

THE LIVING CHURCH

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Into Heaven": new bronze sculpture at St. John's
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Old Man River

What a place rivers have played in the history of the human spirit! Tigris and the Euphrates, the Nile, Ganges, the Yang-tze, the Danube, Rhine, the Thames, the Amazon, the Congo, the Mississippi, and many others. One cannot mention the great rivers of the world without a tremor, without a thrill, without some sense of the tragedy drama of life on this planet. It is embarrassing, in such august company, to mention the Ashippun, the river near which I live. It has no place in the roster of the mighty rivers of the world, as was frankly admitted last year, in introducing readers to this little stream. It is only a creek, the beginning, the end of which are all contained within four rural counties of Wisconsin.

A river, just because it is a river, has certain characteristics of other rivers. All begin somewhere as a tiny stream and gradually gather force. All

pass through a variety of twists and curves, mile after mile, past this or that feature of the countryside. All finally vent themselves at their mouths into some larger body. So they forever flow onward and onward, never returning again to their source.

"Old Man River, he just keeps rolling along"

Nothing presents more vividly to our eyes the reality of time. Ever flowing on, day after day, year after year, century after century, the river is the outward and visible sign of the inexorable flow of events, irreversible, irresistible, unstoppable. The little river, no less than the great one, goes on relentlessly. It flows on after men and women have come and gone: it flows past as we stand still upon its banks. It is both more permanent and more transient than we are. A floating stick, a leaf, a child's paper boat dropped from the little bridge, how quickly they are swept by! How many more sticks and leaves and toys have been and will be carried by these waters!

An element in the creation story at the beginning of the Bible that is often ignored concerns the sources of four great rivers — the Pishon of Havilah, the Gihon of Ethiopia, the Tigris of Assyria, and the Euphrates of Babylonia [Genesis 2:10-14]. The geography seems a bit bizarre to us. (The Bible atlas I keep at my desk is not sporting enough even to try to locate the Pishon or Havilah.) Yet the message is clear: as human beings, animals, and plants originated in Eden, even so, in the logic of the narrative, should the great rivers originate there.

This account of the beginning of all beginnings cannot ignore the beginning of rivers, any more than it could ignore the beginning of the week, of the day, of the year, or of the human life span. All were created by God in the first place. All continue to exist as expressions of his love and his wisdom. So the river, large or small, relentlessly asks us where we came from, where we are going to, and whether we are prepared to get there.

H. BOONE PORTER, Editor

The Cover

A new sculpture was dedicated May 26 at St. John's Episcopal Church on Lafayette Square in Washington, D.C. The three-artists life-size work located on the outside wall of the church was done by area sculptor Jay Hall Carpenter given as a gift by Thomas Clatter, a St. John's parishioner. Clatter has served as an assistant rector to Frederick Hart and succeeded on Hart's Vietnam Memorial in Washington. The sculpture is intended to harmonize with the architecture of the church. St. John's, built in 1816, was designed by Benjamin Latrobe, the architect who redesigned the Capitol and White House after they were damaged by fire in the War of 1812. It is known as the "Church of the Presidents" because every president since Madison has spent time or another attended services there, and some have been communions of the parish.

LETTERS

Seminary Contribution to Church

It is with some pride and a great deal of satisfaction that I respond to Fr. Stenning's letter [TLC, June 2] to inform him, and the church-at-large, that the General Theological Seminary is doing precisely what he proposes. Thanks to the initiative of the executive committee of the associate alumni of GTS, the seminary is producing the video tape series for inquirers and parish education that Fr. Stenning envisions. This is being done to return something to the church we see as valuable in appreciation for the increased parish support the seminary has received thanks to widespread acceptance and implementation of the one percent plan of the last General Convention.

For the past six months a group of graduates has been working to produce the pilot tape of the series for viewing in Anaheim in September. Through this series the seminary will put the considerable resources of its faculty and its present and past student bodies at the disposal of the church.

Thanks to the donations of the time and talent by many persons, this professionally produced tape will be accomplished on the proverbial "shoestring." The dean of GTS, the Very Rev. James Fenhagen, has pledged a portion of the increased parish giving to the project so convinced is he of its need and value as a parish educational tool. The series is designed to use the full potential of the medium of video tape and will not merely be a series of lectures on tape.

When complete the introductory or pilot tape intended especially for inquirers will be made available at a modest price. Any profit will be dedicated toward the cost of producing the remainder of the series. The other tapes will be based on the elements of the baptismal covenant as found in the 1979 Prayer Book.

HERBERT D. THOMAS
Director of Development
General Theological Seminary
New York, N.Y.

Testing the Market

John Mitman raises interesting and perceptive questions with regard to clergy selection [TLC, June 9], although I doubt very much that the "grief process" in saying goodbye to the departing rector is often left entirely to the search committee.

Two additional points I believe are very important to consider. First, the profile of an applicant from the Church Deployment Office is that person's evaluation of himself, likely to be acutely subjective. Also some fundamental and sophisticated values are hard to enter into such a formal process, such as

"commitment to faith and sensitivity in exercising pastoral care."

A second point is becoming increasingly troubling; we have made much progress in encouraging search committees and vestries to show courtesy and consideration to applicants. There is a reverse side to this which suggests that it may be time to provide a form similar to the "declaration of intention" we use at the time of marriage.

In such a form, the applicant would promise to take seriously every stage of the process. It is devastating at times for an applicant to tell a search committee abruptly after having become a "finalist" that suddenly he has discovered that it will be expensive to move, that his children don't like the move, that he doesn't like the climate.

There is a serious temptation, unfortunately, to test the market. While of course the applicant has the right to refuse a call, some ordinary factors should be weighed early in the process.

(The Rev.) WARD McCABE (ret.)
San Jose, Calif.

Worth of Knee

I have read with interest about the Bishop of Central Florida who is suing the government because he injured his knee while playing tennis on a court at a naval base [TLC, June 16]. He's suing

reflect anymore. It seems to me THE LIVING CHURCH needs to cover important stories like this. After all, we've never been sure before what the value of a genuflection is. We still don't know whether a priest's knees are worth as much as a bishop's, but I'm sure subsequent litigation can establish that important point as well.

NAME WITHHOLDEN

New Hymns and Gored Oxes

Although duels on less important issues than the merits of a particular hymn sometimes continue in the English church press for years, I am the editor of THE LIVING CHURCH soon, in his wisdom, terminate present discussion of "Thine be (or 'the glory;" to the tune from Handel's *das Maccabeus*. Nevertheless, since purpose is peaceful, perhaps the editor will permit me a second and final comment.

I was delighted by the vigor of Mr. V. A. Nelson's rejoinder [TLC, May] to my original letter [TLC, April]. Nevertheless, he misunderstands and I wish to reassure him. In depicting the absence of "Thine . . ." from forthcoming new hymnal I did not question the integrity of the dedicated scholars, musicians, and poets who

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...to present us, we hope, with a feast of song to be savored, no doubt, at least until the end of the century. Though saddened by the omission of "Thine . . ." I would sacrifice it rather than several of the splendid "new" hymns which will be included in the hymnal. In particular, *Crucifier* ("Lift high the Cross"), and *Love Unknown* ("My song is love unknown") have already achieved wide and deserved popularity.

As to "Thine . . ." my "gored ox," to use Mr. Nelson's forceful metaphor, it has not been gored fatally. It appears in scores of hymnals. Even Mr. Nelson, clearly a devoted church musician, had his children's choir sing it this Easter. Children are never too young to learn the tunes of the great Handel. It is said that one of our most eminent bishops, long since promoted to glory, remembered being rocked to sleep as a toddler by his mother as she hummed "O thou that tellest good tidings to Zion," occasionally relieved by his equally versatile father, who whistled "Why do the nations so furiously rage together?"

(The Rev.) EDGAR D. ROMIG
Church of the Epiphany

Washington, D.C.

Monarchs at Masses

Queen Elizabeth no doubt had reasons for her veto of the plan for the Prince and Princess of Wales to attend Mass at the Vatican [TLC, June 2], but to say that Charles would thereby have forfeited his right to the throne simply is ridiculous.

George V and Queen Mary, while Prince and Princess of Wales, attended the wedding of Alfonso XIII of Spain, which would have involved their presence at the nuptial mass. Also, after the assassination of the King of Portugal in 1908, Edward VII attended a requiem at a Roman Catholic church in London.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

DeKoven Property

The DeKoven Foundation is a shrine to the witness and work of the great priest and theologian James DeKoven. It would indeed be a tragedy to lose this memorial to one of the greatest churchmen America has known.

I would like to propose that the Episcopal Church consider purchasing the DeKoven property and relocate the national headquarters there. I am suggesting this for four reasons. First, if the church were to buy the DeKoven property it would stay within the church rather than go to a real estate developer and be converted into condominiums or worse yet a shopping center. Second, the central geographic location of Racine is easily accessible to most of the country.

Third, the annual operating costs such as wage and benefits of support staff,

utilities, and housing are considerably less in Racine as compared to that of the New York City area. Finally, there is much usable space on the campus that could/would make an ideal location for all future General Conventions. The cost savings the church would realize even with the building modifications clearly justify this move.

BRUCE GARTH BETTS
White Plains, N.Y.

Plussed and Non-plussed

The letter by Fr. Ehrgott [TLC, May 19] is an amusing and interesting diversion from the usual letter (at this late date) on the Ninth Prayer Book or women's ordination. I believe I can answer his question of pinpointing the use of the custom of "plussing" the signatures of priests.

It occurred in the latter half of our century, when general American rank insecurity burgeoned. As junior officers of our armed forces took on, on the peaks of their caps, the scrambled eggs of their superiors, as "receptionists" were invented, as secretaries began to ask if they might ask who's calling, and, in the Christian church, rural deans in some American dioceses, springing loose from being only reverend, as in England, distinguished themselves, presumably by harder work, by calling themselves Very Reverend. As the diaconate rose in importance, so that the important distinctions might be maintained, many secular priests fathered themselves. Many "plussed" themselves. Some did both and many, mainly older clergy, perhaps more relaxed about themselves, did neither. If I've never been plussed, I hope that doesn't mean that I've been minussed.

I did get an indelible cross marked on my forehead in 1922. I am always aware of it, and sometimes, once in a blue moon, another person will claim to have a vision of it, which is wonderfully awful.

"Ahblation" it is indeed. Since seminarian days (in the early 50s) all my bishops have pronounced it that correct way. I once knew a priest who thought you had to be a bishop to get away with pronouncing it the way the dictionary indicates.

(The Rev.) ROBERT C. DEAN
St. John's Church
Farmington, N.M.

Freedom, Evil, and the Cross

The article, "Job's Patience and Christ's Passion," by Edwin G. Bennett [TLC, March 31], and the rejoinder by Darrel D. Colson, "Problem of Evil" [TLC, May 5], deserve, I believe, considerable attention.

Canon Bennett sets up God's alternatives as either that of creating human beings incapable of evil or that of creating them free to choose good or evil. Mr.

Olson calls this point of view "a denial of divine omnipotence," and goes on to apt for Job's dictum, "I have spoken of great things which I have not understood . . ." (Job 42:3).

It appears to me that the Incarnation itself is the answer to this question. That God almighty respects human freedom enough to become a man certainly indicates to me that Canon Bennett's point of view is on the mark. Of course we cannot fathom the divine mind, at least we could not do so before the Incarnation. But now we know that the cross is at the very heart of God, and was so from the time that he gave us freedom. This, to my mind, is a most moving thought, and therefore highly important.

Canon Bennett was perfectly logical when he stated that Job's patience settled nothing. Job, after all, lived before the Incarnation. How could he possibly say what God's alternatives were? The point being that the coming of Christ validated what otherwise might be considered as a merely human conception of the choices before the deity.

(The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

Eye to Eye

Is the squeezing of the celebrant's hand as he administers the wafer and the intimate eye contact offered to him at the same time part of the "folk religion" referred to in your recent editorial entitled "The People's Faith" [TLC, May 19]?

I have been a priest for over 25 years and have only recently encountered this practice on the part of the people. Is it a common practice in the church today, and what do my brother clergy think of it?

NAME WITHHELD

Romish Petition

I was amazed over the Rev. F. Sandford Cutler's letter [TLC, May 26] and I confess I did not understand it, particularly his reference to the words of Mary in the Magnificat, taken out of context, and which he called "subversive," namely, as he quotes, "to put down the mighty from their seat, . . . to fill the hungry with good things, and to send the rich empty away." He seemed to imply that there was an imposition of God's will in the words. I fail to see this.

Equally amazing is his criticism of the 1928 Prayer Book where there appears in the Eucharist a prayer for the dead, which he considers "Romish." Again, I fail to see this.

ELIZABETH R. WATERS

Church of the Ascension and St. Agnes
Washington, D.C.

Fr. Cutler referred, somewhat humorously, to the controversies concerning

this prayer in the past. When this paragraph was significantly expanded and improved in 1928, some conservatives opposed the changes as reflecting Romish influence. The editor of this magazine strongly supported the change.
Ed.

Not to Be Hugged or Kissed

Since your editorial, "What Is the Issue?" [TLC, April 21], closing with the statement that "The time for candor is now," I've been trying to cool off enough to write you a rational letter.

If I had to focus on one single thing that the 1979 Book of Common Prayer brought that turns me off, it is the method by which the peace is practiced in a number of churches. At worst, and I've seen this in a number of different churches, it is a disgusting display as the clergy move down the aisle bussing all the women on the lips and clapping some of the men on the backs. A few of the hugs and kisses were just totally out of place in a service of worship.

I did not join the Episcopal Church to

its then-stately form of worship show honor and respect to the almighty I who always forgives us, whatever we No doubt he'll forgive the participants in some of these activities masquerading in the form of the peace, but in my humble opinion the clergy ought to seriously examine current practices in the light of the liturgical standards for which the church was heretofore universally recognized.

KENNETH H. K

Raleigh, N.C.

Income of Gift

The May 12 issue mentions the magnificent gift of \$100,000 in honor of L Quick. May I add to the facts as stated? The gift was given to St. Thomas Church, New York, to be administered by the rector, wardens and vestry with income to be given to the Royal School of Church Music.

ROBERT K. KENN

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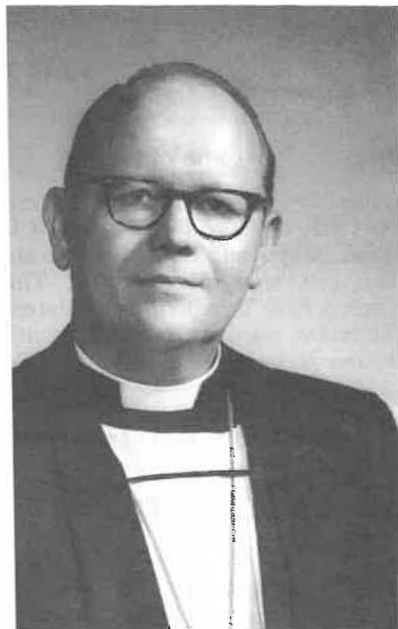
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The Rt. Rev. Robert B. Hall

ishop Hall Dies

Rt. Rev. Robert B. Hall, Bishop of the Diocese of Virginia, died May 27 in Richmond, Va., age of 64.

He was born in Wheeling, W. Va., a 1934 graduate of Trinity College in Hartford, Conn., and the Episcopal Theological School in Cambridge, Mass.

He was ordained to the priesthood in 1954, having been in the U.S. Army during World War II. In addition Bishop Hall served churches in West Virginia and Chicago before becoming a bishop. He was consecrated bishop coadjutor of the Diocese of Virginia in 1966 and became bishop in 1974, succeeding the Rev. Robert F. Gibson as the spiritual leader of a diocese which now has 13,000 parishioners.

In 1980, Bishop Hall publicly admitted his personal battle against alcoholism and received the support of clergy and members of his diocese in seeking treatment. He said later that admitting the problem of alcohol dependency was a relief to take me out of the sort of ceremonial role, the ceremonial role of a bishop. It makes the bishop more human.

Bishop Hall also suffered from emphysema and entered a hospital May 19 to undergo surgery for lung cancer. He suffered two strokes and went into a coma.

Survivors include his wife, Dorothy, and three children.

Canadian Primate to Retire

The Anglican Church of Canada will elect a new primate at its General Synod next June, the *Canadian Churchman* reported.

In a surprise announcement to the May meeting of National Executive Council, Archbishop Edward Scott said he was stepping down after more than 14 years as head of the church in Canada. He is senior among all the primates in the worldwide Anglican Communion.

Archbishop Scott will deliver the presidential address to General Synod in Winnipeg next June and his resignation will take effect after it. An electoral synod and installation of a new primate will be a part of the agenda of that synod.

"The privilege of being primate has been an incredible one for me," he said. He praised the support he received from each of the 30 dioceses in Canada and from senior staff with whom he worked day by day.

The primate said he was making his decision public now to end rumors and speculation that he might retire and to allow the agenda planning committee for General Synod time to make adequate preparations. He was elected at the General Synod in January, 1971.

Archbishop Scott has been moderator of the World Council of Churches for seven years and has done evaluation work for the Anglican Consultative Council. He said his resignation date will permit him to make a final report to the next General Synod on his primacy. Then he wants to do some writing about what the church has learned during the last decade and a half.

Women Named for Decade Conference

Presiding Bishop John M. Allin has appointed eight women who will represent Executive Council and the Episcopal Church Center at the upcoming Non-Governmental Organizations (NGO) Forum which is held with the United Nations' International Women's Conference entitled "The End of the Decade for Women" in Nairobi, Kenya.

They are: Owanah Anderson, staff officer for Native American Ministries at the Episcopal Church Center; Marjorie Christie, Province II representative to Executive Council; Betty Connelly, from Province VIII; Ann Smith, coordinator

for Women in Mission and Ministry at the Episcopal Church Center; and the Rev. Sandra Wilson, Province II representative.

In addition these women will be joined by Sylvia Corey, president of Women of the Episcopal Church 1982-1985 Triennial Committee, Marcia Newcombe of the National Commission on Social and Specialized Ministries of the Episcopal Church Center, Mrs. Scott Evans of Province IV and Eleanor Taft Hall of Province VIII.

The International Women's Conference and the NGO Forum form the last of three meetings set by the United Nations Decade for Women Committee. The meetings developed from the human rights charter of the United Nations and the struggle for equal standing in the charter.

Archbishop Preaches at Bicentennial Fests

The Most Rev. and Rt. Hon. John S. Habgood, Archbishop of York, preached at two separate bicentennial celebrations late in May. The Diocese of New York and the Diocese of New Jersey commemorated their founding 200 years ago in special services at the Cathedral of St. John the Divine, New York City, and the Garden State Arts Center respectively.

The New Jersey event took place on Ascension Day. It began with an outdoor drama in which scenes from the diocese's history were represented. After that, inside the theater at the Arts Center, a procession began the celebration of the Holy Eucharist. The celebrant was the diocesan, the Rt. Rev. G. Mellick Belshaw, with the suffragan, the Rt. Rev. Vincent K. Pettit, as concelebrant. Dr. Habgood conveyed to the congregation the greetings of the Church of England and preached — appropriately — on our Lord's ascension. One of the lecturers was the Hon. Thomas Kean, Governor of New Jersey. Representatives of the Jewish, Roman Catholic, Orthodox, and several protestant communities were among the 5,000 persons who attended.

Two days later, at the Cathedral of St. John the Divine, another commemorative festival was held. More than 3,000 people were present — including a choir of 800. The Rt. Rev. Paul Moore, Bishop of New York, was celebrant at the solemn Eucharist, assisted by the Rt. Rev. Stuart Wetmore and the Rt. Rev. Walter

Jennis, suffragan bishops of New York. A new anthem entitled "The Lord Is King," by Lee Hoiby, specially commissioned for the bicentennial, was sung publicly for the first time. Once again, Dr. Habgood preached the sermon.

Following the service indoors, Dr. Habgood blessed a sculpture on the cathedral grounds. Created by the cathedral's sculptor in residence, Greg Wyatt, it is a 16-ton bronze sculpture which symbolizes the conflict between good and evil.

The preacher at the two celebrations, Dr. Habgood, was formerly Bishop of Durham. He succeeded to the see of York in 1983. Before joining the bench of bishops, besides serving as a parish priest, he was vice principal and principal of theological colleges.

ARCIC: Progress and Prospects

Britain's Roman Catholic bishops have issued a statement in response to the final report of the first Anglican-Roman Catholic International Commission (ARCIC). Because that response was generally so favorable, Bishop Alan

Clark, who chaired the first ARCIC conference, calls it "one of the most significant unity documents of this century." And he added, "This degree of positive response will be a tremendous help to both our churches throughout the world."

The Anglican final response to the report, however, will not be ready until after the Lambeth Conference scheduled for 1988. Meanwhile though, at the Vatican's behest, all the other national Catholic Bishops' Conferences will follow their British brethren's lead and prepare their own responses.

"The ordination of women is a grave obstacle to the reconciliation of our churches — further sharpened by the process initiated by the Synod of the Church of England," notes the British Catholic bishops' statement. But it acknowledges as well that the principle of papal infallibility and the authority of the Bishop of Rome also constitute obstacles to closer ties between the two communions.

While it notes the general agreement on interpretations of the Eucharist and ministry, the bishops' statement recognizes the need for continued discussion on the matter of Anglican orders, a point

of controversy. The Vatican declared the Pope Leo XIII in 1896 in declaring the invalid.

ARCIC is an international commission composed of 12 members and presently headed by two British bishops: Anglican Mark Samter of Kensington and the Roman Catholic Cardinal Murphy-O'Connor of Arundel Brighton.

From August 27 to September 5 commission will meet with leaders of Episcopal Church and American Roman Catholics at Graymoor, headquarters of a Franciscan order in New York state. This will be the third round of talks under ARCIC auspices, the two previous ones having been conducted in Italy and England.

The third round will focus on the solving the difficulties impeding recognition by the churches of each other ministries. In addition, participants plan to discuss the Reformation doctrine of "justification by faith" within larger context of the subject "Church and Salvation."

Episcopal Mission to Miskito Indians

The Episcopal Church is beginning mission work among the Miskito Indians of Honduras. Although the church well established in that country, which has in itself constituted a diocese since 1978, the Miskitos have not previously been the subject of significant missionary efforts by Anglican churches. Mission work has been carried on, however, by Roman Catholics, Moravians, and Protestant coastal groups.

A grant of \$36,500 has been provided by the Presiding Bishop's Fund for World Relief to establish development, medical, and advocacy programs for these people. The money will be spent on seeds, tools, agricultural implements and medical supplies.

The Bishop of Honduras, the Rt. Rev. Leopold Frade, has pointed out the church in helping the Miskitos to concentrate attention on social ministry at this time. Nevertheless, he made it clear that the money is not intended for direct help to individuals. "It isn't for handouts," he explained. "It's the old business of teaching people to fish rather than giving them fish."

Specific uses for the money include developing pig farming and fish farming industries, and perhaps a bee-keeping project. Furthermore, Bishop Frade said, "We will begin a medical program to help hope to reduce the malaria and tuberculosis that plague these people."

Tutu Popularity Poll

When a poll conducted among whites in South Africa produced results purporting to show that a vast ma-

'Okra Plan' to Combat Unemployment

Concerned for the plight of the unemployed workers of Lee County, Ark., an Episcopal layman mixed practical concern with common sense and imagination and thereby devised a plan to help jobless people which promises bountiful success. The plan does not call for giving away cash payments, but for creating opportunities for people to work and *make profits*. That's right. They are *not to earn wages, but to make profits*.

The attorney is Doddridge Daggett, a vestryman of St. Andrew's Parish in Marianna. His program for dealing with unemployment is now known locally as the "Okra Plan."

It got underway just a few months ago, prompted by an episcopal visitation. The Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas, in preaching at St. Andrew's in March, asked the congregation two questions. First, "What is the most serious problem in Lee County?" — with the obvious answer "unemployment" not even needing to be uttered. Then, "What are those of you with jobs doing for those who don't have a job?" And the answer was, "Nothing." For Mr. Daggett at least, the message sank in. He determined that he would

do something, and that something became the Okra Plan.

To start with, having to raise money to finance his plan, Mr. Daggett turned to several local organizations, including the city council, clergy associations, and churches. With funds obtained through appeals to these groups, he rented 22 acres of farmland and had it planted with okra. Over the next several months, as several crops of okra ripen for harvest, unemployed persons will be invited to pick the vegetable — but not for the meager wages usually paid to field hands.

Instead, individual workers will be allowed to keep 66 percent of whatever they harvest to sell for cash to local buyers. The remaining one-third of the crops will be sold by Lee County Jobs Project, an entity created by Mr. Daggett and supporting organizations for managing the business affairs of the okra program. From the money it obtains, Jobs Project will employ an agent to oversee the picking and weighing of the okra, and pay other expenses connected with operation of the program.

As summer waxes on, Dodd Daggett, the clergy who have been his strong supporters, and others who've invested themselves in the Okra Plan, wait to see how it will all turn out.

(The Rev.) BILL KENNEDY

Desmond Tutu's Nobel Peace Prize elevation to the see of Johannesburg, the Most Rev. Philip Russell, bishop of Cape Town, said he stated the value of the survey.

A questionnaire was distributed among 500 men and 500 women. According to results being released, 78 percent consider Bishop Tutu unworthy of the award, with only eight percent judging him worthy. Seventy-three percent said the consecration to Johannesburg was a good thing, while ten percent said it was not.

Bishop Russell said that he found it hard to believe that the results of the survey . . . are not part of a carefully orchestrated plan to discredit Bishop Tutu . . . I would like to know who commissioned the survey, and who was responsible for it. I would also like to know whether the respondents were men and women and who have committed their lives to Jesus Christ, being directed in their actions by the Holy Spirit."



Descendants of the Rev. George Robertson, the first minister of Old Blandford Church, Petersburg, Va., participate in the dedication of a bronze plaque honoring the memory of their ancestor. With them (holding the clipboard) is the Rev. Canon Pierce Middleton of Annapolis, Md., speaker at the dedication.

BRIEFLY...

On the 250th anniversary of the founding of Old Blandford Church in Petersburg, Va., was celebrated recently, descendants of the church's first minister presented a plaque to the parish commemorating their ancestor, the Rev. George Robertson (1662-1739), who was invited by the Bishop of London in 1662 to officiate in the colony of Virginia. At the close of the service, benediction was given by one of those descendants, the Rev. Canon E. Bolling Robertson, who with his wife Marilyn, recently returned from Liberia after 39 years of missionary service.

It failed to dampen the spirits of about seven thousand pilgrims who gathered on Walsingham for the Anglican National Pilgrimage May 27. Although the storm drove the procession off the shrine instead of the abbey grounds for Benediction, the pilgrims, many of whom were visitors from Sweden, the U.S., South Africa, Japan and Colombia, remained undaunted. The purpose of the pilgrimage was to ask for a blessing on the new St. Joseph's church for sick and handicapped pilgrims, and it is hoped will be opened before the end of the present pilgrimage.

Rt. Rev. Charlie F. McNutt, Jr., bishop of Central Pennsylvania, has been elected president of the Appalachian Peoples' Service Organization. At its annual meeting, it was announced by the APSO that it has elected new directors. The organization is a

ministry of the Episcopal Church made up of 13 dioceses working together to help bring about better living conditions for the poor and disadvantaged of Appalachia. APSO provides food, housing, education, job counseling, training, and health care for the people it serves. In addition, it sponsors advocacy for social, economic, and political programs.

The Idaho Episcopal Foundation awarded more than \$30,000 in grants recently. The largest was \$10,000 for the proposed chapel at the Idaho State Penitentiary. A grant of \$9,143 provides seed money for hiring a coordinator for the Episcopal Church camp at Paradise Point. More than \$3,000 goes to support a summer camp for cancer patients aged six to 18. Smaller grants fund education programs in Zimbabwe and South Africa, and the Bishop's Radio Ministry in the Philippines.

The question of partly worn out Prayer Books was recently solved by the Rev. Keith J. Reeve of St. Mark's Church, Raleigh, N.C. That parish made consistent use of the Rite II Eucharist, and the pages for this section of their books had become too well-thumbed. "But what if," he wondered, "we could trade books with a Rite I parish?" The archdeacon of the Diocese of North Carolina, the Ven. Neff Powell, helped circulate the proposal and two smaller Rite I congregations swapped books with St. Mark's. Each of the three churches now has books adequate for their needs for the next several years.

CONVENTIONS

Sharing and discussing diocesan priorities was the agenda for an unprecedented spring session of the Diocese of Southern Ohio convention. The 111th convention met once on May 4 and will reconvene for its normal two-day session on November 8-9.

The session was planned by diocesan council as an information-gathering and exchange event. It followed complaints by delegates to the 1984 fall convention over lack of input into diocesan budget formation and policy-making.

Held at the Ohio State Fairgrounds in Columbus, the delegates first had the chance to ask a panel of lay and clergy leaders about diocesan policies and expenditures. A list of assumptions on policy and budget-formation was developed by the long-range planning committee and presented to the delegates for their consideration. These assumptions include: recognizing the diocesan convention as a governing body of the diocese, using regionalism for assessing and addressing grassroots concern and needs, recognizing Christian stewardship as the key to all budgeting, and requiring that income of the William Cooper Procter Fund is to be administered solely by the bishop and trustees.

The results of this special convention session were almost unanimously viewed as positive. The Rt. Rev. William G. Black, Bishop of Southern Ohio, called it a "milestone" in diocesan life.

DAVID E. SUMNER

Rise and Fall

The Revival of Evangelicalism and the Decline of Episcopalianism

By ROLAND THORWALDSEN

Imagine a graph with one blue line rising at an unbroken 45-degree angle. Is it the trajectory of the space shuttle Challenger soaring out into an earth orbit? No, it is a graph of the growth of the Southern Baptist Convention which increased its membership from a little less than 9.8 million in 1960 to a little more than 11.6 million in 1970.

During the latter part of the same decade, the Episcopal Church lost hundreds of thousands of members. The loss was obviously serious. Serious enough to prod us into some reflection on the resurgence of the evangelical denominations and the recession of the Episcopal Church.

When Bishop Pike was at the apogee of his career, I began to teach in the department of philosophy and religion in a liberal arts college. I was interested in my professional colleagues' evaluations of the bishop's project of reconciling the Christian faith with modern thought, and I solicited their opinions.

Most of my fellow faculty members didn't know who Dr. Pike was, but the few who did were not enthusiastic about his effort to negotiate a détente between Athens and Jerusalem. This lack of enthusiasm was due to the fact that the bishop wasn't well informed enough about modern thought to realize that his skillfully publicized rejections of the Trinity, the Virgin Birth, and the resurrection were irrelevant to the dominant philosophical and intellectual interests of the 20th century.

Since the sometime Bishop of California was taken from us we've had a line of priests and bishops who have followed him in agnostical succession. Apparently it's expected that candid confessions of uncertainty will attract into the church other doubters who will contribute generously of their time, talents, and dollars for the spreading of a gospel in which neither they nor their mentors believe. The holding of such expectations requires a faith such as few can share but which all should admire.

While this prolonged, expensive exer-

"The new breed of evangelical clergy preach eloquently and aptly, demonstrating by reason and illustration how the timeless truth of scripture illuminates the human condition in every time, and supplies guidance for human life in any era."

cise in failure and futility was taking place, the evangelical churches were raising the quality of their seminary education and sending out into the world ministers who were not only powerfully motivated spiritually but also trained to a high degree of intellectual competence. The evangelical renaissance has been aided mightily by the theological novels and intriguing doctrinal essays written by C.S. Lewis.

Episcopal laypersons introduced to Lewis by their Church of the Nazarene neighbors were astonished to discover that he wasn't the fundamentalist pulpiteer of a congregation in the hills above Dayton, Tenn., but a layman, an Oxford and Cambridge don who was a faithful communicant of the Church of England.

The new breed of evangelical clergy preach eloquently and aptly, demonstrating by reason and illustration how the timeless truth of scripture illuminates the human condition in every time, and supplies guidance for human life in any era. Thousands of thousands have responded to this relevant contemporary message, flocking into congregations led by evangelical pastors.

Another element in the Episcopal decline and the evangelical revival has to do with class orientation. In years past the Episcopal Church identified itself as a wealthy, upper middle class institution. The cartoon caricature of the Epis-

copalian as a tweedy exurbanite went to the Yale Club for lunch on Tuesdays and to Grace Church for sermon on Sundays was truer to life than now care to admit. While the Episcopal Church was cultivating the cabin of the evangelicals were converting the lower middle class.

This coming Sunday morning the Episcopal churches will be partially filled, the majority of the fashionable having abandoned their Episcopalian loyalty for *Self Indulgence International, est, Yoga for You* or one of the other popular cults of Narcissus. Meanwhile, on the other side of the fence the crowds will be squeezed into the pews of the Assembly of God tabernacle for three meetings: Sunday school, morning worship, and the evening service.

While I was a graduate student doing research in a university library for a dissertation on the French Revolution I passed down a long corridor of the old books en route to the bound volume of *L'Ami du Peuple*. These theological works were the doctrinal, apologetic and polemical writings of the 16th and 17th century Anglican divines. I had to browse in this divinity and soon was spending more time in the company of Bishops Pearson, Andrewes, and Hooker than with French revolutionaries like Robespierre, Desmoulin and Marat. Fr. Jewel didn't convert Fr. Harding but he did persuade me. In this body of work, the Bible, Christian history and antiquity are drawn upon to construct a toughly and tightly reasoned edifice of Christian teaching expressed in an elegant literary style.

As our neophiliasts so eagerly rush us, in four centuries many changes have passed over the world. But there are still intelligent men and women in it who could be attracted to a church that takes its stand upon scriptures, tradition, and reason, teaching the Christian faith through a sophisticated alliance of revelation, experience, and logic that we've exhausted all of the possibilities of trendy unbelief, why not experiment with the faith and practice of classical Anglicanism? "... ye that seek the Lord, look unto the rock whence I am hewn..." (Isaiah 51:1).

The Rev. Roland Thorwaldsen is rector of St. Stephen's Church, Beaumont, Calif.

Christian Parenting

Nurturing the Faith

by WILLIAM DUFFEY



ew years ago the National Council of Teachers of English confronted the problem of how to help parents assist their children in becoming good Christians. The council composed a letter to parents suggesting what to do, a letter which serves as a model for what follows in this Christian parenting.

Being a committed Christian is a far more encompassing task than becoming a Christian writer, however; and different suggestions need to be suggested for children at different points in their growth. Whether I am a priest, parent, and educator, parents and clergy often ask me what they can do to help children grow into informed, committed Christians. I draw on our knowledge of how children mature emotionally and mentally in order to give simple but effective suggestions.

My knowledge of what to suggest is due in large part, to the work of James Fowler who has studied faith development. In his book *Stages of Faith* he describes the characteristics of certain stages people pass through. His suggestions are especially helpful to parents attempting to nurture their children in their faith. Based on Fowler's

the first article in a two-part series on Christian parenting by the Rev. William Duffey, an assistant at St. Clement's Church in Philadelphia, Pa. He has been superintendent of schools in Rad-

insights, a letter suggesting appropriate ideas for the first two stages (roughly ages four to 12) might go something like the following.

Dear Parents:

The Christian education of your child is a serious matter for you both. In fact, the main responsibility for nurturing your child in faith rests on you, even though it is often thought that clergy and church school teachers are the ones who must do this. Certainly they play important roles, but studies show that the person most influential in forming your child's values is you. My purpose, then, is to suggest ways to be effective in your task.

I can't say when is the best time to follow these suggestions, for the situation in every home is different. Ability to believe Christian doctrine and practice the Christian life develops in children at an uneven pace; some stages arrive early, others come late. From time to time, a child's interest and progress may even seem to stop. And, of course, no two children mature in exactly the same way.

But the stages in faith development do come in a predictable order, and children do progress through at least the first several. To a certain extent this will happen with or without your help, just as a child goes through stages in physical growth with or without your help; but as physical growth is enhanced by attention to good nutrition, so faith develop-

ment will be richer, more meaningful, and significant with help and encouragement. Indeed, without your active assistance your child could be handicapped in growing in faith. Here, then, are some ways you might help nurture your child as a Christian.

First, develop in your child a positive attitude toward Christianity. Do this by making your own attitude clear and apparent. Express your feelings regarding your faith; talk about how it gives you hope and strength. Children adopt adult values. It is not wrong to let your child know that there are times when you have doubts or feel spiritually dry; that will let him know that not every religious experience need be intensely emotional. (Please understand when I say he or him, I also mean she or her.) Save the details of your doubts for later, though, when he is better able to understand the complexities of a love relationship with God.

Second, help your child learn to use the language of his religion; above all help him learn its stories and acquire its modes of thought. To learn the language of the faith community, a child must hear his parents speak it. He must try using it himself and experience it as a means of communication which elicits a positive response. First and foremost this means you must take your child to church on Sundays and on major holy days.

At other times take him on walks through the church building; point out

things that have symbolic significance and explain them. Show him the tabernacle or aumbry; if the Blessed Sacrament is reserved, explain that Jesus is here in a special way. It is easier for children to understand and believe in our Lord's real presence in the Eucharist than it is for many adults. While in Jesus' sacramental company thank him for being with us and praise him. Tell stories you know about Jesus, about the saints in the windows and about the saints in the pews.

When you are back home, talk about the things you saw, heard, smelled, tasted, and touched in church. Children develop strong positive attitudes when loving adults — especially parents — share experiences and later recall and talk about them.

Third, create an environment in which Christian symbols are valued. Place in your home good original pieces of Christian art or faithful reproduction of great Christian masterpieces. Give your child,

and encourage relatives and friends to give him, gifts associated with Christianity. They might be Bibles, Prayer Books, holy cards, medals, or wall crosses.

Fourth, immerse your child in the rhythm of the Christian life. Use the Prayer Book for daily prayer; read the Bible and other devotional material regularly, and do not always seclude yourself when you pray. Even though some of your prayer time needs to be private, a child needs to see his parents engaged in daily personal worship. Explain to him what you are doing when he asks. From time to time read to him from the Bible and Prayer Book. Talk to him about what you have read.

Observe the Prayer Book's suggestions for fasting and abstinence too, and remember to say grace before eating so that he can see that even things as basic as family meals are a part of the Christian day. Experiencing these cycles of prayer, feasting and fasting, he gains the

understanding that Christianity is limited to one hour on Sunday morning but is woven through the whole fabric of one's life.

Also, develop and keep family traditions related to the seasons of the Christian year — devotions focused on a candle or wreath at Advent, a tree, Nativity scene at Christmas, a brooding empty egg on Easter morning marking the passing of the days and seasons in these ways, he will grow up responding to God's time as much as the world's.

When I write to you next, I will suggest a few additional ideas as well as ways for you to help your child in day school. In the meantime, please think and pray about these suggestions. As you do, know that I am praying, you that our Father will give you the grace to be the kind of parent you need to be for the sake of his child and yours.

Faithfully yours,
Your Parish Priest

The Way of Human Growth

By MARTYN B. HOPPER

Who is Jesus? A great moral teacher? A prophet? A physician of the soul? A good man? All of these descriptions are used by people at one time or another. Human beings like to categorize even when they don't understand. Even people who call themselves followers of Jesus see him in terms of human limitations.

In the Gospel of Matthew (16:13) Jesus asks the crowd who they think he is. They reply in human categories: John the Baptist; Herod Antipas was not the only one who felt that John was so great a figure that it might well be he had come back from the dead. Others said he was Elijah. Thus, they were saying Jesus was as great as the greatest of prophets, and the forerunner of the Messiah.

Finally, others said that Jesus was Jeremiah. It was believed that, before the exile, Jeremiah had taken the ark and the altar of incense out of the temple

and hidden them, and he would return with them before the coming of the Messiah.

Jesus does not deny any of these human comparisons, but turns to the disciples and asks them, "Who do you say that I am?" (16:15). This question is asked of each of us also. Jesus makes the question of his identity sharply personal. Our knowledge of him must never be secondhand. Christianity never consists in knowing *about* Jesus: it always consists in knowing Jesus. He demands personal commitment.

The root of the word commitment is from the Latin "commitare" — to entrust. The basis of any commitment is the act of entrusting ourselves to something. Our whole outlook, way of life, and thought processes are molded by our commitments. Problems of commitment are a major, inherent part of most psychiatric disorders; individuals with character disorders tend to form shallow commitments. Thus we need commitments in order to mature. They provide the guidelines, the context and the framework for our lives.

"The gate that leads to life is small and the road is narrow" (Matt. 7:13). It is narrow because it is the product of concentration, the focusing of our whole being, all our energies, upon a single point. How do we achieve this? We can-

not, strictly speaking, achieve or act in this integral condition of commitment. "Our awakening is, in itself, the awareness of our participation in the life of God, of God as the source of our sonhood — the very power by which we are enabled to accept his gift of our being" (John Main). It is, instead, a response, an utterly personal commitment, a free acceptance.

If the Christian mystery depends on the strength of our desire for God for authenticity, it would be no more than nostalgia for the numinous. The true commitment, however, derives from the *initiative* that God has taken. The love I speak of is not our love for God but the love he showed in sending his Son" (I John 4:10).

Even in the Old Testament we see the personal divine initiative of God at work: in Abraham, Moses, Miriam, Hannah, David, Solomon, Jeremiah and so on. It is not a name but a few individuals came in search of them, disclosed themselves and his purposes to them.

As long as our faith is seen as coming from a movement from man to God, it can only remain self-centered and earthbound. In apprehending it, however, as a movement from Creator to creature, we discover ourselves caught up in the movement. Commitment is a product of this movement.

Martyn B. Hopper is a lawyer/lobbyist for the National Federation of Independent Business, in Sacramento, Calif.; a postulant for holy orders from the Diocese of Northern California, and campus minister at St. Martin's Church at the University of California, Davis.

Day of Rest

Guest editorial this week is written by the Rev. Sam H. Baar, rector of Emmanuel Church, La Grange, Ill.

[Many of us are familiar with a fine old hymn that begins with the words, "O day of rest and glad-ness, O day of joy and light." In a striking second verse it calls the creation of light, the resurrection of Christ, and the coming of the Holy Ghost as wonderful events that occurred on Sunday [Hymnal 1940, no. 474].

My trouble with this hymn is that it is very difficult to recognize the Sunday that it describes. On the typical Sunday in our country at the present time it is not very different for many people than any other day. Most all of the stores are open, which means that many people have to work on Sunday. And, of course, the stores wouldn't be open if there weren't enough numbers of people who want to shop. Shopping is exactly my idea of Sunday; but then, my idea of Sunday wasn't formed by present practice.

All the things that I miss most from my childhood, the one I would like to share most with my own children, is the way Sunday used to be. In our home, it was actually recognizable as a day of rest and gladness. It was a day of worship, followed by a festive dinner. It was a great treat in the afternoon to go for a drive along the lake or to visit with friends. In the evening, there was the regular family gathering of grandparents, aunts, uncles and cousins. There was much music making, conversation, and fun and games among the children. This day was different from every other day. The happiest memories of my childhood revolve around Sunday.

Our day care and pre-school center here at church, where mothers and fathers bring their children Monday through Friday. They are always in a hurry; many of them seem to be under great strain. This goes on day after day. I am well aware, also, of overloaded schedules involving after-school activities, Saturday appointments, and necessary chores.

When the five-day week became prominent, Saturday was a real day off. Now it has become as busy as any other day, perhaps even busier. There is hardly time to rest and do the necessary work around the house; the disappearance of Sunday as a day of rest and gladness.

I wish that the people I see day by day could have a genuine Sunday. This present way of spending Sunday is not satisfactory. Physicians and psychiatrists are warning the whole nation of the disastrous effects of stress. Family relationships cannot stand up to days of pressure and strain without letup and renewal. It is a time of renewal.

To say, even the church contributes to this stress. In many parishes, Sunday morning with all of its special activities, classes and extracurricular meetings can be described as other than hectic. Our spirits are exhausted but not satisfied. We drown in activity,

but our thirst is not quenched.

How I long for a real Sunday!

Is it too much to hope that we might begin this summer to lighten the burden of activity, to slow down a bit and take some time to distinguish between what is really important and what is only incidental? It is quite tragic for a whole social order to be so involved with all the side shows of living that it misses the main events.

Ecumenical Councils

Responding to questions raised by their own member churches, the World Council of Churches, the National Council of the Churches of Christ and some other ecumenical organizations have been reexamining their principles and practices. We regard such reexamination as wholesome, and we assume most others do also.

It is no secret that both WCC and NCCC have been heavily criticized for their involvement in social and political causes. It is also honest to recognize that if they did nothing but sponsor debates by professors on technical theological issues, they would also be criticized.

The contemporary ecumenical movement is in fact a merger of two streams which developed earlier in the present century. The Faith and Order Movement, of which the saintly American Bishop Charles Henry Brent was the leading figure, sought Christian unity in the area of doctrine, sacraments, and church life. On the other hand, the Life and Work Movement, of which the Swedish Archbishop Nathan Soderblom was leader, urged Christians to cooperate in practical matters in spite of doctrinal differences that cannot yet be resolved. The two movements were brought together in the constitution of the World Council of Churches at Amsterdam in 1948.

Each side of this is important. We cannot say we will wait to send wheat to starving peoples in Africa until such time as the theologians have settled the meaning of the eucharistic consecration of bread. Starving people need bread, not words. On the other hand, simply to disregard theological issues, as both conservatives and liberals tend to do in America, evacuates religion of its intellectual content and diminishes its claim to be objectively true. People want more than physical bread when they kneel at the altar.

If both of these emphases are important, however, the task of keeping them in proper balance is also important and evidently it has not always been done. Yet balance is never easy; there is no quick or simple key to achieving it. Year after year, questions must be asked again and again.

WCC, NCCC, and a variety of other ecumenical agencies are here to stay, certainly for the remainder of this century. We may criticize them, and our criticisms should be clearly and constructively stated. But it would not, in our opinion, be useful for the Episcopal Church simply to drop out at this point. We have more influence within such organizations than we would outside. Such influence should, however, be carefully and wisely used, and not carelessly or uncritically be taken for granted.

BOOKS

Communicating Faith

PREACHING PAUL. By Daniel Patte. Fortress. Pp. 95. \$4.95 paper.

Part of a new series called "Fortress Resources for Preaching," this book aims to put into homiletical practice the extraordinarily forceful approach to Paul that Patte takes in his recent *Paul's Faith and the Power of the Gospel* (Fortress, 1983). Patte, who teaches New Testament at Vanderbilt, is well known as an exponent of structuralism, and his earlier book on Paul is one of the first products of the structuralists to get beyond the technical terminology that is so difficult for most of the rest of us. For Patte, preaching is not just what goes on in pulpits; it is "being witnesses to the gospel in our lives, which involves 'imitating' Paul," even as he sought to imitate Christ. Preaching is the communication of faith, not information; it is therefore helping others to discern the manifestations of God in their own experience.

Patte sets out 15 theses with supporting discussion, the aim of which is to get his readers back into the text of Paul and forward into the corporate worship of the community. Contemplation and proclamation meet in celebration, in which clergy and laity alike "sit under" the preaching of the word of God, and nowhere is this kind of preaching more powerfully evident than in the letters of Paul.

Patte's two books should be required reading for everyone who preaches (in the restricted sense), and they would also provide excellent resources for a small group of Christians ready to listen to the Bible in a new and unsettling way. Patte stresses our vulnerability before the word of God — something like the way Torah is a yoke for the faithful Jew: a burden that is life and power and joy. This is the real thing.

JAMES DUNKLY
The Library
Episcopal Divinity School
Cambridge, Mass.

In the Beginning

CREATION IN THE OLD TESTAMENT. Edited by Berkard W. Anderson. Issues in Religion and Theology 6, Fortress and SPCK. Pp. xiv, 178. No price given. Paper.

This is a collection of distinguished discussions of the Hebrew view of creation, including extended passages from Gunkel, von Rad, Westermann, and other luminaries, with an introductory essay and a concluding essay on creation and ecology by the editor. The original studies have been shortened in some cases, and of course translated into En-

glish where necessary. The authors express differing views but all, in their way, call for renewed attention to this doctrine which is so basic for the Bible and for Christianity.

These selections presuppose that the reader has had some exposure to the initial study of the Old Testament. Apart from the short but magisterial essay by Claus Westermann at least an introductory acquaintance with Hebrew is assumed. For those with the requisite background, this attractive collection will provide stimulating and truly pleasurable reading. It is evident that for successive generations and for different fields of interest, these ancient accounts of the origin of the world continue to have ever-new lessons to teach.

H. B. P.

Instruction on Prayer

ALL SHALL BE WELL: The Spirituality of Julian of Norwich for Today. By Robert Llewelyn. Paulist. Pp. 148. \$6.95 paper.

Robert Llewelyn, chaplain of the Julian Shrine in Norwich, draws not only from the 14th century anchoress but from her contemporary, the author of *The Cloud of Unknowing*, from Orthodox tradition, Zen, Jung and others, and fits them smoothly together into an essentially contemporary understanding of prayer.

Julian's special relevance to our age, he suggests, is in showing the importance of the body as an instrument of the Holy Spirit — that God intends all our senses to bring us closer to him, to help us grow toward wholeness in Christ. Starting with Julian's vision of Christ, he brings in hearing, taste, smell and touch (Jesus holding little children . . . the corporate nature of our Eucharistic worship expressing itself in the exchange of the peace).

Also fresh and useful are his views on distractions as given "for our healing" and on the "contemplative activity" of intercession. There is good basic instruction on prayer here, and real help for anyone already on the way. It is a wonderful book.

FAE MALANIA
Cooperstown, N.Y.

Books Received

PRAYER-TALK: Casual Conversations with God. By William V. Coleman. Ave Maria Press. Pp. 110. \$3.95 paper.

UP WITH WORSHIP: How to Quite Playing Church. By Anne Ortlund. Regal Books. Pp. 170. No price given, paper.

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CLASSIFIED

BOOKS

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

POSITIONS OFFERED

ASSISTANT: Large, growing parish seeks experienced priest to further develop and stimulate gelism program. Send resumé to: Rector, Church the Transfiguration, 14115 Hillcrest Rd., Ft. Texas 75240.

SMALL CHURCH in small northern Minn town seeking bi-vocational priest to provide pastoral ministry and liturgical leadership. with skills in high school English/Journalism without foreign language, teaching math or Eng in mechanical or industrial engineering, art, culture, computer programming and analysis, medical drafting or medicine easily employable in town. Contact: Duane Fausher or Frank M Box 100, Warroad, Minn. 56763 or call 1-80 5044.

FULL-TIME STAFF POSITION. Church Epiphany in Danville, Va., is seeking experienced organist/choir director/director of religious tion to plan and implement active music and tian education program. Send resumé and photo to: Church of the Epiphany, 115 Jeffers Danville, Va. 24541. Att: Mr. John Blake.

TRINITY PARISH seeks a shepherd to lead flock of 1,400 communicants. The ideal candidate will be Jesus-centered, secure in his own istry and able to delegate to qualified assistant laity. We are searching for an enabler who is gist with an appreciation of how the liturgy a sacraments can be used to build the flock. Th son should also be well-grounded biblically, wi teach our adults and youth, and theologically to the leadership of our Father through hi Spirit. Our last date for applications is June 3 (postmark). Search Committee, Trinity Ep Church, 3552 Morning Glory Ave., Baton La., or telephone Leon Gary, Jr., (504) 923-35

POSITIONS WANTED

TEACHER — B.A., M.Ed.; two years exp comm. churchman; foreign language (Latin, Spanish), English (including E.F.L.). Bruce Wilson, 2307 E. 5th St. #2, Tulsa, Okla. 741 585-3321.

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

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- (D) Copy for advertisements must be received at days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, WI

PEOPLE and places

Ordinations

Priests

thwest Texas — Ellis E. Brust, curate, St. Las' Church, Box 5121, Midland, Texas 79704.
er Michigan — William H. Myrick, priest-in-
e, Christ Church, Calumet, Mich. and regional
er for promoting mutual ministry within the
vest region of the Upper Peninsula of Michi-
dd: 714 Pine St., Calumet 49913.

inia — April Trew Greenwood, St. Andrew's
l, 8935 Bradmoor Dr., Bethesda, Md. 20817.
ine Payden-Travers, assistant, St. James,
W. Franklin St., Richmond, Va. 23220. Steven
Steele, St. Andrew's, 4000 Lorcom Ln.,
ton, Va. 22207. Mary Josephine Arnold Tay-
Paul's, 65 N. Main St., Wallingford, Conn.

hington — Errol Kent Booth, curate, St.
e's, 160 "U" N.W., Washington, D.C. 20001.

Changes of Address

Rev. John W. Patterson requests that mail be
sed to 23 S. Troy Ave., Ventnor, N.J. 08406.

Rev. William A. Powel (ret.) has moved to
Plaza, 400 S. Florida Ave., #801, Lakeland,
801.

Rev. Lee Powers may now be addressed at
1, Box 144, Sweetwater, Hammonton, N.J.

Deaths

The Rev. William Henry Dunphy, a retired
priest of the Diocese of Pennsylvania and lit-
erary editor of *THE LIVING CHURCH* from 1931
to 1934, died at the age of 85 on January 28 at
his home in La Grange, Ill.

A distinguished teacher, chaplain, and writer, Fr.
Dunphy was at home in both the academic and pa-
rochial worlds of the church. He taught, or served as
chaplain, at: Nashotah House Seminary; Margaret
Hall School and the Convent of St. Helena, Ver-
sailles, Ky.; Philadelphia Divinity School; and St.
Mary's School, Peekskill, N.Y. He also served pa-
rishes in Pennsylvania and Illinois, including St.
Mark's, Philadelphia and St. Luke's, Evanston; from
1951 to 1959 he was rector of Christ Church, Ridley
Park, Pa. One of the leading spokesmen for
Anglican/Orthodox relations, Fr. Dunphy was the
Anglican representative at the first Pan/Orthodox
Theological Congress in Greece in 1936. He also at-
tended ecumenical conferences in England and Scot-
land in 1937, and from 1936 to 1937 he was a student
at the Orthodox Institute in Paris. An assistant
editor of the *American Church Monthly* and editor of
The Anglican, Fr. Dunphy's books include *The Liv-
ing Temple*, *The Body of Christ*, and *Liberal Catholi-
cism and the Modern World*. He held degrees from
Harvard and General Theological Seminary and was
awarded the Ph.D. degree from the University of
Chicago in 1936. During the 1930s and 1940s Fr.
Dunphy's contributions to TLC were numerous, fo-
cusing on the theology of Anglicanism and ecumeni-
cal relations with other communions. He is survived
by his wife, the former Helen J. Benson.

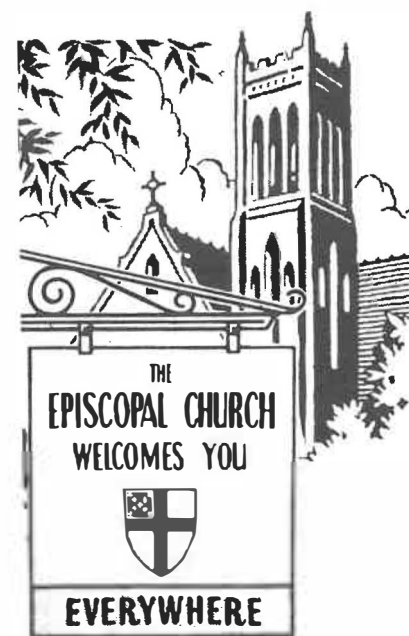
The Rev. George Edward Hoffman, retired

priest of the Diocese of Quincy and assistant
since 1972 at the Cathedral Church of St.
Luke, Orlando, Fla., died of a heart attack on
April 2 at the age of 84.

Born in Bryn Mawr, Pa., Fr. Hoffman received
both his B.A. and M.A. from Northwestern Univer-
sity; he was graduated from General Theological
Seminary in 1950. Until his retirement in 1972, he
served parishes in the Diocese of Quincy. An active
writer, Fr. Hoffman was the author of four books,
numerous poems which were published in magazines
and anthologies, and a play on the life of Archbishop
Thomas Cranmer. He was a member of the Histori-
cal Society of the Episcopal Church, the American
Church Union, the Confraternity of the Blessed Sac-
rament, and a chaplain in the Order of St. Luke. He
is survived by his wife, Martha Barnhart Hoffman.

Dr. Kenneth A. Morris, prominent physi-
cian, churchman, and longtime vestryman
and warden of St. John's Cathedral in Jack-
sonville, Fla., died on April 22 at the age of
88.

A native of Jacksonville, Dr. Morris was a gradu-
ate of Princeton University and the Tulane Univer-
sity Medical School; he did advanced work in sur-
gery at the University of Pennsylvania and in
Vienna, Austria. He was the first Florida surgeon to
remove the lung of a cancer patient. Founder of the
East Jacksonville Neighborhood Health Center, Dr.
Morris was honored by the cathedral congregation in
Jacksonville which dedicated its convalescent center
to him "in thanksgiving for his lifelong commitment
to providing loving service to the poor and elderly."
He is survived by his wife, Mildred Pool Morris, a
daughter and two sons.



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*.

AUBURN, ALA.

HOLY TRINITY Church Drive (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. north of I-85
Sun 8, 10; Wed 10

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Keirse, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (Cho), Ev Sun 3:30, Thurs 5:15. H Eu 7:30 &
12:10 Mon-Fri, 10 Sat, 6 Thurs

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

CLINTON, CONN.

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

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

ST. GEORGE'S PARISH 2nd and U Sts., N.W.

The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily Mon, Wed, Fri 12 noon;
Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. Canon 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; Tues H Eu 6; Wed H Eu 9:30

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria
E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP
7:30, EP 5:15

Light face type denotes AM, black face PM; add,
; anno, announced; A-C, Ante-Communion; appt,
ment; B, Benediction; C, Confessions; Cho, Cho-
S, Church School; c, curate; d, deacon, d.t.e.,
of religious education; EP, Evening Prayer; Eu,
st; Ev, Evensong; EYC, Episcopal Young Church-
e, except; 1S, 1st Sunday; hol, holiday, HC, Holy
nion; HD, Holy Days; HH, Holy Hour; HS, Healing
, HU, Holy Unction; Instr, Instructions; Int, Interces-
OH, Laying On of Hands; Lit, Litany; Mat, Matins;
ning Prayer; MW, Morning Worship; P, Penance; r,
-em, rector emeritus; Ser, Sermon; SM, Service of
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
ung People's Fellowship.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

EST PALM BEACH, FLA.

DAVID'S-IN-THE-PINES, Wellington
 W. Forest Hill Blvd. 33411
 Rev. John F. Mangrum, D.H.L., S.T.D.
 HC 8 & 9:30; MP & HC 11; Wed HC 8

ONE MOUNTAIN, GA.

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

APA, KAUAI, HAWAII

SAINTS' 1065 Kuhlo Highway
 Rev. Robert E. Walden, r
 H Eu 7 & 9:30; Wed H Eu & Healing 7:30

OLOKAI, HAWAII

ACE CHURCH, Hoolehua
 Farrington Ave.
 near the High School
 H Eu 10

ARRINGTON, ILL.

MICHAEL'S 647 Dundee Ave. (60010)
 Rev. W.D. McLean, III, the Rev. Donald Turner, The
 v. Vincent Fish, the Rev. Kermit Smith
 H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15
 s & Thurs, 7:45 Sat. Daily EP 5

PRINGFIELD, ILL.

PAUL'S CATHEDRAL 2nd & Lawrence
 Very Rev. R. A. Pugliese, dean
 Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
 t)

DIANAPOLIS, IND.

RIST CHURCH CATHEDRAL
 nument Circle, Downtown
 H Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
 :05

HURCHVILLE, MD.

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

LICOTT CITY, MD.

PETER'S 3695 Rogers Ave.
 H Eu 7:45, 9, 11:15, 6. Daily as anno

ANDREW'S

Mission of St. Peter's Church
 Glenwood, Md.
 H Eu 9:15

ILVER SPRING, MD.

ANSFIGURATION 13925 New Hampshire Ave.
 Rev. Richard G. P. Kukowski, r
 H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

OSTON, MASS.

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

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

JOHN THE EVANGELIST

35 Bowdoin St.
 Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
 in Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

SAIN'T JOHN'S 48 Middle St., Gloucester
 H Eu 8 & 10:00 (617) 283-1708

SAIN'T MARY'S 24 Broadway, Rockport
 H Eu 8 & 10:00 (617) 546-3421

LENOX, MASS.

TRINITY PARISH Walker & Kemble Sts.
 Duncan R. McQueen, r
 Sun Eu 8, 10:15, MP (2S, 4S), EP 7:15

PITTSFIELD, MASS.

"In the heart of the Berkshires"
 ST. STEPHEN'S PARISH in Park Square
 Eu: Sat 5:30; Sun 8, 10 & 5:30. Tues 12:10, Thurs 6:45 & 10

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax
 The Rev. George H. Martin, r; the Rev. Cynthia Peterson-
 Wlosinski, c
 Sun Eu 8 & 10; Thurs Eu 7

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. Wkdys 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. Ultra 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.

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; the Rt. Rev. Michael Marshall, Director,
 Anglican Institute
 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
 Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
 Matins 6:45, EP 5:30; C Sat 5



St. Mark's Church, San Antonio, Texas

CHURCH OF THE RESURRECTION 1064 E. Jersey
 Charles Dunlap, Brown, r
 Sun Low Mass 8, Parish Eu 10

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia B
 The Rev. Canon James E. Hulbert, D.D.; the Rev. Rich
 D. Straughn, assoc
 Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State
 Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver,
 The Very Rev. John B. Haverland, dean; the Rev. Geof
 Butcher, precentor; the Rev. Ken Clark, theologian; the f
 William L. Smith, canon missionary
 Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. Fri
 Third Sat 7

BROOKHAVEN, N.Y.

ST. JAMES' Beaver Dam and Bay f
 The Rev. John W. Henry, II, v
 Sun H Eu 8, 10, 7:30. Wed H Eu 7:30

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
 The Rev. Canon George Charles Hoeh, r
 the Rev. Henry Solem, c
 Our 150th Year 9818 Fort Hamilton Park
 Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Ser
 10. Eu scheduled with all services

ST. PAUL'S

199 Carroll St. (at Clinton
 The Rev. Samuel O. Cross, r
 Sun Sol High Mass 11, Wed EP 7, Mass 7:30

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 146 v
 The Rev. Michael F. Ray, r
 Sun H Eu 8, 9:30, 11

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

ST. JAMES OF JERUSALEM Est.
 West Penn and Magnolia
 Marlin Leonard Bowman, v
 Masses: Sat 5, Sun 8 and 10 (High)
 Sat EP HC, Sun MP HC 9, Education 9, HC 11

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Isl:
 The Rev. Dan Herzog, parish priest
 Mass Sat 5, Sun 9:30, Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7.
 Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sun
 Tues-Thurs (Choristers: in school year). Sat MP 7:15,
 12:15; EP 4

EPIPHANY 1393 York Ave. at 74t
 Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curate
 Johnson, J. Kimmey, associates
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

W YORK, N.Y. (Cont.)

COPAL CHURCH CENTER
PEL OF CHRIST THE LORD
2nd Ave. & 43d St.
Eucharist, Mon-Fri 12:10

MARY THE VIRGIN (212) 869-5830
W. 46th St. (between 6th and 7th Aves.) 10036
Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
Wed of mo. 12:45-1:15

THOMAS 5th Avenue & 53rd Street
Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
e Lang
HC 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HC 12:10

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

ITY Broadway at Wall
1 Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

AUL'S Broadway at Fulton
1 Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

CHESTER, N.Y.

HOMAS' Highland and Winton
Rev. John Martin; the Rev. Gail Keeney
Eu 8 & 10; Wed 12 Eu

TATOGA SPRINGS, N.Y.

IESDA Washington St. at Broadway
Rev. Thomas T. Parke, r
Masses 6:30, 8 & 10

CA, N.Y.

ST. CHURCH Downtown
Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
Hazel M. Farkas, M.D.
1 Eu 8, Eu & Ser 10; H Eu Tues 12:10; int daily 12:10

FERTOWN, N.Y.

CH OF THE REDEEMER 265 E. Main St.
Rev. Robert W. Offerle, CSSS, r
1:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

STHAMPTON BEACH, N.Y.

ARK'S Main St., 11978
Rev. George W. Buster, S.T.M., r. (516) 288-2111
1 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
0 Special Music; Spiritual Healing 1S 8 & 10

BREVARD, (Western) N.C.

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

PUT-IN-BAY, OHIO

ST. PAUL'S Catawba Ave.
Nelson Rudd, r
Sun HC 8, MP with Eu 10

BEAVERTON, ORE.

ST. BARTHOLOMEW'S 11265 S.W. Cabot St.
The Rev. William B. McKenzie r; the Rev. Robert Young,
assoc; the Rev. Norman O. Crawford, d 644-3468
Sun H Eu 8, 10:30

PHILADELPHIA, PA.

ST. LUKE'S GTN. 5421 Germantown Ave.
The Rev. Charles L. Poindexter, r; the Rev. Kenneth
Schmidt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
J. Shepherd, ass't; Dr. Sadie S. Mitchell, seminarian
Summer Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
Wkdys: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

NEWPORT, R.I.

CHURCH OF THE HOLY CROSS
West Main Rd. corner of Oliphant Lane
The Rev. John H. Evans
Sun 9 HC (1928 BCP), 10 MP (1979 BCP), 1S 10 HC (1979
BCP)

TRINITY

Queen Anne Square
Save our National Historic Landmark!
Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad St.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, c
Sat 5 Eu. Sun 8 & 10 Eu

DALLAS, TEXAS

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

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

DALLAS, TEXAS (Cont'd.)

TRANSFIGURATION 14115 Hillicrest, 752
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, t
Rev. Jerry D. Godwin, the Rev. Trawin Malone, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

ST. CHRISTOPHER'S

2600 Westminster, 752
at Exit 11, North Central Expwy
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 761
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 760
The Rev. Douglas L. Alford, r; the Rev. William R. Newby
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:1
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis P
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. L
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (F
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

(I-81, Exits 36, 3
ST. THOMAS' E. Main & Roanoke Sts. (U.S. 11, BUS 46
The Rev. Francis C. Tatem, r; the Rev. Frances Campbe
the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

SEATTLE, WASH.

Near Space Needle & Seattle Cent
ST. PAUL'S 15 Roy St. (206) 282-07
The Rev. Canon Peter Moore, r; the Rev. John R. Smith,
MP Mon-Fri 9; Daily Eu, call for times. Sun Liturgies; 8 &
Sung

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division S
The Very Rev. J.E. Gulick, 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, 9:30 (Sol); V & B (Convent Chapel) 5:3
Daily Mass Mon 9, Tue 6:30, Wed 9, Thurs 5:30, Fri 12:10, S
8. C. Sat 4:30. Also Daily Mass 7 at Convent of the Ho
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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham S
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 26 to Sept. 2

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
West 2nd & Larch
Sun Masses: 8 & 10:30 (Sung)

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Frank
Strasburger, canon pastor; the Rev. Jacques Bossiér
canon theologian; the Rev. Joseph Nsenga, dir. of cathed
mission to refugees; Brian Suntken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU),
by appt; open wkdays 9-12:20, 2-5



St. Stephen's Church, Coconut Grove, Miami, Fla.