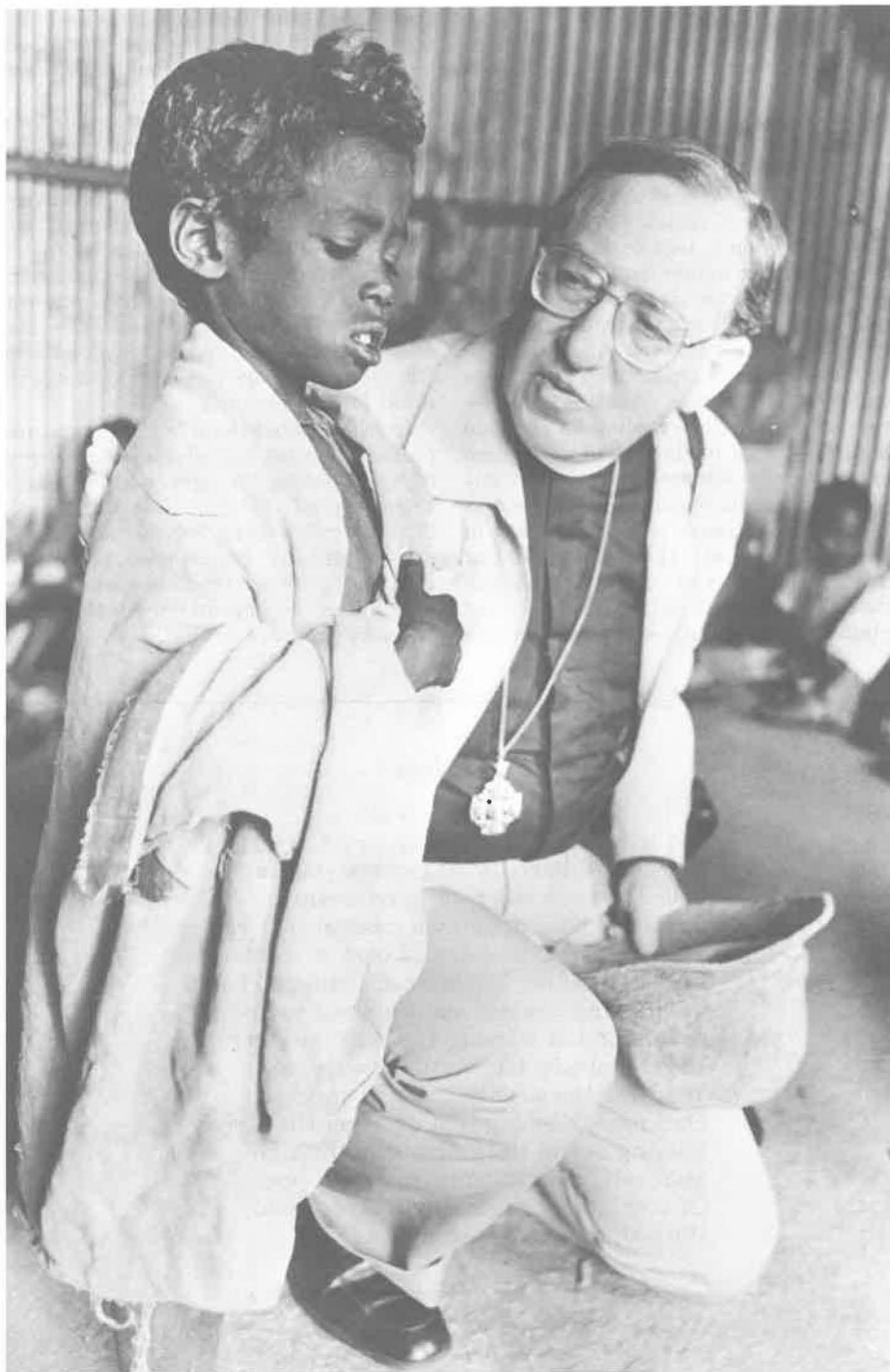


# THE LIVING CHURCH



## Traditionalists

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## Employment: Part I

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The Rev. Canon Samir J. Habiby, executive director of the Presiding Bishop's Fund for World Relief, comforts an orphan who will soon be sent to the Anglican Child Care Center in Addis Alem, Ethiopia.



## The Wilderness Within

By TRAVIS DU PRIEST

For the past several years I've experienced more silence than usual: I've been in the classes I teach with five- to ten-minute segments of silence. I've used silence and directed meditations at shops on prayer. I've been on several long retreats during which I did a minimal amount of talking. And I've tried to maintain a period of silence

After the third day of trying silence in my particular class, my students were surprised to invade the halls and nearby offices and tell everybody to "shut up." Many of my students, talking with me on their way to a monastery, after just one day of silence, confessed that he didn't want to turn on his headphones! And one woman recently said, "please help me, I can't do the silence, and I'm getting so I can't even stand to go to church"; the other woman, as she put it, "is so wordy, and everybody is always talking, talking, talking."

At the cold reality of a journey into the wilderness is that the real noises are inside, not outside. The noise in our minds contains our own interior wilderness, as one writer has put it, thoughts that pop like monkeys from tree to tree.

But, the silence helps us face the fact that life is largely a waiting for God: We don't hear divine voices as Samuel did; God just doesn't walk past us and tell us to look at our account books, pieces of chalk, and pans and follow him.

Teachers are always linking silence up with God, always claiming that it is necessary, but when many of us begin to try it, we experience anything but peace, quietude, and calmness. The silence and the waiting can be frightening.

*Travis Du Priest concludes a four-part series on entering God in the wilderness. Our regular columnist is the Rev. Travis Du Priest, a part-time staff member of THE WILDERNESS CHURCH, assistant to the rector at St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Joliet, Ill.*

And so, we politely listen about the necessity of something we rigorously try to avoid. What I have come to see — I could more properly say, what has been made clearer to me — is that silence is necessary, but not in the pious, lofty sense we take it, at least not at first.

Let's take an honest look into the wilderness of our minds and hearts.

*What*, or more correctly *who*, is revealed through silence? Stop, close your eyes, and try for five minutes of silence.

Usually, when I try such an experience and ask the above question, the responses follow closely what Anthony de Mello describes in his book of meditative exercises, *Sanhadrana*. He points out that the first thing silence reveals is ourselves. What comes to us right away in silence is not lofty thoughts of God or magical mantras of prayer or mystical thoughts about waiting for God, but thoughts about waiting for God, but plainly and simply ourselves — our

thoughts, worries, hopes and desires. Our own inner mind in all of its randomness and restlessness is revealed to us. God made that mind and is concerned about it. That mind is good.

When I first started talking with groups about meditation and prayer, I used negative language like, "cleaning out your mind" or "getting rid of all the busyness and mundaneness" so that thoughts of God and God's spirit can enter.

While this concept may be true, I no longer take that approach. I still firmly believe, as many do, that authentic prayer leads to *meditation*, which has as its root meaning *caring* and *curing*. Meditative prayer can actually help cure much of our prayer life and help us care more deeply for God. Those of us who try to follow Christ believe that God knows what it is like to be human, that God is the planner of our lives.

So, to enter silence is to enter our own wildlife preserve, where we wait for God. Where we learn of ourselves. Where we listen to what we are saying to ourselves. In our createdness, we are the preface, the doorway, the road — whatever metaphor of entrance — we are the only persons who can perceive God, answer readily, and proclaim good news — the only persons who can do any of these things in precisely the ways God has in mind for us personally.

In the silence which forms mature prayer, we meet ourselves, selves made by God, selves "bought with a price," selves secretly longing to lead the lives God has called us to. Selves waiting, but selves already empowered to follow Christ. Yet silence remains open. . . . We may indeed go beyond ourselves — into the very presence of God.

### Growth Rings

With this ring, we were wed.  
Old tree, now that we can finger  
The circled heart in you where you lie  
Felled, we can tell your good years  
From the barren; and we remember it rained  
That very wedding day of ours in a wet  
Lingering June. You were the sun-catcher  
Then, hung against our windows to give  
Green, and at evening the color of green  
In deep shade. Grown old, as we are,  
You were the sleep-catcher in spring  
Darkness, sleeping like us when the strike  
Singing out of the storm tore through  
Your self-encirclements, and bled you  
Of ever giving green again. Old friend,  
With this ring, you were dead.

Nancy G. Westerfield

# THE LIVING CHURCH

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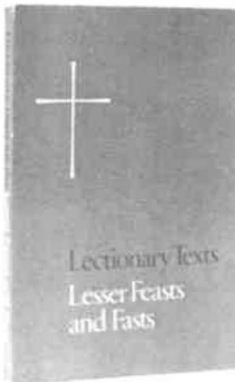
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# LETTERS

## Clergy Selection

Mr. Thompson's suggestion, while thoughtful, is unlikely to change much [*TLC*, July 21]. It seems that the only way to really control the number and quality of prospective candidates pursuing holy orders is to act, as a church, to control the valve that brings them in.

If it was understood that following theological graduation and ordination to the diaconate, the candidate would automatically have to spend a period of time as a non-stipendiary deacon (say a number of years), the church could determine when a certain number of cures opened up.

(The Rev.) JAMES E. HAMILTON  
St. John's Church

Marlin, Texas

• • •

As the chairman of our commission on ministry, I read with interest Mr. Thompson's article "Who Should Be Ordained?" How right he is in stating that the primary responsibility in selecting suitable persons for ordination lies with our vestries and parish priests!

In Colorado, we have developed a pre-canonical status called "aspirancy." This is a time when both the individual and the members of the local congregation can discern whether or not they are dealing with a true vocation.

While "aspirancy" has been helpful, it has not substantially changed much in our diocese. (We presently have 70 persons preparing for ordination to the priesthood or diaconate.) I wonder if we do not need to question our premise that ordination is something one volunteers for?

If a vocation to the ordained ministry comes from God and the church, then shouldn't the church take some responsibility in calling forth those who have the spiritual gifts that are necessary for the health of the body, rather than sitting back and saying "yes" or "no" to those who volunteer for ordination?

(The Rev.) WILLIAM R. HINRICHS  
St. Barnabas of the Valley  
Cortez, Colo.

• • •

I was, as usual, impressed with the quality of your articles, this time in the July 21 issue. Regarding the one entitled "Who Should Be Ordained?" by Mark Thompson, I agree with almost everything in his fine article, except with his insistence that the person selected be someone who has become established in the parish church. He seems to allow the Lord a small portion in the selection of priests for his church.

If I begin with the prophets in the Old

Testament, I find few who were properly invested in the established religions of the time. Except for the professional ministry of Isaiah, most were reluctant, at best, to bring God's message to the "holy" people of the time. They stood in a position "outside" calling to those "inside" who had become caught up in the maintenance of the status quo.

If I move to the New Testament, tell me which Apostle, aside from Paul, was a pillar of the synagogue? St. Paul was called from "outside" the fledgling church. As the church grew in size as well as corruption, Aquinas, Francis, and many, many others were called by God for the salvation of his church.

If we are to pick from only those people who have established themselves from "inside," we may become "insiders" showing the world that there is no place for them in our private club.

(The Rev.) RONALD W. PARKER  
St. Paul's Church

Bound Brook, N.J.

• • •

Having served as a parish priest for over ten years, I found Mark Thompson's article "Who Should Be Ordained?" to be thought-provoking.

While I agree with his observation that there appears to be an over-supply of ordained persons in the Episcopal Church, Mr. Thompson does not explain how it is that "many of them appear to be incompetent."

I also found his statement, "most people probably 'go to seminary' and seek ordination for all the wrong reasons," to be based on opinion rather than fact. Having served on the commission on ministry in the Diocese of San Diego for three years, I agree that *some* people may want to go to seminary and seek ordination for the wrong reasons, but clearly not the majority.

I do, however, highly commend Mr. Thompson's suggestion that vestries inquire as to "how" they see persons functioning in their professed new vocation, and to determine, for those seeking ordination to the diaconate, if they have had a "servant" ministry to date, and how they might specifically serve the church and the world after ordination.

(The Rev.) ROBERT BURTON  
St. John's Church

Fort Smith, Ark.

### Bodily Resurrection

In a letter published in *THE LIVING CHURCH* July 28, John Clark asks a pertinent question: "To whom can we go?"

If Christ has not been raised, he was nothing more than a nice man who was kind to children and sinners. Good as far as it goes, which is not very far. How much comfort is it to people who are mourning the death of a loved one?

Modern doubters are commended for

their honesty in openly saying what many people were already thinking. Three cheers for honesty. I am in favor of it. If Christ has not been raised, it is dishonest and hypocritical to express "sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ" (B.C.P., p. 485).

Episcopalians are beginning to realize that preaching the good news of the Gospel by word and example is just as much a part of the church's mission as feeding the hungry and healing the sick. How many people will be won to Christ as Lord and Savior, and how many mourners will be comforted and given new hope, by raising the same old doubts that were raised and openly voiced centuries ago when the resurrection was first announced, originally by word of mouth and then in St. Paul's letters, all four gospels and the Acts of the Apostles?

In the latter book we are told that people by the thousands were won to Christ and added to the church by baptism through the preaching of men who proclaimed not the immortality of the soul, which was already old hat in their time, but the resurrection of the body. They knew full well that in preaching the bodily resurrection of Jesus they were not only exposing themselves to ridicule but laying their very lives on the line. They were willing to stake their lives on the truth of what they preached.

(The Rev.) HARRY H. CHAPMAN (ret.)  
Asheville, N.C.

### Anglican Disembarkment

Bishop Kemp's "emergency" address was reported as "unprecedented" [TLC, July 21]. Come now, it seems to me that the cyclic unfolding of history has once again come to a period reminiscent of Newman, Pusey, and Keble. Here these great men of genius tried to warn of the dangers of forgetting the great heritage of Anglicanism. But alas, politics, and the issues at hand seem dominated by precisely that: ecclesial politics have once more forced solid churchmen (and women) to seek solace in the Roman Church. These are surely, "the times that try men's souls."

Keble's great sermon, "National Apostasy" was a powerful plea for a rediscovery of the Anglican truths, namely: it is a church of divine authority, it is a sacramental church, and her bishops are in the succession of the apostles. The mass conversions alarming the present Church of England ought to be noted with great alarm. Why has the event occurred? A few observations please.

The Anglican Communion has embarked, or disembarked, on a new course which has divided the church throughout the world. Some church bodies have boldly rejected the breach of catho-

*Continued on page 12*

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# THE LIVING CHURCH

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## th African Synod

Anglican Church of Southern Africa stopped short of taking its chaplaincy totally out from under military control at its July 2-12 synod in Durban, Natal, South Africa.

On the synod's last day, action taken in the meeting was reversed when members of the synod vetoed a key resolution of legislation demilitarizing the chaplaincy of the two million members of the church. Because the action required change in the church's canons, all three members of the synod — bishops, priests and deacons — had to give their approval. Some synod delegates argued that Anglican chaplains should also be available not only to government troops but also to freedom fighters of the South African People's Organization, a group fighting for the independence of South Africa, which South Africa continues to control in defiance of United Nations resolutions.

A major factor in the debate was a statement by the Anglican Bishop of Namibia, Bishop James Kauluma, that he would not license uniformed chaplains under military control to function in his diocese.

Bishop Philip Russell of Cape Town offered public assurances to Anglicans that their sons in the military would not be left without the spiritual care of Anglican chaplains. A resolution finally passed by the synod stated that chaplains should be seen as "representatives of Christ and the church" and not of the military; chaplains should not carry arms; chaplains should be paid by the church, not by the government. Any action taking the chaplaincy completely out of the military control was rejected.

At the synod, while not formally joining a campaign to end compulsory military conscription, expressed sympathy and support for the effort and those involved in it. Delegates called for the government to broaden the grounds on which conscientious objectors can claim conscientious objector status.

The Anglican Church in South Africa is 70 percent black in membership, but only 20 percent of members who are white said to provide 80 percent of the funding. Many conservative whites have threatened to leave the church and go to other conservative denominations

since Bishop Desmond Tutu was elected Bishop of Johannesburg. Loss of both financial support and white membership is expected to continue as the church becomes increasingly polarized over racial issues facing the South African society.

## Resolution on Clergy Benefits

A resolution from the Diocese of North Carolina has been sent to the General Convention Resolution Committee asking that the convention recognize the urgent and continuing need of retired and disabled clergy, as well as their families, in respect to adequate medical and health benefits.

The resolution requests General Convention to require every diocese to take present responsibility for providing major medical and health insurance for their retired clergy, as they do for their active clergy, and that the convention appoint a committee to determine ways and means to allocate funds — for a period of three years — in order to help dioceses achieve such responsibility.

A similar resolution submitted by the Diocese of San Joaquin makes the request: "To instruct the Church Pension Fund or its subsidiary, the Church Insurance Company, to do a study and make a proposal to all dioceses and clergy for a low cost program of family health care for retired and nonparochial clergy and their families."

The Church Pension Fund reports that it is impossible to estimate how many of the insurance premiums are paid by the church and how many by individuals, but a 1984 survey shows that only 28 percent of those dioceses surveyed provide payment for retired clergy for medical expenses, and only 20 percent provide coverage for spouses. Given that there are 106 dioceses this would mean that 60 to 70 dioceses do not provide assistance.

The resolution is entitled "A Diocesan Resolution Recommending Medical and Health Benefits for all Retired Clergy, Disabled Clergy, Clergy Spouses and Minor Children."

## Afro-American Conference

A conference entitled "Afro-Anglicanism: Present Issues, Future Tasks" has produced a "consensus statement" that is likely to shape the agenda of black Anglicanism — and therefore a

good portion of the church — for the coming decade.

It was held recently at Codrington College, Barbados, the official seminary of the Province of the West Indies, and was a memorial to the Rev. Canon Robert Chester Spencer Powell who served as director of the Africa Desk of the National Council of Churches from 1975 until his death in 1981.

The purpose of the conference was "to provide a forum for the sons and daughters of Africa in the Anglican Communion to share and reflect on the problems, challenges, and opportunities of black Anglicanism." The planning committee was chaired by the Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York.

The conference was attended by approximately 200 participants — bishops, priests and lay people from Africa, England, the United States, Central America and the West Indies. Many involved in theological education were also present.

Workshops were presented which covered a wide variety of subjects including dialogue with traditional African religions, minorities in black Anglicanism, theological education and black Anglicanism, and women in black Anglicanism.

Several resolutions were adopted by the conference, among which were the following:

- on the ministry of women which affirmed the ministry of Afro-Anglican women in the church and urged their ordination;
- on disarmament which recognized the victimization of people, particularly in Africa, due to the threat of militarization;
- on developing modes of communication among Afro-Anglicans which would facilitate interchange of ideas and perceptions and strengthen historical relationships among Afro-Anglican peoples;
- on disinvestment and divestiture of companies and financial institutions doing business in the Republic of South Africa, as part of an effort to dismantle the apartheid system of government in that country.

One other resolution applauded the appointment of the Ven. Wilfred Wood as Suffragan Bishop of Croydon, and as the first black bishop in the Church of England [TLC, June 9].

The conference, which was under the patronage of the Most Rev. W.P. Khotso Makhulu, Archbishop of Central Africa;



the Most Rev. Cuthbert Woodroffe, Archbishop of the West Indies; and the Rt. Rev. John T. Walker, Bishop of Washington, was funded by grants from several bodies.

The planning committee included several Americans, among whom were the Rev. Canon Frederick B. Williams, rector of the Church of the Intercession in New York; the Rev. E. Don Taylor, rector of the Church of the Holy Cross, Decatur, Ga.; and Claudette R. Lewis of New Haven, Conn.

All of the papers delivered and developed at the conference are to be edited and published for the church. In addition, the entire conference was videotaped, and books, articles and a videotape presentation will be issued in the near future.

## Addiction Discussed

Christian leaders concerned about alcohol and drug abuse in the workplace met for four days in June at the University of Stirling, Scotland, to share information and refine approaches to the growing worldwide problem.

"Addiction cuts across ideology, sex, race, cultures and societies," the Rev. John E. Soleau of the Diocese of Newark said in his keynote address at the International Consultation on Alcohol and Drugs in the Workplace. "It abounds in affluent nations and Third World countries and at the same time it arises from our internal depths with uncontrollable desires."

The three-nation assembly, the first dialogue of its kind for the participating groups, was a joint effort of the Church of Scotland's Board of Social Responsibility, the Swedish Christian Council on Alcohol and Drugs, and the North Conway Institute, a Boston-based interfaith association for education on alcohol and other drug problems.

According to the Rev. David A. Works, an Episcopal priest and president of the North Conway Institute, the three Christian groups joined "because we see addiction as a steadily growing worldwide issue that must be solved by joint effort."

The secretary general of the Swedish Carnegie Institute, Jonas Hartelius, told the conference, "The global production and distribution of drugs have become one of the most rapidly expanding and profitable industries in many countries." He said that in Sweden, which has a population of 8.4 million, a government survey indicated that more than 200,000 young people from age 15 to 25 had tried illicit drugs and heavy drug abusers were estimated to number from ten thousand to 14 thousand. He also commented that the number of drug abusers was three to four times higher than officially estimated.

Peter Rostad, director of England's North East Council on Alcoholism, said

that employees should be concerned with tranquilizer abuse as well as alcohol problems. "There are more people today with prescription drug problems than with illegal drug problems," he said.

George Collins, executive director of the Boston Globe Foundation, said that the media should "support responsible use of alcohol and intelligent programs seeking prevention and education of our youths about drugs and alcohol."

## Dialogue Begins in L.A.

According to *The Episcopal News* of the Diocese of Los Angeles, a new phase in the relationship between the Episcopal Church and the three principal Lutheran bodies in the United States has begun. It was the establishment of Lutheran/Episcopal Dialogue/Los Angeles (LED/LA), the first official dialogue in the U.S. between local jurisdictions, according to Canon Harold G.

## BRIEFLY...

The English countryside and a few selected estates are being searched for oak trees to help in the **rebuilding program at York Minster cathedral**, which was partially devastated by fire last year. Timber specialists say they need at least 20 flawless oaks aged between 200 and 300 years. The oaks must be at least 60 feet high so that 52 lengths, each measuring 40 feet, can be cut from them. The Minster has already been given many oaks from all over the country which are being used to rebuild the vaulted ceiling of the south transept with 200 oak ribs. But builders need to find further old giant oaks to support the top of the roof. A bolt of lightning is believed to have started the fire and repair work is expected to take five years to complete.

In a ceremony held recently, Italy and the Vatican agreed on a **new bilateral treaty** that abolished many Roman Catholic Church privileges in the country, including its status as the official national religion. The agreement replaces a former bilateral treaty which Benito Mussolini signed with the Vatican February 1, 1929, and eliminates many privileges he granted the church in hopes of winning support for his regime. As a result, many church-run institutions such as hospitals will no longer be tax exempt, Italy will cease to subsidize the Roman Catholic clergy, and religion classes in public schools will be elective.

Hultgren, diocesan ecumenical officer. The dialogue was initiated by Bishop Robert C. Rusack, for the Episcopal Diocese of Los Angeles; Bishop Star Olson, for the Lutheran Church in America, Pacific South West Synod; Bishop Nelson Trout, for the American Lutheran Church, South Pacific District and Bishop Walter Grumm, for the Association of Evangelical Lutheran Churches, Pacific Regional Synod. The bishop has appointed representative to his jurisdiction to engage in the ongoing talks.

At the kickoff luncheon Bishop Olson told the group that "the barriers to coming together are not doctrinal theological differences, but our living traditions."

The LED/LA dialogue group will meet every other month to pursue ways to integrate the national dialogues with ministry at the local level, Canon Hultgren said.

An oil company has secured permission to be allowed to drill an exploratory hole for oil and gas less than two miles from **Salisbury Cathedral** near Netley, Hampton, England. Dean of the cathedral, the Very Rev. Sydney Evans, is protesting strongly against the 5,340-foot hole because if oil was found and moved in any quantity from under the 13th-century building, the water table which lays five feet below the surface would be disturbed, possibly causing damage to the structure. The *Church of England Newspaper* reported that Dean Evans found it "unthinkable" that such risks should be taken, because the cathedral recently launched a £6.5 million international appeal to save its spire tower, and west front which are deteriorating.

Of the **20 million Christians in India** 16 million are of Hindu "untouchable" origin. Since "untouchables" are hereditary outcasts of the Hindu faith, many convert to other religions, such as Christianity. But many who have become Christians say they learn too late that conversion has not helped them because they still suffer abuse from other Christians who are of upper-caste Hindu origin. Discrimination against "untouchables" is banned under the Indian constitution, but remains in practice, compelling those of lower class origin to organize into the Christian Dalit Liberation Movement ("Dalit" means "suppressed"). Ironically, the Christian Dalits say that they do not have constitutional privileges to which "untouchables" are entitled because government does not recognize caste difference among Christians.

sions of bureaucratic empire, distances itself from it.

The challenge to the traditionalists, then, if they are to rise above a merely defensive battle and are to try and reclaim the church, is to identify themselves consciously, directly, and articulately with the historic Anglican religious culture — to embrace fully what already belongs to them, to perfect their personal use and application of that inheritance, and offer that inheritance back to the church, by exposing publicly the spiritual vitality that has privately sustained them. “Let your light so shine before men.”

In short, this means that the genuine Anglican traditionalists must take a positive rather than a negative approach: they must leave the low road of controversy and pursue fully the high road of cultivation of the spirit. Paradoxically, despite the assumptions of modernists and charismatics to the contrary, the traditionalists already hold in their hands the power of renewal — a charisma not of romantic, theatrical emotionalism, but rather one of biblical faith and contemplative prayer and inner discipline, of conversion as a continuing process.

How can institutions be renewed? Not overnight, and not usually through existing structures. In the history of Roman Catholicism, new organizations have arisen to resuscitate the church: such was the Society of Jesus at its inception; such is *Opus Dei*, favored by John Paul II, in our time.

In the Anglican context, we may look to the example of the Oxford Movement, which perpetuated and propagated its original impetus by reviving the cloister and importing the retreat. Maybe the time has come for the same sort of cross-fertilization with the best that Rome has to offer — a borrowing and adaptation, that is, of form rather than substance.

The traditionalists have shown the extent of their abilities and resources in convening societies, founding journals, using “direct mail,” holding “teleconferences.” What would happen if they devoted these skills instead to supporting a spiritual mission — to founding a new organization, for example, based on the concept of the lay apostolate, designed to fulfill the manifest vocations of their movement’s many capable and devoted lay persons? A secular order, perhaps, dedicated to an educational mission, and inspired by an intense devotional practice?

Extreme decadence calls for radical solutions. Traditionalists must employ a radical “rootedness” to counter what they diagnose as radical deracination. There is a philosophy of tradition, but the best way to expound it is to implement it in practice. When it comes to persuasion, one saint is worth his weight in little tracts and pamphlets.

# Tradition in the Hands of a Traditionalist Lobby

By T. JOHN JAMIESON

The traditionalists will be out in force at General Convention, still lobbying to save the “old Prayer Book” and other remaining oases of order. What will they accomplish? Or one should ask, what can they accomplish?

They face the radical proponents of liturgical revision, of women’s ordination, of traditionalist politics, and of pan-Protestant ideological blur, who will try to repeal resolutions and “conscience clauses” still allow the traditionalists some leeway. Caught between the traditionalists and the radicals, there will be the majority of “moderates” (or, better “indifferents”) who are probably not interested in the theological implications of either the traditionalist or the radical position, who think in clichés like “we can’t fight progress,” yet who will do anything to keep everybody happy through compromise. Between the wrangling of traditionalists, radicals, and moderates, the next General Convention will once again be, in Matthew Arnold’s words,

a darkling plain

lit with confused alarms of struggle and flight,

where ignorant armies clash by night.

(Dover Beach)

For most of a decade since Prayer Book revisions and the approval of women’s ordination, the traditionalist side — as represented by its committees, lobbies, support groups — doesn’t seem to have much relevance to the rest of the church. It would be difficult for this faction, as it now presents itself, to claim a historic or providential role as a remnant or as “the little leaven that leaveneth the whole.” The traditionalists know that the church has let them down; insofar as they have failed to find a constructive part to play, they have let the church down.

The fact is, the traditionalists have done themselves a great disservice. By continuing to regard institutional change as a political crisis that can be led off by lobbying and pamphleteering, they are hiding their light under a

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“By continuing to regard institutional change as a political crisis . . . they (traditionalists) are hiding their light under a bushel.”

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bushel. For they do have something else to offer.

If you enter a traditional parish, you discover a climate of genuine devotion and the dignity that goes with it, of valid prayer and of sacramental grace. An oasis it definitely is. Adherence there to the old liturgy and the old religion behind it is not an exercise in atavism or ancestor worship. You may see signs of weariness — from long battles with bishops more interested in maintaining episcopal sovereignty than offering pastoral care. But the life of the spirit continues to grow in such parishes; otherwise they wouldn’t still be fighting.

In an intuitive, unselfconscious, inarticulate way, these churchmen are maintaining contact with the original charisma of Anglican Christianity. This it is that sustains them: a peculiar religious culture descending from the 16th and 17th centuries, saturated in the Bible, penitential in mood, emphasizing the simplicity of a revived “primitive tradition,” and the moral disciplines of the sacramental life. I use the word “peculiar” not in the sense of “strange” but rather of “individual” or “specific”; I refer to a certain denominational genius which an uncritical ecumenism will inevitably destroy.

Those of us who have actually penetrated that religious culture, intentionally, consciously, and more directly, by studying the Caroline divines — we understand what Anglicanism was all about in the beginning; furthermore, we know that its timeless spiritual validity will survive, no matter how far the Episcopal Church in General Convention, tempted by secular fashions and by vi-

John Jamieson is a journalist and author residing in Evanston, Ill.



## Employment: Part II

# Getting Started or Starting Over

By GEORGE S. SCHONEWALD

In last week's article, I commented on two major problems facing our society: unemployment and underemployment. I gave suggestions on how the church can help through counseling committees which assist the economically unsettled, and I shared ideas for helping blue-collar workers and women.

This article focuses on the predicaments of teenagers, and managers and professionals, and again, on the church.

### Unemployment's Toughest Problem

The good news for teenagers is that after 1980 the number of people between the ages of 15 and 24 entering the job market declined and will continue to decline sharply. However, due to the large numbers of teenagers who have begun working over the past two decades, the competition for first jobs remains intense. Competition is heightened by the large numbers of displaced blue-collar workers seeking jobs in the service industries.

A major problem for teenagers today is their lack of preparation for skills required in the job market. This is the root cause of high unemployment among teenagers in general. For minority teens the rate is close to 50 percent. High school dropouts make up a large percentage of these unemployed.

As pointed out by A. F. Ehrbar in "Grasping the New Unemployed," (*Forune*, May 16, 1983), referring to teenage unemployment: "Training is clearly the proper prescription for the unemployed. They flounder in the job market because they are bereft of salable skills. Many are unable to perform the simplest tasks of filling out a job application or making change. A large portion, especially among the young, haven't learned the fundamental discipline of showing up at work each day, following instructions, and sticking around until the shift is over. Furnished with marketable skills — and a few job successes in place of

constant failure — many of these 'unemployables' could become productive members of society."

Churches in areas of high teenage and young adult unemployment can be helped by teaching teams, possibly from other churches, which work with the teenagers and young adults. Retired school teachers provide an excellent nucleus for such teaching teams, but anyone interested may participate. One-to-one student-teacher ratio would produce tremendous results.

Subjects taught might include: reading and writing; arithmetic and making change; how to fill out job applications; how to apply for a job; job practices such as showing up for work on time and staying until quitting time; English for Hispanic teenagers; and vocational training in the construction trades using donated equipment.

### Upper Income Groups

Not much has been written about unemployment among the upper income groups of corporate managers and professionals — engineers, accountants, financial analysts, airline pilots, lawyers, geologists. The popular notion is that these "fat cats have it made" through generous termination bonuses and contract settlements, the so-called "golden handshakes." Not so, particularly among middle managers.

This socio-economic group is extremely vulnerable to the fast pace of modern corporate economic action. Corporate mergers and takeovers happen swiftly and often with little warning. The surviving company of a merger or takeover usually promises the managers and professionals of the absorbed company that they will remain part of the new team, but this seldom happens. The aggressor company usually keeps its original team, although this can be an excuse for the winning company to get rid of some "dead wood," usually some of the older managers.

It stands to reason that with a new duplicate set of managers and supporting professionals, there are going to be some surplus positions. The surviving company's chief executive officer will

keep most of the people he knows. The rest often go. A merged company can be by with fewer professionals — engineers, lawyers, analysts, accountants — than the combined staffs of both companies.

The unemployment of the blue-collar worker caused by layoffs in the so-called smokestack industries also reflects it in redundancies, particularly of foremen and middle management. After all there are fewer workers, fewer managers will be required to supervise them. Personnel departments can also be reduced.

### Deflated Egos

A problem, perhaps even more important than his financial plight, is manager's or professional's loss of self-esteem upon finding himself unemployed. As mentioned last week, in America there is a definite stigma attached to being unemployed. It's right, but in our country anyone unemployed, particularly among managers and professionals, is assumed not to have the "right stuff."

The bitterness which the unemployed professional or manager feels is particularly intense because such a worker prides himself on long hours on the job, bringing work home and feels that he is giving all to the company. Then to be rejected for no apparent reason — at least in his mind — is too much. He feels betrayed and bitter. The resultant depression and stress can be serious enough to lead to a heart attack or even to suicide.

The problem is particularly acute for older workers and those who were given early retirement. And a generous retirement income makes little difference. The longer they are unemployed, the more bitter they become. Older people who have worked most of their lives in a narrow specialty which is no longer in demand have particular difficulty, because such persons find it difficult to adapt or re-train for a new job.

The unemployed manager or professional needs to be assured that the world has not come to an end, that he has valuable skills to offer an employer and that it is no disgrace to be unemployed. In other words, the church needs

*Continued on page 11*

*George S. Schonewald is an engineering consultant and a resident of Maine. This is the final article in a two-part series on unemployment and underemployment.*

## Church and Employment

Last week and this week we have carried a two-part series on constructive responses to unemployment. These problems are urgent, and because parish churches can indeed help individuals in meeting them. This summer, many parishes may be able to make plans for some appropriate action during the fall and winter. We will be glad to know of parishes which follow the suggestions made by Mr. Schonewald.

Many of us know through firsthand experience, or through the experience of spouses, other family members, or close friends, how devastating unemployment and underemployment can be. Those fortunate enough to have had such direct or indirect experience need to use their imaginations to perceive it.

Lack of work, or lack of appropriate or adequate work, can reduce an individual to bitterness, frustration and despair. One's self-confidence is undermined and it becomes harder to get a new job when one believes no jobs are available. Guilt and shame poison family and other relationships. Family quarrels, heavy drinking, driving, and other destructive and harmful behaviors may result, often with tragic consequences.

Perhaps Americans as a people take work too seriously. Possibly we expect work to solve too many of our problems for us. Possibly many of us would benefit from occasional periods of non-work. But all of that is not easily said by individuals and their spouses who are comfortably employed. For the man or woman desperately needing work, it requires much more than a few reflections to put life back together again.

No doubt there is some activity, some service, or some goods which every individual could carry out or provide and be paid for doing so. Yet the talent to invent something new, the ingenuity for finding the right spot, the knowledge of how to start — these are talents not everyone has. The church can provide a meeting ground for those who can help others in such ways. Perhaps more important, it can provide a beacon of hope, a place that nourishes creative imagination, a community in which it is really believed that everyone somehow has something to contribute, and that God has a purpose for every human being.

## Holy Eucharist at Funerals

How should we worship at funerals? During the past weeks, we have had a number of interesting discussions on the Holy Eucharist, and many good comments have been made. We will now consider this round of correspondence on this topic to be concluded.

It has generally been emphasized that the Eucharist claims the resurrection and that in Holy Communion we are sacramentally united with those who rest in Christ. We heartily agree. Yet, does not something else need to be said?

The Eucharist at a funeral is indeed for us who are living, but is it not also celebrated in behalf of the

dead? They do not receive Holy Communion, but the liturgy is not limited to the administration of the sacrament. In the Episcopal Church we consistently pray for the departed at the Eucharist, as is clearly directed in the Prayer Book (p. 383). In this liturgy, our intercessions are offered through our "great high priest who has passed through the heavens, Jesus, the Son of God," "now to appear in the presence of God on our behalf;" and who "always lives to make intercession" (Hebrews 4:14, 9:24, and 7:25).

The Holy Eucharist is a sacrifice as well as a sacrament. In it, the death and resurrection of our Lord is solemnly held up before us, but also before God, as the basis of our salvation, as the foundation on which our prayers are offered. In that favorite Anglican phrase, it is "a sacrifice of praise and thanksgiving," that is (in this context) a sacrifice expressing and conveying thanksgiving and praise. But it is also a sacrifice of prayer and supplication that the church, including both living and dead, may enter the everlasting heritage of God's sons and daughters. In the power of Christ's perfect sacrifice, mysteriously represented at the altar, we believe that we not only recall our beloved dead, but also make the one act which we can now make in faith on their behalf.

### SOLOMON DAYS

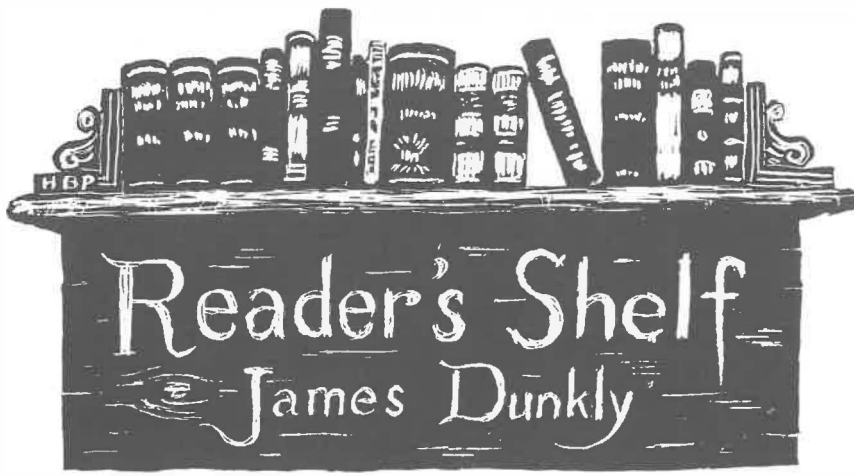
*Matthew 6:28-29*

Oh the Solomon Days  
When we toil not, nor spin  
Enwrapped in sunshine's rays  
Carefree ragamuffin.

Our fare's the yellow gold  
Blowing through fields of hay  
Armfuls — fresh minted — hold  
Nature's copious pay.

Oh the Solomon Days  
Lilies and Aaron's Rod  
Many glorious ways  
Leading our hearts to God.

**B. J. Bramhall**



ians should learn to be at home w  
Jewish writing like this, and the Ch  
tian will find much to guide his or  
own repentance.

**A SHORT HISTORY OF THE INTERPRETATION OF THE BIBLE.** By I  
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Pp. ix and 213. \$10.95 paper.

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revised edition in 1963, has long oc  
pied an honored position among wo  
of readable as well as reliable scholars  
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again, not only with Grant's own re  
sions (mostly in the first six chapte  
but also with his Chicago colleagu  
treatment of modern theories of int  
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**THE JOURNEYING SELF: The G  
pel of Mark through a Jungian Persp  
tive.** By Diarmuid McGann. Paulist. 1  
vi and 216. \$7.95 paper.

A meditation on Mark's Gospel by  
Roman Catholic parish priest and pas  
ral counselor. The author attempts  
relate the dramatic movement in Ma  
to the human interior journey by me  
of Jungian psychology.

**GROWTH IN AGREEMENT: Reports  
and Agreed Statements of Ecumenical  
Conversations on a World Level.** Edited  
by Harding Meyer and Lukas Vischer.  
Paulist/World Council of Churches. Pp.  
xv and 514. \$14.95 paper.

A very useful compendium of impor  
tant documents from bilateral dialogues:  
Anglican-Lutheran (1972), Anglican-Old  
Catholic (1931), Anglican-Orthodox  
(1976, 1978, 1980), Anglican-Roman  
Catholic (1981), Baptist-Reformed  
(1977), Disciples-Roman Catholic (1981),  
Lutheran-Roman Catholic (1972, 1978,  
1980, 1981), Lutheran-Reformed-Roman  
Catholic (1976), Methodist-Roman Cath  
olic (1971, 1976, 1981), Old Catholic-  
Orthodox (1975, 1977, 1979, 1981),  
Pentecostal-Roman Catholic (1976),  
Reformed-Roman Catholic (1977), and

the Lima Report (1982). An index of sub  
jects is also provided.

**SOLOVEITCHIK ON REPENTANCE:  
The Thought and Oral Discourses of  
Rabbi Joseph B. Soloveitchik.** By Pin  
chas H. Peli. Paulist. Pp. viii and 320.  
\$11.95 paper.

Soloveitchik, regarded by many as the  
preeminent Orthodox rabbi in the  
United States, is renowned for his an  
nual lectures on *teshuvah* (repentance).  
Peli, who teaches in Israel, here presents  
Soloveitchik's teaching over a number of  
years — and a *Christian* publisher has  
made it available! The Rav, as Soloveit  
chik is known, teaches in traditional rab  
binic fashion, and the more one is famil  
iar with that style the more one will be  
at home with this volume. But Chris

## EMPLOYMENT

*Continued from page 9*

shore up his deflated ego and help him  
overcome his bitterness and depression.  
The unemployed manager or profes  
sional may need help in writing a re  
sume, in contacting recruiting agencies  
and in contacting potential employers. If  
there is a self-help group available, the  
consulting team should put him in touch  
with it as well as provide on-going advice  
during the job hunt. Other church and  
community groups can also give the nec  
essary help.

### In Search of Greener Pastures

Most of the blue-collar jobs that have  
disappeared are bunched in the rust  
-belt cities of the midwest and northeast  
where unemployment is dangerously  
high, while the greatest job growth is  
occurring in the so-called sun belt and in  
the cities with concentrations of high  
tech industries. An obvious solution to  
the unemployment problem is for the un  
employed worker to move to where the  
jobs are, but this is not easy.

Relocating workers often have to set  
tle for lower-paying jobs in addition to  
recouping the cost of moving, accepting

a probable loss on the house they sold in  
a depressed real estate market, buying  
or renting at the new location, etc. This  
says nothing of the trauma of finding a  
place to live which they can afford, mak  
ing new friends, and the children adjust  
ing to new schools.

The decision to move to a new location  
and find a new job can lead to family di  
visions, particularly if one spouse has a  
comfortable job which he or she con  
siders a career opportunity. One may  
move to the new location and spend  
months alone while the other sells the  
house or the children finish the school  
year, a stress which can easily lead to  
divorce.

Churches can be lifesavers in helping  
the relocating worker and his family  
make a new life in a new community.  
Here is a possible way to go about it.

A layperson who volunteers for the  
church's mission to the unemployed  
meets with the job seeker to learn about  
the person — the sort of jobs held before,  
type of work qualified for, family status,  
financial status, health, etc. The volun  
teer then introduces the man or woman  
to people in the congregation who can  
help in securing employment, in adjust  
ing to the new community and in form

ing a nucleus of church friends.

Detailed follow-up for a considera  
ble period of time is imperative to make  
sure the problems of the new person and  
family are resolved, not necessarily per  
fectly, but in a form they can live with.  
Time smooths over most of the rou  
g edges of the less than perfect relocat  
ion experience.

The message of this article can  
be summarized by Jesus' words in Ma  
thew 25: 37-41: "Then the righteous  
will reply, 'Lord when was it that we saw  
you hungry and fed you, thirsty and g  
ave you drink, a stranger and took you  
home, or naked and clothed you? Why  
did we see you ill or in prison and co  
me to visit you?' And the King will answ  
'I tell you this: anything you did for  
one of my brothers here, however humil  
ly you did for me.'"

Helping a lonely and discouraged per  
son find a new life in a strange commu  
nity is one of the most powerful forms of  
evangelical outreach, a way to build  
church membership with truly lo  
ving church members. Humanly speaking  
it can be source of profound satisfac  
tion both to the counselor and the per  
son counseled. Spiritually, it can be a dis  
covery of the power of the Gospel in acti

*Continued from page 5*

tradition (i.e. the Church of Scotland's recent rejection of women in the byterate).

What is the communion to do? Will it continue to reject the numerous advancements toward a church unity, the progress of the Oxford Movement, the efforts of Anglican greats like Lord Halifax and the Malines Conversations, and the past 20 years of significant dialogue?

As other churches of the Catholic tradition break ties will the communion simply continue to be "saddened" but that this is the Spirit's lead? I think the Holy Spirit has been blamed for too much and for too long! I applaud the abilities of every Anglican who looks to the church and with the courage of Daniel "dares to stand alone, dares to do a purpose and to make it known." The alarming numbers of conversions ought to alarm the Church of England. Perhaps Bishop Kemp's address will help to challenge the situation, but I fear a statement that Canon Tinsley and Cornwell make by seeking peace in the Roman Church is but the beginning of another long and sad journey ahead of the church.

To Dr. Kemp's question, I cannot believe that God will ever let the church be in faithlessness and disorder. That is the God that is revealed in the scriptures. The Almighty is a faithful God who never leaves his covenant people. At the present seems to call forth us men and women ready to challenge the tradition, and while remaining faithful to Anglican tradition, refuse to be forced into the division which is rampant.

I am a Roman priest, recently ordained, with many ties to the Anglican church. The pain and struggles of many Anglicans have touched me deeply. I am ready to make them welcome in the Roman Church I believe, with time, and their happiness as Anglicans could be achieved, but it will take nothing short of the courage of Daniel.

To those who find no alternative but to leave, I end with a thought for them from Augustine: "The will of God will lead where the power of God will not tain."

(The Rev.) PETER M. BLAKE  
Church of the Good Shepherd  
Louis, Mo.

### Dynamic Anglicanism

For 15 years I sojourned in the land of fundamentalism, while maintaining an active membership in the Episcopal church. I went in search of just those qualities of dynamic faith and eloquent articulation that the Rev. Roland Thorwaldsen [TLC, June 30] so admires in the evangelicals. I am happy to say

that I found what I sought — in my own church.

This is not to say that I do not owe a debt to my evangelical friends. While I do not buttonhole my Avon lady, I have learned from the evangelicals how to pray with people as well as for them, and how to use the scriptures in witness as well as in study.

Lately, however, I have begun to limit my participation in fundamentalist groups. Their numbers may be growing, but their faith is often based as much on a belief in the absolute inerrancy of the Bible as it is in the saving work of Jesus Christ. Those of us who do not so view the scriptures are regarded by the majority of fundamentalists as "unsaved." There often exists among evangelicals a self-righteous and judgmental attitude that I rarely find among Episcopalians, for all our shortcomings.

I believe that the Episcopal Church has learned some valuable lessons in the last decade and a half. Our new emphasis upon lay ministry through such programs as Education for Ministry and Cursillo — plus a renewed commitment to Bible-study — have rendered it unnecessary now for Episcopalians to look elsewhere for training in evangelism.

As Anglicans, we do offer the world a dynamic faith — plus the sacraments! Let us offer them with boldness.

JEANNE LUTZ  
St. Matthew's Church  
Albuquerque, N.M.

• • •

In reference to the article entitled "Rise and Fall," I would like to respond briefly to Fr. Thorwaldsen's thoughts and conclusions. His statement which categorized the church as only for the aristocracy is interesting, but not entirely accurate — "the cartoon caricature of the Episcopalian as a tweedy exurbanite who went to the Yale Club for lunch on Thursday and to Grace Church for sermons on Sunday was truer to life than we'd now care to admit." For every member who behaved thus, there was also one who ate at home, on the job, or in the diner, and who attended the early Eucharist at his parish church in order to make his communion and celebrate the presence of the Lord.

(The Rev.) JOHN R. NEILSON  
All Saints' Church  
Scotch Plains, N.J.

### Not Since Gethsemane

I don't expect that these words will convert either Kenneth H. Kerr [TLC, June 30] nor Laurance H. Armour, Jr., [TLC, July 21], but I am compelled to defend the option of passing the peace with a sign warmer than a handshake. The eucharistic rite provides ample opportunity for "... maintain(ing) one's privacy with God," as one writer desires;

yet it seems to me that daily devotion at home may meet this need better. The Eucharist is a communal action. To acknowledge — not only with spoken words but also with "body language" — that there can never truly be peace for me unless there is peace for you, too, is to let go of our splendid isolation and recall that we are all members of the one body. Touch often heals in scripture; modern medical treatment does not underestimate its value. Are we American so uncomfortable with our bodies that an embrace at Mass is considered assault?

I am saddened that not since the kiss at Gethsemane has this form of greeting been so despised by so many!

(The Rev.) SUSAN R. MUELLE  
St. Francis House  
Madison, Wis.

### Exciting Development

I was delighted to see the Hispanic report in the July 14 issue. Unfortunately, the credit for the development of the south Bronx model was erroneously given to Dr. Gonzalez. The south Bronx model of team ministry has been developed by the Rev. Roberto Morales and Sr. Christina Rivera, OSH, and Dr. Gonzalez merely endorsed it as an innovative and exciting new approach to Hispanic congregational development.

PAMELA G. STEBBIN  
Trinity Church  
New York, N.Y.

*We regret the error and congratulate Fr. Morales and Sr. Christina and this effective work.* EC

### Accessibility

In reply to Norma S. Heaney's letter "Access for Whom?" [TLC, June 23] perhaps I didn't understand, but will you have an access ramp at St. John's Church in Lafayette, Ind., and it is useful quite a bit. Off hand I can think of two people who use it regularly and maybe, if I inquired, I could find other people who use it.

RUTHANNA AM...  
West Lafayette, Ind.

*Coming next  
week . . .*

**The Pre-  
Convention  
Number**

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## BOOKS

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**WOMEN PRIESTS: An Emerging Ministry** in the Episcopal Church by John H. Morgan. \$12.95 softcover. 198pp. Informative, provocative, disturbing, national study of 350 women priests — based on its supplied by women themselves, their attitudes and experiences. A landmark study of monumental importance. Fr. Morgan is Senior Fellow of the Graduate Theological Foundation, Notre Dame, Ind. Pre-ident to: Windham Hall Press. Box 877. Bristol, Ind. 507.

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## POSITIONS OFFERED

**GRATE:** Growing two-yoked churches seek priest work in all phases of parish life with special emphasis on church schools and youth ministry. Send sumé to: Rector, Manakin and St. Luke's churches, 2355 Brookwood Rd., Richmond, Va. 235.

**Y ASSISTANT** to rector. Responsibilities in youth work, Christian education, pastoral care, administration and worship. Contact: **The Rev. Robert Arton**, St. John's Episcopal Church, P.O. Box 1432, Fort Smith, Ark. Phone 782-9912, 782-2930 or 5-2627.

**UMENICAL CAMPUS PASTOR:** Episcopal-Methodist campus ministry at Radford University. Send resumé to: Search Committee, United Methodist Campus Chapel, 921 Fairfax St., Radford, Va. 24141.

**SMALL CHURCH** in small northern Minnesota now seeking bi-vocational priest to provide strong pastoral ministry and liturgical leadership. Priest with skills in high school English/Journalism with or without foreign language, teaching math or English, mechanical or industrial engineering, architecture, computer programming and analysis, mechanical drafting or medicine easily employable in our own. Contact: Duane Fausher or Frank Marvin, Box 100, Warroad, Minn. 56763 or call 1-800-346-144.

**URATE** — primary responsibility in youth ministry and parish visitation with shared sacerdotal responsibilities. Eucharistic centered congregation, full liturgical life, and Spiritual renewal. New deacons welcome. River town — Diocese of Lexington. Reply: Fr. Jack Weise, Calvary Church, 1337 Winchester Ave., Ashland, Ky. 41101.

# PEOPLE and places

## Appointments

The Rev. Hal T. Hutchison has been for some time rector of Christ Memorial Church, 405 S. Washington, Mansfield, La. 71052.

The Rev. A. Rudolph Klaas is vicar of St. George's, Jefferson Borough, Pa. Add: 711 Old Clairton Rd., Clairton, Pa. 15025.

The Rev. Samuel L. Koons, Jr. has accepted the call to become rector of St. Luke's, Box 292, Hope, N.J. 07844.

The Rev. George R. Mackey, Jr. is now rector of St. Peter's, 402 S. Lincoln St., Santa Maria, Calif. 93454.

The Rev. Catherine Nichols McKelvey will become on Sept. 1 assistant to the dean of Christ Church Cathedral, 117 Texas Ave., Houston, Texas 77002.

## Deaths

The Rev. Arthur Fergus With, retired priest of the Diocese of Milwaukee, died at the age of 76 on June 22 in Milwaukee, Wis.

For 38 years Fr. With worked for the Wisconsin Telephone Co. before becoming vicar of Grace Church, Hartland and Holy Innocents, Nashotah, which two churches were eventually merged and renamed St. Anskar's. He was ordained deacon in 1957 and remained a deacon until 1963, when he was priested at Christ Church, Whitefish Bay, Wis., at the same service of ordination with his son David. A member of the Nashotah House alumni association and a long-time member of the Brotherhood of St. Andrew, Fr. With had served on the All Saints Cathedral (Milwaukee) chapter and as president of Neighborhood House. As a missionary under Bishops Webb and Ivins of Milwaukee, Fr. With conducted the first services in St. Alban's, Sussex, St. Edmund's, Elm Grove, and Christ Church, Sturtevant, Wis. He is survived by his wife, Beatrice; his son David who is rector of St. Michael's and All Angels in Mission, Kan.; his daughter, Nancy Larson of Madison, Wis.; and several grandchildren.

**Gladys M. Rowland**, for many years an active leader in the Diocese of Chicago, died April 21 at the age of 95, in St. Petersburg, Fla.

Mrs. Rowland was a long-time communicant of St. Matthew's, Evanston, prior to her move to Florida in 1964. From 1951 to 1955 she was president of the Woman's Auxiliary of the Diocese of Chicago. She was also a representative to the United Church Women of Greater Chicago, and served on the board of several social service agencies. She served on the national executive board of the Episcopal Church Women and was a member of the biracial commission of the National Council of the Episcopal Church. Mrs. Rowland is survived by a son, the Very Rev. Richard W. Rowland, dean emeritus of Christ Church Cathedral, New Orleans, a sister and two grandchildren.

**Sarah White Bush**, wife of the Rev. Frederick J. Bush, who retired at the end of last year as the canon to the ordinary of the Diocese of Mississippi, died June 9 at the age of 68 at her home in Jackson, Miss., of complications resulting from cancer of the pancreas.

A former school teacher, she was an active member of the Episcopal Church Women and the Daughters of the King. Bishop Duncan M. Gray was the celebrant at a Requiem Eucharist in St. Philip's Church, Jackson, of which she was a charter member. In addition to her husband, she is survived by the couple's son and a sister.

# CLASSIFIED

## POSITIONS OFFERED

**ORGANIST-CHOIR DIRECTOR** wanted. Specific qualifications and experience to Bill Harper, John's Episcopal Church, P.O. Box 1432, Fort Smith, Ark. 72902.

**TRADITIONAL PARISH** in deep-south city seeks priest to assist rector in ministering to active congregation. Opportunity to utilize fully preaching, teaching, and pastoral skills. Reply Box J-617\*.

## POSITIONS WANTED

**TEACHER B.A., M.Ed.;** two years experience comm. churchman; foreign language (Latin, Greek, Spanish), English (including E.F.L.). Bruce A. Wilson, 2307 E. 5th St. #2, Tulsa, Okla. 74017; (918) 585-3321.

## WOODCARVING

**LITURGICAL WOODCARVING.** All works produced on a commission basis by trained artist. For brochure send S.A.S.E. to: Laura Maria Oliphant Ingleside Ave., Catonsville, Md. 21228. Phone (410) 744-0706.

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

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## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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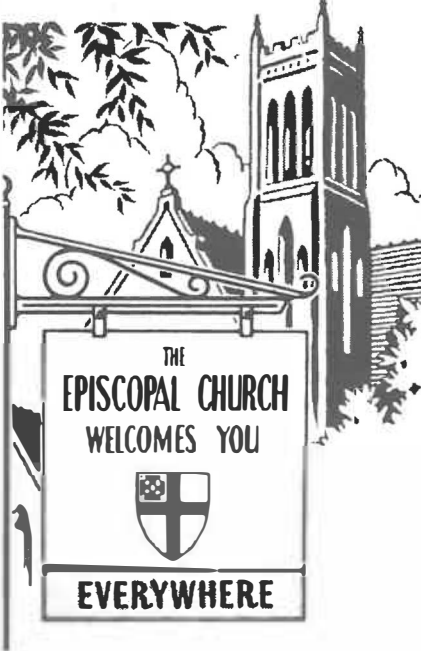
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# SUMMER CHURCH SERVICES

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.



## 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, M  
7:30, EP 5:15

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** 1068 N. Highland Ave  
Fr. Thad B. Rudd, r  
Sun Masses 8:30, 10:30, 6:30, Daily call 872-4169.

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass  
Sun H. Eu 8, 10, 7; Tues 7; Wed 9

## KAPAA, KAUAI, HAWAII

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

## MOLOKAI, HAWAII

**GRACE CHURCH**, Hoolehua Farrington Ave  
Sun Eu 10 near the High School

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave. (60010)  
The Rev. W.D. McLean, III, the Rev. Donald Turner, Th  
Rev. Vincent Fish, the Rev. Kermit Smith  
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:1  
Tues & Thurs, 7:45 Sat. Daily EP 5

## SPRINGFIELD, ILL.

**ST. PAUL'S CATHEDRAL** 2nd & Lawrence  
The Very Rev. R. A. Pugliese, dean  
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (e  
Sat)

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
Sun H Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). H  
12:05

## ELLICOTT CITY, MD.

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

**ST. ANDREW'S** Glenwood, Md  
A Mission of St. Peter's Church  
Sun H Eu 9:15

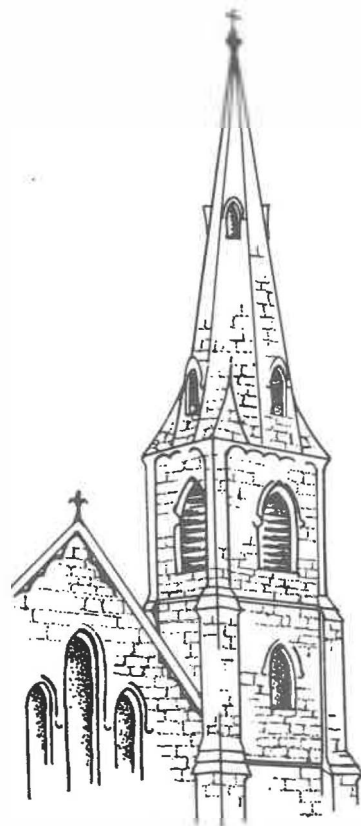
## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave  
The Rev. Richard G. P. Kulowski, r  
Sun H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8455)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7



Grace Church, Newark, N.J.

Continued on next page

## BURN, ALA.

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

## N DIEGO, CALIF. Pacific Beach

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

## N FRANCISCO, CALIF.

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

## N JOSE, CALIF.

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

## ITTIER, CALIF.

**MATTHIAS** 7056 S. Washington Ave.  
Rector for deaf at 10 Sun Services (213) 698-9741  
Rev. C.H. Howe, r; the Rev. A. Richardson; the Rev. J.  
; the Rev. M. Magodoro; the Rev. A. Jenkins, r-em  
: Sun 8 & 10; Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs,  
EP Wed 7

## INTON, CONN.

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

Y — Light face type denotes AM, black face PM; add,  
dress; anno, announced; A-C, Ante-Communion; appt,  
pointment; B, Benediction; C, Confessions; Cho, Cho-  
; Ch S, Church School; c, curate; d, deacon, d.r.e.,  
rector of religious education; EP, Evening Prayer; Eu,  
charist; Ev, Evensong; EYC, Episcopal Young Church-  
; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy  
mmunion; HD, Holy Days; HH, Holy Hour; HS, Healing  
rvice, HU, Holy Unction; Instr, Instructions; Int, Interces-  
ns; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;  
P, Morning Prayer; MW, Morning Worship; P, Penance; r,  
ctor; r-em, rector emeritus; Ser, Sermon; SM, Service of  
usic; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
YF, Young People's Fellowship.



# SUMMER CHURCH SERVICES

(Continued from previous page)

## OSTON, MASS. (Cont'd.)

**JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
n Sol Eu 10:30. Daily as announced

## CAPE ANN, MASS.

**SANT JOHN'S** 48 Middle St., Gloucester  
n 8 & 10:00 (617) 283-1708

## SANT MARY'S

24 Broadway, Rockport  
n 8 & 10:00 (617) 546-3421

## ENOX, MASS.

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

## PUTTSMOUTH, MASS.

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

## MINNEAPOLIS, MINN.

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

## LONG BEACH, MISS.

**PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
n Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

## SPRINGFIELD, MO.

**PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W.  
Edgill, c; the Rev. Donald D. Hoffman, d  
n 8 HC, 9:15 H Eu, 10:30 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.  
Ederick Barbee; the Rt. Rev. Michael Marshall, Director,  
Episcopal Institute  
n 8, 10, 5:30; MP, HC, EP daily

## WYOMING, NEB.

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

## ROSELAND, N.J.

**CHURCH OF THE RESURRECTION** 1064 E. Jersey St.  
The Rev. Charles Dunlap, Brown, r  
n Low Mass 8, Parish Eu 10

## ROSELAND, N.J.

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

## ROSELAND, N.J.

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

## ROSELAND, N.J.

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

## ALBUQUERQUE, N.M.

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

## BROOKHAVEN, N.Y.

**ST. JAMES'** Beaver Dam and Bay Rds.  
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 Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
10. Eu scheduled with all services

## ST. PAUL'S

199 Carroll St. (at Clinton St.)  
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 West  
The Rev. Michael F. Ray, r  
Sun H Eu 8, 9:30, 11

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

**ST. JAMES OF JERUSALEM** Est. 1880  
West Penn and Magnolia  
Marlin Leonard Bowman, v  
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed HC 7:30

## MORRISTOWN, N.Y.

**CHRIST CHURCH** Near 1,000 Islands  
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. I  
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 74th  
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

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd  
Daily Eucharist, Mon-Fri 12:10

## ST. MARY THE VIRGIN

(212) 869-1036  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. I  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:1  
Sat. Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 1  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ re  
1st Wed of mo. 12:45-1:15

## ST. THOMAS

5th Avenue & 53rd St.  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v  
Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 1;  
Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 1

## PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

## TRINITY

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

## ST. PAUL'S

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

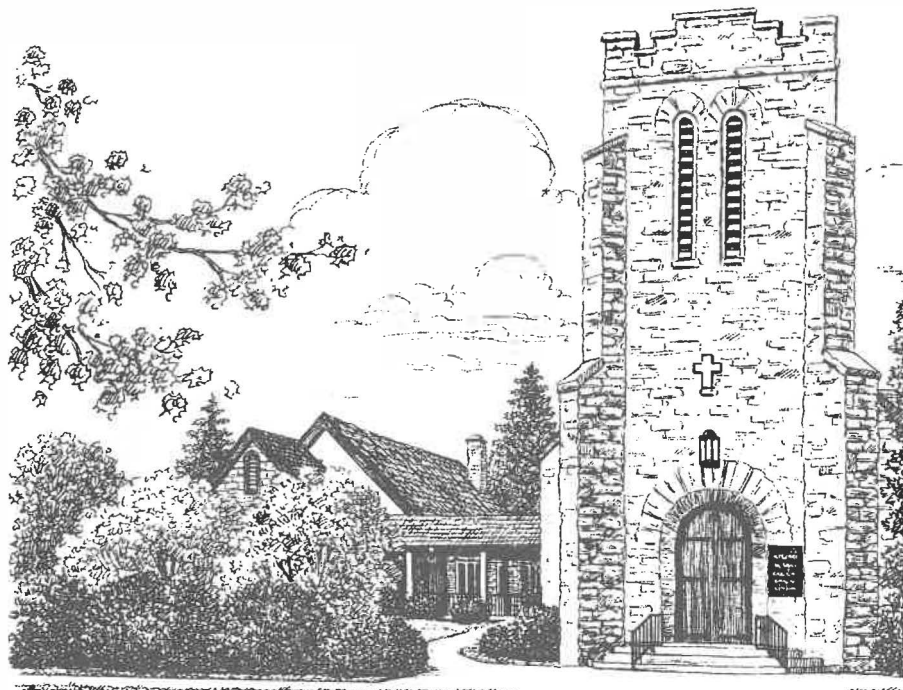
## ROCHESTER, N.Y.

**ST. THOMAS'** Highland and W  
The Rev. John Martiner; the Rev. Gall Keeney  
Sun Eu 8 & 10; Wed 12 Eu

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broad  
The Rev. Thomas T. Parle, r  
Sun Masses 6:30, 8 & 10

Continued on next page



St. Philip's Church, Brevard, N.C.

Near Space Needle & Seattle Cent  
 ST. PAUL'S 15 Roy St. (206) 282-071  
 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. Kaet  
 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 271-771  
 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

**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 Bossler  
 canon theologian; the Rev. Joseph Nsenga, dir. of cathed  
 mission to refugees; Brian Suntken, seminarian  
 Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU);  
 by appt; open wkdy 9-12:20, 2-5

# UMMER CHURCH SERVICES

(Continued from previous page)

**CA, N.Y.**

SE CHURCH Downtown  
 Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the  
 Hazel M. Farhas, 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. Busler, S.T.M., r. (516) 288-2111  
 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &  
 0 Special Music; Spiritual Healing 1S 8 & 10

**EVARD, (Western) N.C.**

HILIP'S 317 E. Main St.  
 Rev. Merrill C. Miller, Jr., r  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**F-IN-BAY, OHIO**

AUL'S Catawba Ave.  
 on Rudd, r  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**VERTON, ORE.**

ARTHOLOMEW'S 11265 S.W. Cabot St.  
 Rev. William B. McKenzie r; the Rev. Robert Young,  
 ; the Rev. Norman O. Crawford, d 644-3468  
 1 Eu 8, 10:30

**LADELPHIA, PA.**

UKE'S, GTN. 5421 Germantown Ave.  
 Rev. Charles L. Poindexter, r; the Rev. Kenneth  
 idt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William  
 epherd, ass't; Dr. Sadie S. Mitchell, seminarian  
 ner Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.  
 s: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

**MPORT, R.I.**

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

**CH OF THE HOLY CROSS**

Main Rd. corner of Oliphant Lane  
 Rev. John H. Evans  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**ITY Queen Anne Square**

our National Historic Landmark!  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**STERLY, R.I.**

ST CHURCH Elm & Broad St.  
 Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-  
 c  
 Eu. Sun 8 & 10 Eu

**ARLESTON, S.C.**

' COMMUNION 218 Ashley Ave.  
 Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,  
 The Rev. Nutt Parsley, the Rev. Kent Belmore, c  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**LLAS, TEXAS**

RNATION 3966 McKinney Ave.  
 Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
 , Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
 heski, Jr.  
 1:15 Mass, 5 EP & B; Sat 5 (Vigil Mass)

**DALLAS, TEXAS (Cont'd.)**

TRANSFIGURATION 14115 Hillcrest, 75240  
 The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the  
 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, 75205**

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. 76107  
 The Rev. William A. Crary, Jr., r  
 Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
 (Thurs 6:15), EP daily 6. Wed Eu 10

**HURST, TEXAS**

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054  
 The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
 Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.  
 Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,  
 V 6

**SAN ANTONIO, TEXAS**

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

**CHRISTIANSBURG, VA. (I-81, Exits 36, 37)**

ST. THOMAS' E. Main & Roanoke Sts. (U.S. 11, BUS 460)  
 The Rev. Francis C. Tatem, r; the Rev. Frances Campbell,  
 the Rev. Ann Sherman, d  
 Sun HC 10, Wed 10 HC HS

**LEXINGTON, VA.**

R.E. LEE MEMORIAL W. Washington St.  
 The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,  
 ass't/chap college ministry to W&L and VMI  
 Sun 8:30 & 10:30. Wed 12:35 Eu & HS



St. James Church, Brookhaven, N.Y.