and went in nature's cyclic plan,  
And hold from us forever in their silence  
The little child, the boy becoming man.

Kay Wissinger

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## Evangelical Moral Theology

**YOUR CONSCIENCE AS YOUR GUIDE.** By Peter Toon. Morehouse-Barlow. Pp. 101. \$4.95 paper.

It should be encouraging, at least to those trained in "traditional" Anglican moral theology, to find that a prominent evangelical has rediscovered the importance of the concept of conscience as a proper tool in understanding the Christian moral life. Perhaps this is especially so, since the volume on morals in *The Church's Teaching Series* manages without a single reference to "conscience" in its index.

Unfortunately, while this small book may be moderately interesting and useful to those who have disparaged the value of conscience because of what the author calls descriptions of conscience which are part of non-Christian or even anti-Christian systems of thought and moral values with which "in the last 20 years or more, churchgoers have been bombarded," it offers little of real substance to counter them.

The author insists upon the Ten Commandments as "rules," taking no notice of the substantial contemporary work in moral theology which has carefully distinguished among norms, principles, and rules in the formation of conscience, as well as the judgment of deeds. In addition, many readers will be put off by the extremely conservative (if not fundamentalist) use of scripture.

In this regard, Toon would probably be more at home lecturing at Dallas Theological Seminary and New Orleans Baptist Seminary, than, one might suppose, at Nashotah House. (The book cover indicates that he has recently lectured at all three.)

The enemy is humanism. And while the author concedes Jacques Maritain's important reminder that there is such a thing as a true Christian humanism, and generally employs the qualifier "secularist," it is not evident that he appreciates Maritain's point.

An interesting introduction and a polemical epilogue sandwich ten chapters intended for adult study groups.

(The Rev.) PHILLIP R. STRANGE  
St. Chad's Church  
Albuquerque, N.M.

## Preaching

**THE WORD: People Participating in Preaching.** By Martin E. Marty. Fortress Press. Pp. 112. \$3.95 paper.

Dr. Marty makes heavy use of the proposition "with" in order to emphasize his main point — that preaching is an act in which preacher and congrega-

tion "Preach with Me" is the title of his first chapter, and the term "preaching with" is found repeatedly with reference to the hearers' part in preaching as they receive, share, and act in response to the Word. Participation in a typical order of service provides the book's outline. Hearers are encouraged to recognize and do their part in preaching, and preachers to know they can't do it alone.

(The Rev.) CHARLES EDWARD BERGER  
Chevy Chase, Md.

## Parallels and Differences

**CHILDREN OF ABRAHAM: Judaism, Christianity, Islam.** By F. E. Peters. Princeton University Press. Pp. xi and 225. \$18.50 hard cover; \$7.95 paper.

Peters' book is not a history of the three religions which derive from Abraham, but a comparative study. He states his purpose is "to underline both the parallels and the differences, and to connect them to common origins and to a common spiritual and intellectual environment."

Selected issues and institutions are laid out in a manner which invites comparison between the three religions, and the balance of weight between similarities and differences is maintained. Peters' approach to all three religions is an objective one; he does not argue the superiority of any one over the other two, and his description of each religion is based on its own self-definition. The time frame of the study is from the Jewish return from exile to what in the West is called the Middle Ages.

Peters' book sets forth high quality, yet conservative scholarship; for example, he ignores altogether suggestions that Jesus might have been a Pharisee, or that Paul had no intention of challenging the sufficiency of God's covenant with the Jewish people. Though conservative, he makes appropriate academic use of textual and form criticism, not only of the New Testament, but also of the Talmud and the Qur'an.

Peters assumes an educated readership, quite familiar with Christianity, slightly acquainted with Judaism, and in need of much education in Islam. The Christian sections, in fact, will bore a seminary graduate, but his presentation of Judaism is very instructive, and the portions on Islam are valuable as a solid introduction to a religion which few Christians know much about.

The book has an excellent glossary of unfamiliar words at the end, but is disappointing in its omission of a bibliography. Footnoted references are plentiful in the text, but one wishes they had been drawn together systematically at the end in order to facilitate further study.

(The Rev.) PHILIP CULBERTSON  
Christ Church  
Oberlin, Ohio

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — arly, out-of-print — bought and sold. Send catalog. The Anglican Bibliopole, R.D.3, Box Saratoga Springs, N.Y. 12866. (518) 587-7470

**CHRISTIAN SPIRITUALITY**—quality b Descriptive list. Bemerton Booklets, Box 1 San Francisco, Calif. 94109.

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**ACTIVE RETIRED** priests needed for tw missions in the Diocese of Fond du Lac. Ligh in exchange for good housing, utilities, car all and inclusion in the diocesan health insuram. Please contact Bishop Stevens, P.O. F Fond du Lac, Wis., 54935

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

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# People and places

## Appointments

Rev. Patrick Bright will join the clergy staff John's Church, Savannah, Ga., on July 6. Rev. Richard A. Cantrell has for some time acted as St. John's Church, Moultrie, Ga. Rev. James P. Crowley is vicar of St. Francis' Church, Camilla, Ga.

Rev. Joseph Robert Horn, IV is assistant of Christ Church, Savannah, Ga. Rev. Richard McDonnell is vicar of the Church of the Annunciation, Vidalia, Ga., and the Church of St. Thomas Aquinas, Hazlehurst.

## Ordinations

### Priests

Alabama—Guido Fridolin Verbeck, III, St. Paul's Church, Box 8427, Mobile, Ala.

Colorado—Martin Alan Pearsall, vicar, Holy Trinity Church, Sterling, Colo.; add: Box 254, Sterling, Colo.

Texas—Mark Randall Melton, assistant, Church of the Redeemer, Irving, Texas; add: 120 E. Rowland Irving 75062. Douglas Edward Neel, assistant, St. Luke's Church, Dallas; add: 5923 Royal

St. Christopher's Church, Dallas; add: 2632 Westminster, Dallas 75205. Trawin Elston Malone, assistant, St. James' Church, Dallas; add: 9934 McCree Rd., Dallas 75238. Richard Seaver Reynolds, assistant, Church of the Ascension, Dallas; add: 8787 Greenville, Dallas 75243.

Georgia—Robert Fain, assistant rector, Church of the Good Shepherd, 2230 Walton Way, Augusta, Ga. 30904.

Louisiana—Ralph F. Howe, Jr., curate, St. James' Church, 1620 Murray, Alexandria, La. 71301.

Pennsylvania—Carolyn M. Craft, professor of English at Longwood College, Farmville, Va. Dr. Craft is a non-stipendiary priest at Johns Memorial Church, Farmville, and also works in campus ministry. Add: 418-A Winston St., Farmville 23901.

### Deacons

Georgia—Stephen Clifton, on the clergy staff at St. Augustine's Church, 3321 Wheeler Rd., Augusta, Ga. 30909. James B. Rosser, who will serve the Church of the Good Shepherd, Box 1673, Thomasville, Ga. 31792.

Montana—Edwin Clayton Speare, who will serve St. Alban's Church, Laurel, Mont.; add: 705 E. Fifth, Laurel 59044. Joseph Edward Galligan, who will serve St. John's Church, Townsend, Mont.; add: Box 977, Townsend 59644.

Pittsburgh—Dr. Daniel S. Grubb, who will serve St. Peter's Church, Blairsville, Pa.; add: 3002 Warren Rd., Indiana, Pa. 15701. Hillary Rea Bercovici, who will work at the Western Psychiatric Hospital in Pittsburgh; add: 713 Nevin Ave., Sewickley, Pa. 15143. Susan Cembalisky; add: 35 Runnymede Ave., Pittsburgh 15205. Richard E. Conrad, assistant at Trinity Cathedral, Pittsburgh; add: 316 Woodland

at the Episcopal Church Home, Pittsburgh; add: 1159 S. Negley Ave., Pittsburgh 15217. Ann Heine-mann; add: 612 East Dr., Sewickley, Pa. 15143. Martha A. Honaker, minister of congregational development at All Saints' Church, Aliquippa, Pa.; add: 1320 Irwin St., Aliquippa 15001. Joseph F. Maiocco, youth adviser of the Diocese of Pittsburgh; add: 1133 Church St., Ambridge, Pa. 15003. William J. Morgan, curate, St. Paul's Church, Mount Lebanon, Pa.; add: 317 Ashland Ave., Pittsburgh 15228. John H. Park; add: 7205 Hart Lane (3003), Austin, Texas 78731. Diane E. Shepard, associate to the rector, St. Andrew's Church, Highland Park, Pittsburgh; add: 1155 Brintell St., Pittsburgh 15201.

### Permanent Deacons

Western Massachusetts—Jane B. Becker, ordained last October, and connected with St. Stephen's Church, Westborough, Mass.; add: 167 W. St., Westborough, Mass. 01581.

## Deaths

The Rev. William M. Ripley, vicar of St. Paul's Church, Ironton, Mo., died on May 24 at the age of 63.

A graduate of the Episcopal Theological Seminary of the Southwest, he entered the priesthood after a career in business. He served several missions in Kansas and then became associate rector of the Church of Our Saviour, Colorado Springs, Colo.; associate of Emmanuel Church, Webster Groves, Mo.; and rector of St. Paul's Church, St. Louis, Mo. He is survived by his wife, the former Shirley Rose Banning, and two daughters.

# 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.

## SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 N. Lincoln St.  
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun,  
sacramentalist The historic church of Alaska's first  
Bishop  
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

## SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109  
The Rev. Robert D. Keirse, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 7

## SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

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

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Joseph Bacigalupo, locum tenens; the Rev.  
Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian  
Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.  
Donald Nelson Warner, r  
Sun Masses 7:30 & 10:15; 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.)  
GOOD SAMARITAN 1522 Highland Rd.

## 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. GEORGE'S 2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues,  
Thurs 7

## 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; Wed 6:15; Thurs 12 noon HS; HD 12  
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLERMONT, FLA.

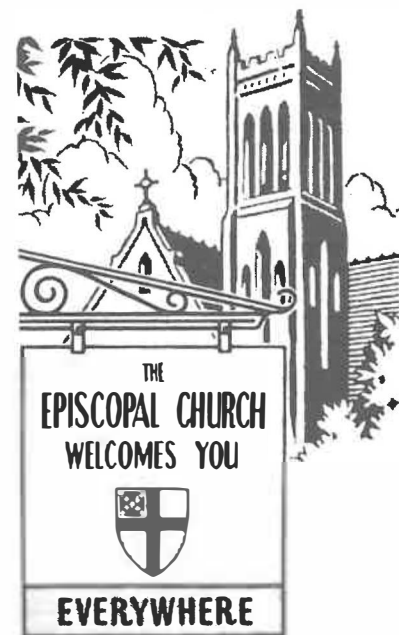
ST. MATTHIAS 574 Montrose St. 32711  
Serving the Disney World Area — North  
The Rev. Frederick E. Mann, r  
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## SARASOTA, FLA.

REDEEMER Downtown, Gulfstream and Ringling  
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10,  
also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat



Light face type denotes AM, black face PM; address; anno, announced; A-C, Antennion; appt, appointment; B, Benediction; C, Censures; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; Ev, Evensong; Eu, Eucharist; Ev, Evensong; p, parson; pscopal Young Churchmen; ex, except; IS, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Lord's Supper; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; rem, rector emeritus; Ser, Sermon; SM, Service; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; PF, Young People's Fellowship.

*(Continued from previous page)*

**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; Tues, Wed & Thurs 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

**STONE MOUNTAIN, GA.**

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't  
Sun H Eu 8, 10, 7; Tues 7; Wed 9

**BARRINGTON, ILL.**

**ST. MICHAEL'S** 647 Dundee Ave. (60010)  
The Rev. W.D. McLean, III; the Rev. John L. McCausland;  
the Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;  
6:15 Tues & Thurs; 7:45 Sat. Daily EP 5

**SPRINGFIELD, ILL.**

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

**BATON ROUGE, LA.**

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.  
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat  
9:30 & 4, Sun 4

**NEW ORLEANS, LA.**

**ST. ANNA'S** 1313 Esplanade Ave.  
nearest Vieux Carre & Downtown  
Sun Masses 8, 10:30

**ANNUNCIATION** 4505 S. Claiborne Ave.

The Rev. Mark C. Gasquet, D. Min., r  
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

**SILVER SPRING, MD.**

**TRANSFIGURATION** 13925 New Hampshire Ave.  
The Rev. Richard G.P. Kukowski, r  
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

**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

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

**MARTHA'S VINEYARD, MASS.**

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greely, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,  
9:15. Wed H Eu 11:30

**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. LUKE'S** 46th & Colfax So.  
George Martin, r; Cindy Peterson Wlosinski, c  
Sun 8, 10 Eucharist. Thurs 7

**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. 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.**

**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

**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  
Summer: Sun 8, 10, 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

**HACKENSACK, N.J.**

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

**NEWARK, N.J.**

**GRACE CHURCH** 950 Broad St., at Fed  
The Rev. George H. Bowen, r; the Rev. John G. Ga  
the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C S

**OCEAN CITY, N.J.**

**HOLY TRINITY** 30th St. and I  
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. & Philadelph  
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. 5  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Servi

**ALBUQUERQUE, N.M.**

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Si  
The Very Rev. John B. Haverland, dean; the Rev. C  
Butcher, precentor, the Rev. Ken Clark, theologiar  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs  
and third Sat 7

**BROOKLYN, N.Y.**

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Our 150th Year 9818 Fort Hamilton F  
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Service 10. Eu scheduled with all services

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**ST. MARY'S** Overlooking tl  
The Ven. Edward A. Wisbauer, r; the Rev. Robert A.  
seil, ass't  
Sun H Eu 7, 8, 9, 10:30. WELCOME!

**LONG BEACH, L.I., N.Y.**

**ST. JAMES OF JERUSALEM** W. Penn and M  
The Rev. Marlin Leonard Bowman, v; G. Daniel Ril  
Sun Mass 8 Low, 10 High, Sunday School 10.  
Shrine of St. James of Jerusalem. Founded 1880

*(Continued on next page)*



**St. Thomas' Church, Rochester, N.Y.**

(Continued from previous page)

GRACE CHURCH 98 Wentworth St.  
The Rev. Benjamin Bosworth Smith  
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

HOLY COMMUNION 218 Ashley Ave.  
The Rt. Rev. Moultrie Moore  
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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

GATLINBURG, TENN.  
TRINITY Airport Road  
The Rev. Charles E. Rice, r  
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS  
INCARNATION 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.  
Sun 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

TRANSFIGURATION 14115 Hillcrest, 75240  
The Rev. Terence C. Roper, r; the Rev. Calvin S. Givrin, 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

FORT WORTH, TEXAS  
ALL SAINTS' 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS  
ST. STEPHEN THE MARTYR 2718 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. 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. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 8-9.

SEATTLE, WASH.  
ST. PAUL'S 15 Roy St.  
Adjacent to Seattle Center  
Liturgy: Sun 8 & 10. Daily

MADISON, WIS.  
SAINT DUNSTAN'S 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

RHINELANDER, WIS.  
ST. AUGUSTINE OF HIPPO 39 S. Pelham St.  
The Rev. Charles C. Thayer, r  
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.  
CHAPEL OF THE TRANSFIGURATION  
The Rev. Lester A. Thrasher, chap  
Sun 8:30; Eu 10:30; MP Wed 4 Eu. Open May 27 to Sept. 30

PARIS, FRANCE  
THE AMERICAN CATHEDRAL 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 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C by appt; open wkdays 9-12:30, 2-5

THOUSAND ISLANDS (Central N.Y.)  
Clayton, N.Y.  
CHRIST CHURCH John St. Opp. Post Office  
Sun 7:45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

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

WESTHAMPTON BEACH, N.Y.  
ST. MARK'S Main Street, 11978  
The Rev. George W. Buster, S.T.M., r 516-288-2111  
Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

SYLVA, (Western) N.C.  
ST. JOHN'S Jackson St. (behind Post Office)  
The Rev. Phillip 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, CSSS, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.  
ANNUNCIATION, B.V.M. 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy Hour first Fri 7. A Traditional Anglo-Catholic Parish

NEWPORT, R.I.  
TRINITY on Queen Anne Square  
Canon D. Lorne Coyle, r; Marston Price, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).  
Founded 1898; built 1726

PROVIDENCE, R.I.  
ST. STEPHEN'S 114 George St. (on Brown campus)  
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

IRISTOWN, N.Y.  
T CHURCH Near 1,000 Islands  
v. Dan. Herzog, parish priest  
Sat 5, Sun 9:30; Tues 7:30

YORK, N.Y.  
DRAL CHURCH OF ST. JOHN THE DIVINE  
11. and Amsterdam Ave.  
> 8; 9:30; Lt & Ser 11; EP 4. Dally HC 7:15; EP 5:15  
i, Sat 3:30. Cathedral Choristers Tues & Thurs of  
year. HC and healing Wed 12:15

YORK, N.Y.  
1393 York Ave. at 74th St.  
E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
n, J. Kimmey, associates  
:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

YORK, N.Y.  
PAL CHURCH CENTER  
L OF CHRIST THE LORD 2nd Ave. & 43d St.  
ucharist, Mon-Fri 12:10

YORK, N.Y.  
ATIUS 87th St. and West End Ave.  
r. Howard T.W. Stowe, r; the Rev. David Rickey  
sses 8:30, 11 (Sol); Weekdays as anno

YORK, N.Y.  
IN'S 1331 Bay St. (Staten Island)  
r. John-Michael Crothers, r  
sses 8 & 10; Wkdy Masses Wed & HD 9

YORK, N.Y.  
BY THE VIRGIN (212) 869-5830  
16th St. (between 6th and 7th Aves.) 10036  
r. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
sses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Dally:  
l (ex Sat), noonday Office 12. Masses: 12:15 & 6:15  
l, Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat  
l, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ  
1st Wed of mo. 12:45-1:15

YORK, N.Y.  
STANT CHAPEL AT KENNEDY AIRPORT  
of airport. Established 1964  
Leonard Bowman, chaplain/vicar  
Mass 1. Open dally 9:30 to 4:30

YORK, N.Y.  
MAS 5th Avenue & 53rd Street  
r. John Andrew, D.D., r; the Rev. Gary Fertig, the  
rdon Dugglins, the Rev. Dorsey McConnell, the Rev.  
ang  
8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP  
15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev  
ioral Eu 12:10 Wed

YORK, N.Y.  
PARISH OF TRINITY CHURCH  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar  
Broadway at Wall  
u 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,  
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30  
L'S Broadway at Fulton  
u 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

YORK, N.Y.  
MAST' Highland and Winton  
John Martiner; the Rev. Gall Keeney  
8 & 10, Healing 11:45 (2S)

YORK, N.Y.  
TOGA SPRINGS, N.Y.  
IDA Washington St. at Broadway  
Thomas T. Parke, r  
sses 6:30, 8 & 10

YORK, N.Y.  
ISAND ISLANDS (Central N.Y.)  
Vincent, N.Y.  
N'S Market St. (Rt. 12-E)  
i (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-  
ay)



St. Anna's Church, New Orleans, La.