

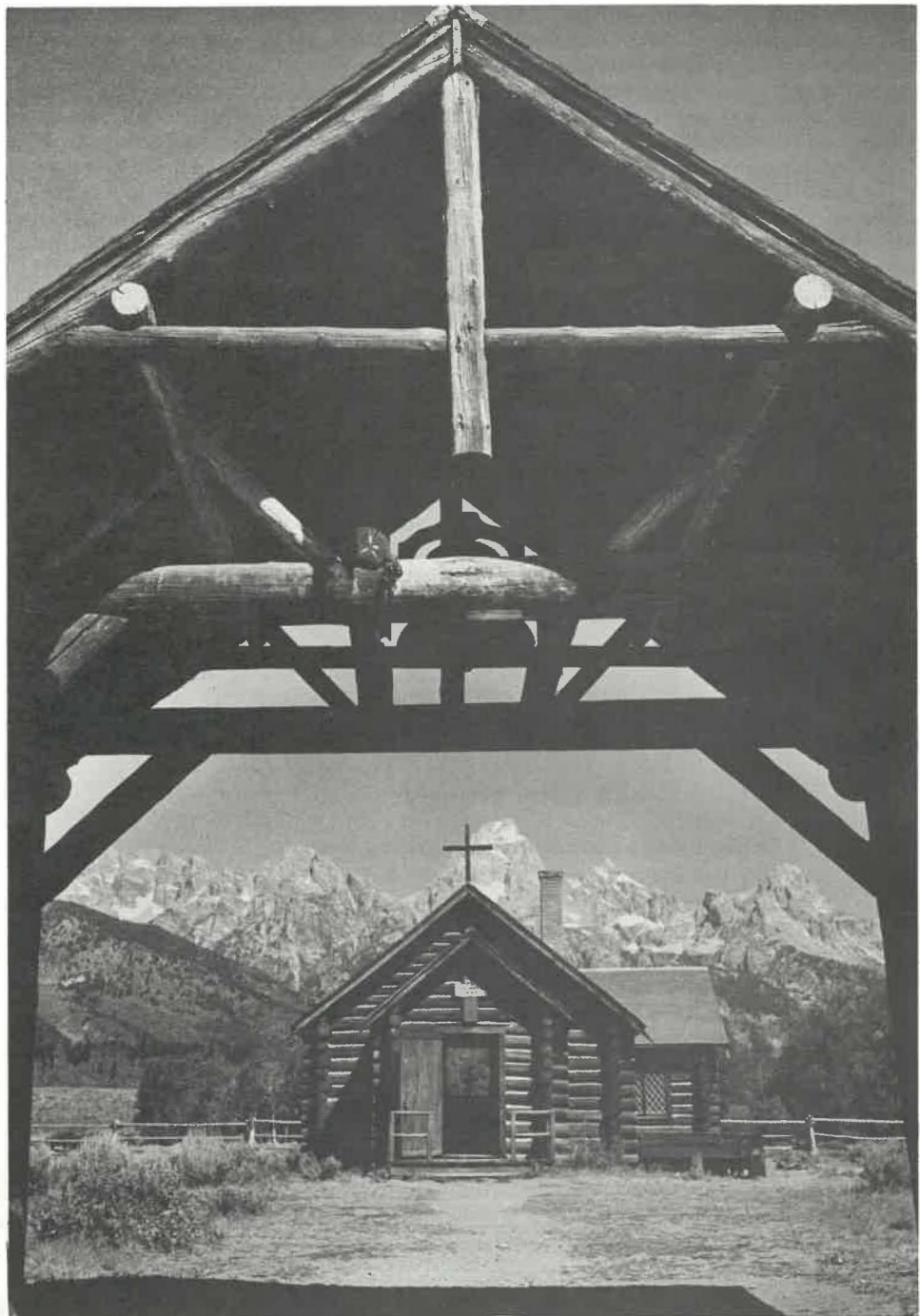
THE LIVING CHURCH

**The Cross Was
in the Way**

• page 8

A Cup of Water

• page 9



Chapel of the Transfiguration, Jackson Hole, Wyo.: A simple altar, a cross, a breathtaking view, and for many, a renewal of faith and purpose [see p. 8].

Eastern Photo Service



THE LIVING CHURCH

Volume 177 Established 1878 Number 6

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Tryon, N.C., vice-president; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; Miss Augusta Roddis, Marshfield, Wis.; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Robert Shoemaker, Naperville, Ill.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

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

The Rev. H. Boone Porter, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	13
Editorials	11
Feasts, Fasts, and Ferias	12
The First Article	2
Letters	3
News	5
People and Places	14

ARTICLES

The Cross Was in the Way	8
Walter W. McNeil, Jr.	
A Cup of Water	9
George W. Wickersham II	

CALENDAR

August

6. The Transfiguration of Our Lord Jesus Christ

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

©The Living Church Foundation, Inc., 1978. All rights reserved. Reproduction in whole or part without written permission is prohibited.

One of the chief purposes of a house is to provide a space within which to prepare and eat food. Yet how pleasant it is, in the warmer times of the year, to eat out of doors! When we lived on a farm in Missouri, we ate outside regularly throughout the summer.

Arranging breakfast out of doors is not so convenient when one is hurrying off to work. For this very reason, I have always thought of it as something very privileged and luxurious, for special days. My most pleasant recollections, on the other hand, have to do with dinner out of doors in the evening. When living in Missouri, we usually ate under the lofty boughs of a large walnut tree near our house. Usually it was still hot in the evening, sometimes dusty, and often there were more flies than we needed. Yet eating outside was a beautiful experience— in no sense to be equalled by huddling indoors in front of an air conditioner.

To the west of us, the sunset shed its golden light. A stone's throw to the north, the cattle, or sometimes one of the horses, pressed against the wire fence, shuffling about and occasionally snuffing or coughing. Behind us was the house, and to the east the green lawn stretched out till it met the rolling fields of pasture which extended to intermittent patches of wood half a mile away. Barn swallows swooped rapidly across the lawn, having their supper of flying

insects. Now and then a cicada would buzz loudly in a tree. Here indeed was the time and place for a family to have a good meal together, to relish the fresh lettuce from the garden, and to enjoy a bottle of wine.

Eating and drinking together binds people to one another, as we all know. It is also a way of participating in the reality of different times and occasions. We share in someone's birthday by eating some of the cake. Important holy days and holidays are celebrated by major family meals. Different weeks in the summer are marked by different fruits and vegetables becoming available in the garden. We also eat our way into different places. If we visit a farm, or the big city, or a foreign country, we expect to share in the way of dining in that place and to taste its delicacies. A park, a seashore, or a riverside is appropriated and made in some sense "our own" by having a picnic there.

So it is that eating under a large old tree, by the light of sunset, draws us into the daily drama of the succession of day and night. We become conscious participants, as well as spectators, in this constant cycle of terrestrial life. This of course is no surprise to Christians. For our Lord chose the meal table to be the means to communicate the transcendent truth of his redemption.

THE EDITOR

A Sultry Afternoon

I beg for the thunderheads, lurking low on the horizon yonder, to come with haste and drive you from your throne of woe meeting out weariness, heaviness, waste as I chafe under your depleting, oppressive spell glad to exchange a tornado for your quietness thirsty for the torrent I know is held in the pent-up fury of nature's business.

But still you remain, a persevering calm which sweeps through my frame, mind and soul with melancholia, smothering all Hope of balm tempting me to believe that the God of Old is no longer Lord of thunder, lightening, Monsoon but Manipulator of a sultry summer afternoon.

Ray Holder

LETTERS

Seabury and Others

In the next to last paragraph of the letter of the Rev. T. Dewey Schwartzburg, entitled "Seabury's Consecrators" [TLC, June 25], it is stated that "William White was ordained . . . by English bishops in 1787, and then James Madison in 1790. From these three [including Seabury referred to above] . . . is derived the succession of the American episcopate. . . ."

This is not quite correct. Samuel Provoost (New York) was consecrated in Lambeth Palace on the same day as William White (Pennsylvania) in 1790, and from these two bishops, along with Samuel Seabury (Connecticut) the succession of the American episcopate is derived. In this way the Scottish and English successions are conjoined.

James Madison (Virginia) was consecrated by English bishops in 1790. However, Madison participated in only one consecration during his tenure as bishop (1790-1812), that of Robert Smith (South Carolina) in 1795. Robert Smith took part in no consecrations during his tenure as bishop (1795-1801). Thus any succession involving Bishop Madison died with Robert Smith in 1801.

Provoost, Seabury, and White consecrated Thomas John Claggett (Maryland) in 1792, and White, Provoost, and Claggett consecrated Edward Bass (Massachusetts) in 1797. Here the American succession really begins.

I am sorry to suggest this correction since it is not the main point of Mr. Schwartzburg's letter in which he ably supports the validity of the consecration of Bishop Seabury by the Scottish bishops Kilgour, Petrie, and Skinner—the Scottish Non-Jurors.

R. C. M. FLYNT
Christ Church

Alexandria, Va.

Other sources indicate that Madison also took part in the consecration of Claggett. Ed.

Deputies vs. Representatives

In his letter [TLC, April 16] the Rev. H.O. Koenig raises a useful question on how deputies to General Convention are chosen. Please forgive the delayed comment; the mail takes a while to reach the fleet sometimes.

There is a distinction often made that those elected are deputies, not delegates nor representatives. They are deputized to go and make up their own minds on the information presented. On the other hand, some feel that such a body should be more truly representative. For instance, there was a poll reported in 1976 of a very large sample on the subject of

the BCP whose conclusions bore no resemblance to the ultimate vote of Convention. This result led some to feel that they were a "silent majority."

There is great variation between dioceses in the procedure for elections. Because of the long preparation required and the timing of diocesan conventions, some deputies are elected 20 months ahead of General Convention. In order to avoid open controversy it is contended that topics which will be debated at Convention may not even have been proposed at the time of these elections. The electors are therefore asked to choose the people whose judgment they trust most, without regard to specific topics. However, some issues were clear long before September, 1976 (a new BCP, priestesses) and others seem sure to come up in 1979 (PBCP and /or BCP 1928, homosexuality).

Individual churchmen who feel strongly on any of these subjects have difficulty using their ballots as Mr. Koenig urges when they are not allowed to know the stands of the candidates on the issues. Open debate prolongs conventions, inflames passions, risks family unity, yields unseemly material in the press, and is contrary to good order and discipline. Moreover, candidates may change their minds in a year and a half. It is therefore understandable that diocesan authorities should desire to avoid controversies that may be counterproductive.

Can we maintain a proper Anglican tension between having deputies as free agents and as instructed representatives? Unless deputies are to be clearly recognized as being absolutely free to act in the Spirit, some rational way is needed to allow the electors to know how the candidates think. If any diocese has such a system, perhaps they could share it with the rest.

R. CRAFTS

Yokosuka, Japan

Devotional Treasure House

From a layman's standpoint, the Proposed Book of Common Prayer is a treasure house of devotional material. I use Morning Prayer, rites I and II, in my morning quiet time. And also I get into the psalms and numbered canticles—really great improvements over the 1928 book. At bedtime I use portions of the evening offices, including compline. And I have even memorized the *phos hilaron* for use in evening prayers at home. Thanks to the revisers and the Lord for giving us this new book of worship. How much richer are our devotional life and our corporate worship because of it.

I attend the 9 o'clock service at our parish where we use the eucharistic rite II, and it is a joyful, joyful celebration. You ought to see us exchange the peace. Why we ever fussed over the new book



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.

 Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215-564-6033



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

THAT THEY MAY HAVE LIFE. The Episcopal Church in South Dakota 1859-1976, by Virginia Driving Hawk Sneve. A fascinating story of Indian and white cultures coming together in the Episcopal Church. \$5.95. Send check to the Diocese of South Dakota, Box 517, Sioux Falls, S.D. 57101.

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

seems strange in retrospect. God who makes all things new certainly has blessed us with his renewing spirit in giving us the Prayer Book. And aren't Prayer Books supposed to reflect a living, growing tradition?

JOHN WAGNER

Oklahoma City, Okla.

Change-Ringing

I was most interested to read the article "Change-Ringing Comes to St. Stephen's, Fairview," by the Rev. Thomas J. Henry [TLC, June 11], which describes a "Ringing Crew" electronic change-ringing device. Perhaps Fr. Henry, and any other readers interested in change-ringing, would like to know of the existence of the North American Guild of Change Ringers. There are over 200 of us, all dedicated to improving our skill and spreading information on change-ringing.

It is not as impossible as one might think from Fr. Henry's article to find a band of real live change ringers in North America, with the skill and knowledge to ring changes on bells swinging full circle, controlled by rope and wheel. There are now 18 such towers in active use in the U.S. and Canada, the oldest being the Old North Church, Boston, and the newest having just been installed in St. James' Episcopal Church, Henderson-

ville, N.C. We even possess our own native composers and conductors.

Fr. Henry's explanation of change-ringing is a good one, and we change ringers are very pleased to learn that the parishioners of St. Stephen's are fond enough of the music of change ringing to program their carillon for a full peal of over 5,000 changes. Of course we feel that the true beauty of change ringing is best produced by human beings ringing large bronze bells. At Washington Cathedral, where I ring, we have 10 bells, with the largest (or tenor) weighing over 3,000 lb. For us, ringing 5,000 changes is a great feat of teamwork, endurance and concentration—and one which will never be rendered redundant by a black box! Not all churches, of course, can manage their own change-ringing bells, but more and more are exploring the possibility, and new rings are being ordered and old ones refurbished.

I would like to encourage those of your readers who want to know more about change ringing in North America, about the possibility of installing a change-ringing peal in their own churches, or where the nearest experienced change ringer lives, to write to me at:

4600 Connecticut Avenue, N.W., #503
Washington, D.C. 20008.

I would be particularly interested in hearing from Fr. Henry how the Futura

Music Research Division knew how to program a peal of Bob Major and how they selected a composition for it.

ANN G. MARTIN

Secretary-Treasurer

North American Guild of

Change Ringers

Washington, D.C.

Theological Thumb?

I tried to interpret the quotation the Rev. William H. Risinger offers [TLC, May 28] from *The Report of the Commission on Christian Doctrine Appointed by the Archbishops of Canterbury and York in 1922* . . . in response to "Another View of the Denver Event" [TLC, April 30] by Carroll E. Simcox. And I failed. The language of commission reports, Medicare bulletins, statutes and insurance policies unnerves me.

Cheered I was to find I could follow the concise prose of "The First Article" on T.S. Eliot and also Fr. Risinger's conclusion that, "The dean didn't suck his axiom out of the end of his thumb as Dr. Simcox would have us believe." The Eliot piece delighted me. The denial of a questionable source of the axiom puzzled me.

I thought that Dr. Simcox emphatically attributed the "axiom" to the dean's head and heart—not his thumb. I try to keep up with the newer concepts in anatomy and physiology but the unguial phalanx of a thumb as an outlet for axioms is unknown to me. And I do not find any reference to this theory in the Simcox article.

C.M. STEWARD, M.D.

Saranac Lake, N.Y.

Lambeth Issues

Bishop William C. Frey of Colorado [TLC, July 2] reports that "In some of the preparatory material which the bishops received [for Lambeth], we were requested not to bring academic hoods along with our vestments. It was pointed out that many of our brother bishops do not possess academic degrees, much less academic hoods."

I am delighted! The academic hood as a clergy vestment is not only an anachronism; it is a malapropism. As well might an attorney appear in court wearing his hood, or a physician in his office wearing his. If one is educated, the people have their own way of discovering this without advertisement.

Surveys have shown that the laity feel there is already a chasm between themselves and the clergy. Why widen that chasm by such ostentation? Our Lord said of the scribes and pharisees: "All their works they do to be seen of men: they make broad their phylacteries and enlarge the borders of their garments." (No sour grapes here! I have two graduate school hoods in moth balls.)

(The Rev.) ELDRED JOHNSTON

Columbus, Ohio

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchpeople who care — who want to be informed, who are not content to let others do their thinking for them about the most important issues of life.

We want many more Churchpeople to get acquainted with it, so we offer this special introduction — a 26 weeks' subscription for only \$7.00, which is far below our regular price of \$19.50 a year. The special introductory offer is for new subscribers only. Foreign postage is \$2.50 additional.

Fill in the coupon and send it to us today!

The Living Church

Dept. A. 407 E. Michigan St.

Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 26 weeks, at the special introductory rate of \$7.00. This is a new subscription. I enclose my payment of \$7.00.

Name _____

Address _____

City _____ State _____ Zip _____

THE LIVING CHURCH

August 6, 1978
Pentecost 12 / Trinity 10

For 99 Years
Serving the Episcopal Church

Cleric Keeps Peace During Demonstration

The Rev. James P. McAlpine, rector of Christ Church, North Conway, N.H., coordinated the peace-keeping efforts of clergy at a recent anti-nuclear demonstration in Seabrook, N.H.

Thousands of people gathered to stage a rally outside the controversial nuclear power plant site. Fr. McAlpine worked out of a tent pitched in the middle of a dump which served as the staging area for the Clamshell Alliance protest.

"It seemed the religious community of New Hampshire had a real responsibility to be present in a situation that looked like it could lead to violence," said the 47-year-old priest. "We were almost a kind of buffer. In terms of the clerical collar, we hope it has a subconscious effect on the people to act as a restraint. Some kind of presence is needed to remind people here we are dealing with human beings."

The rally was peaceful in contrast with a protest last year which resulted in 1,400 arrests. New Hampshire Governor Meldrim Thompson, Jr., allowed the Alliance to use the former dumping ground legally, thus avoiding arrests and potential violence, even though he is ideologically opposed to their stand.

A related incident took place outside the Nuclear Regulatory Agency June 29, where protesters were removed by police while staging a "die-in" demonstration against the use of nuclear power in the U.S.

The agency later announced that it was suspending construction at the Seabrook, N.H., site pending a ruling by the Environmental Protection Agency (EPA) on the adequacy of Seabrook's cooling system, and consideration of alternative sites.

Roman Catholic, Episcopal Parishes Conclude Five-Week Dialogue

Standing together at the altar of St. Alban's Episcopal Church, Albany, Calif., Fr. David O'Rourke, pastor of St. Mary Magdalen Roman Catholic Church, Berkeley, and the Rev. M. Warren Debenham, Jr., rector of St. Alban's, officiated at the eucharist to mark the conclusion of five weeks of theological discussion between their California parishes [TLC, March 5].

With Fr. O'Rourke were five members of St. Mary Magdalen who had participated in the ecumenical dialogue. The previous Sunday, Fr. Debenham and five of his parishioners had attended mass at St. Mary Magdalen's.

The program is sponsored by a group of Roman Catholic and Episcopal clergy and laity in the Bay Area. It included discussion of the three officially "Agreed Statements" on the Eucharist, Ministry, and Authority, which have come out of international Anglican-Roman Catholic dialogues, in addition to the church visits.

Both priests said it was interesting that their parishioners reflected the thinking of their respective theologians. There was wide agreement on the Eucharist and Ministry, and far more difficulty in the area of Authority. Fr. Debenham noted that agreement is still to be reached on matters of infallibility and style of government.

While laity belief paralleled that of theologians, parishioners were not concerned with certain technicalities. "For example," Fr. O'Rourke said, "the question of how Christ was present in the eucharist was of little interest. We on the local level were contented that both communions agreed that Jesus was really present in the eucharist."

In the event of union, both sets of pa-

rishioners indicated that they wouldn't want uniformity in liturgy. Fr. Debenham said it wasn't a question of style. Both churches have folk masses and the more traditional styles of celebration, he said. "Rather it would be more the desire to preserve the uniqueness of each liturgy."

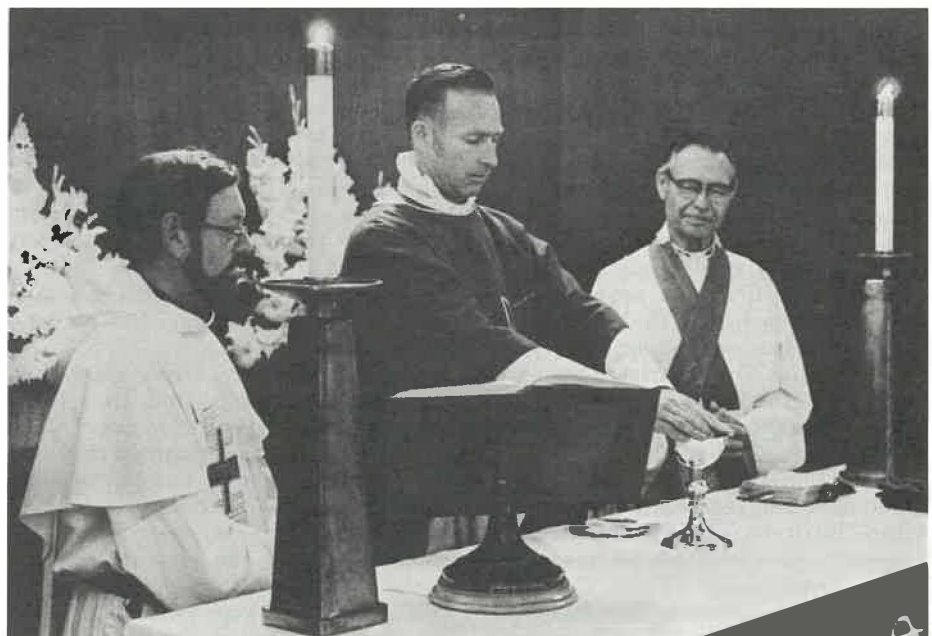
The dialogue between the neighboring churches is merely symbolic. Fr. O'Rourke commented, however, "Symbolic actions are necessary to open up more practical steps toward unity."

North Carolina: No Successor Elected

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, asked that a coadjutor be named to serve as his successor, even though he has no plans to resign for at least nine years.

However, according to an account in the Raleigh, N.C. *Times*, the 162nd convention of the Diocese of North Carolina failed to elect after eight ballots and adjourned sine die. No nominee obtained a majority of both clerical and lay unit votes.

Some delegates were said to be reluctant to select a coadjutor who would not take office for nine years or so. Bishop Fraser, 63, was quoted by the *Times* as



Fr. O'Rourke (left), Fr. Debenham, and the Rev. Robert S. Wilson, an Episcopal priest: A desire to preserve the uniqueness of each liturgy.

saying that he had asked for a coadjutor rather than a suffragan "in order that a second bishop might have jurisdiction, i.e., be personally responsible for his own ministry and that he might have ample time to prepare himself, to acquire some training, and to plan for the day when he becomes the diocesan Bishop of North Carolina."

California: Coadjutor Wanted

The Rt. Rev. C. Kilmer Meyers, Bishop of California, has directed the standing committee of the diocese to call for the election of a bishop-coadjutor. The standing committee has named an election process committee, advised by the Rt. Rev. David E. Richards, director of the Office of Pastoral Development of the House of Bishops. The committee has proceeded to prepare a profile of the diocese and a profile of the qualities desired in the coadjutor.

The Rt. Rev. Richard Millard, previously Suffragan to the Bishop of California, has accepted a position as Suffragan Bishop for the Convocation of American Churches in Europe.

Meetings Concerned with Small Church

When is a community small, and when is an Episcopal church small? However these questions may be answered, it is evident that many congregations are in what is usually regarded as the small category, and their constituents, whether in a village, town, or city, see themselves as a comparatively small group. How can the Episcopal Church effectively assist and encourage churches in small communities? How can lay people and clergy in small communities have a fuller share in assuming responsibility for their church life? These and many similar questions were discussed in a series of three meetings in St. Louis, June 26-29, sponsored by the Joint Standing Commission of the Church in Small Communities, of which the Rt. Rev. William Cox, Suffragan Bishop of Maryland, is chairman.

The first meeting was a forum on small community and small church questions, the first of a series of such gatherings to be held in the years ahead. Members of the commission were present, including Dr. Charles Lawrence, President of the House of Deputies, who exercised his privilege of membership in all committees and commissions of the General Convention. Invited participants included representatives of the Alban Institute, APSO (Appalachian Peoples' Service Organization), the Clergy Deployment Office, Coalition Fourteen, Enablement, the Resource Center for Small Churches, Sewanee's program for Theological Education by Extension, and others.

Following the forum, and building upon its discussions, the Standing Commission held its own summer meeting, reviewed its budget, and looked ahead to the next General Convention.

Later, Bishop Cox presided over a planning session specifically devoted to New Directions for Churches in Small Communities [TLC, March 12]. Over a year ago the staff of the Executive Council arranged to close down Roanridge, near Kansas City, as the National Town and Country Church Institute, but some of the programs formerly centered at Roanridge continue. These include the continuing education course entitled the Leadership Academy for New Directions, (LAND), and consultant service for dioceses. More recently, graduates of the LAND program have established their own organizations in certain parts of the country to spearhead the revitalization of diocesan mission programs.

Mr. Paisley Disrupts House of Commons Service

Loudly declaring the mass to be a "blasphemous fable," the Rev. Ian Paisley, militant Protestant leader from Northern Ireland, interrupted the first such Roman Catholic service to be held in the House of Commons' crypt chapel since the Reformation.

George Cardinal Hume, Archbishop of Westminster, celebrated the mass to commemorate the execution on July 6, 1535, of Sir Thomas More, former Lord Chancellor of England and speaker of the House of Commons. He was put to death by King Henry VIII when he refused to sign an oath declaring Henry to be "the only supreme head on earth of the Church of England."

Mr. Paisley rose with the rest of the congregation as Cardinal Hume and assisting clergy approached the altar. He said loudly, "I want to make a solemn protest in the name of Jesus Christ, the great king and head of the church. You cannot reverse 400 years of history."

Mr. Paisley, a member of the House of Commons, was accompanied by two other MPs from Ulster. The group left the chapel at this time, and as they walked out, MP Robert Mellish, a Roman Catholic, called to them, "Get out and stay out!"

The head of the tiny Free Presbyterian Church in Northern Ireland, Mr. Paisley has often picketed or called out in derision at ecumenical gatherings in which Anglican and Roman Catholic leaders were attempting to discuss issues of unity. He and several associates were in Rome to protest the meeting of Lord Michael Ramsey, then Archbishop of Canterbury, with Pope Paul. Mr. Paisley has often been called a "rabble-rouser" for his fiery speeches against the Roman Catholic Church in Northern Ireland.

When Pope Paul visited Australia in 1970, the government took the extraordinary step of instructing ships and airlines not to carry Mr. Paisley to Australia during the Pope's visit.

In a rare condemnation of a fellow member of Commons, Lord Donald Soper, famed Methodist lay preacher, once denounced Mr. Paisley as a "loud-mouthed mob orator . . . (with) an unfortunate capacity to arouse emotions and a savagery which precludes him from inclusion among the servants of the Lord Jesus Christ."

Britain Urged to Repeal Law of Succession

The Roman Catholic Archbishop of Glasgow, the Most Rev. Thomas Winning, gave an interview to the BBC recently in which he said that it was "a terrible slight to Catholics" that the law excluding them from succeeding to the throne of England was left on the statute books, according to the *Church Times*, England's leading independent Anglican journal.

The archbishop was commenting on remarks made by Prince Charles, which were generally taken to be a criticism of the Roman Catholic attitude toward the marriage of Prince Michael of Kent and Baroness Marie-Christine von Reibnitz [TLC, July 16]. The prince was critical of churchmen who argue over doctrinal matters, thus bringing what he called "needless distress" to many people.

Archbishop Winning called the law of succession which bars Roman Catholics from the throne an anachronism, and the Rev. Peter Geldard, secretary of the Church Union, agreed with him, declaring, "The Church of England does not need that kind of protection."

Prebendary Peter Johnston, president of the Islington Conference, went a bit farther, and said the royal family itself was an anachronism, and it would be best if the Church of England severed its connection with it.

The Rt. Rev. Robert W. Woods, Bishop of Worcester, responded that he did not believe that the English people were ready for a change in the law of succession, and the Roman Catholic Church's spokesman on matters of unity, Canon Richard Stewart, agreed with this position. In an interview with the *Church Times*, Canon Stewart, who is secretary of the Ecumenical Coalition of the RC Bishops of England and Wales, said that he thought the law was "a consequential issue to be tidied up at sometime; but whether the time is now I rather wonder. It is something which will come at a later stage in our growing together. . . ."

The Rt. Rev. John Trillo, Bishop of Chelmsford, who is chairman of the Board for Mission and Unity's Committee on Roman Catholic Relations, said he couldn't understand why the Archbishop

of Glasgow had raised the issue. "We are moving toward unity with the Roman Catholics, but it is premature to talk about the succession now. All sorts of passions have been aroused, but it's not worth it. . . ."

Repeal of anti-Roman Catholic laws in Britain was called for by Mr. Leigh Hatts, secretary of the Christian Socialist Movement, in an address in Bournemouth.

The movement, formed a few years ago, has several hundred members who oppose racism and fascism, and call for peace. It recently issued a pamphlet criticizing the "Cold War attitudes" with which many Christians regard the Soviet Union.

Mr. Hatts said that "since the largest churchgoing group in this country is Roman Catholic, it is ridiculous and offensive for members of the royal family to be subjected to anti-Catholic legislation. . . . The 1701 Act of Settlement bars a member of the Queen's family from the line of succession if he or she marries a (Roman) Catholic. Now that we have made it legal for a Roman Catholic to hold any cabinet office, I think that the royal family could be given freedom to choose their church and marriage partners."

Canterbury: Anglicans Must Study Unification Church

Speaking to the General Synod, meeting in summer session, the Most Rev. Donald Coggan, Archbishop of Canterbury, warned the British public to be on guard against the Unification Church, and expressed general concern about the sect's reported activities.

The archbishop invited Christians to scrutinize "the claim of the Unification Church and bodies related to it that it presents a version of the Christian faith which is authentic, and a way of life which is consistent with the faith."

Dr. Coggan announced that the church's activities will be considered by the Standing Committee of the General Synod.

The Rt. Rev. John Tinsley, Bishop of Bristol, said that in house-to-house proselytizing, members of that church give the impression they are working in collaboration with the Church of England.

Mrs. R.F. Money-Kyrle, Diocese of Winchester, spoke of the strain on the family when one of its members joins what she called "this ghastly sect."

The leader of the Unification Church, Sun Myung Moon, has been in England for several weeks. He arrived there shortly before a subpoena was issued for his appearance before a Congressional committee in Washington.

The committee reportedly wants to question Moon about reputed church ties to the Korean government and the Korean C.I.A.

BRIEFLY . . .

In an item entitled "**Rock Around the Clock Bishop**" the Diocese of Polynesia reports how the villagers in the Levuka area of the diocese "nearly wrecked" their bishop, the Rt. Rev. Jabez Bryce. On the bishop's recent visit, the villagers held a "soli"—this is an evening on which everything costs a small sum to raise money for the parish. Bishop Bryce thought he had done his fair share of dances at 10 cents each, and announced exhaustedly, "From now on, it's 20 cents to dance with the bishop!" This tactic failed to make a wallflower out of Bishop Bryce—"he was rushed off his feet into the small hours of the morning," reports the diocese. The end result? Increase in parish funds and an exhausted bishop.

A circuit court judge has directed **Lexington Theological Seminary (Disciples of Christ)** to award a degree to a homosexual student who was barred from receiving it in 1976. David Vance, who had completed requirements for a Master of Divinity degree, sued the seminary. Judge Charles Tackett reported that he did not reach his decision on religious grounds, but rather on a breach of contract by the seminary. He cited the school's failure to state its standards and requirements with reasonable clarity. If the seminary wishes to deny degrees to homosexuals, adulterers, agnostics, thieves, or others, then it should so state in its catalog, he said. Dr. Wayne H. Bell, seminary president, said it is possible that the school will appeal the court's ruling.

The Spanish Chamber of Deputies has voted approval of Article 15 of the country's draft constitution, which decrees that there will be no state religion, and guarantees freedom of all religions. The vote was 197 to 2, with 112 abstentions. Under the dictatorship of General Francisco Franco, Roman Catholicism reigned supreme as the state religion. Roman Catholic doctrine and authority prevailed in education. Following new attitudes toward church-state relations affirmed by Vatican II, the majority of Spanish bishops have been in favor of church-state separation in Spain.

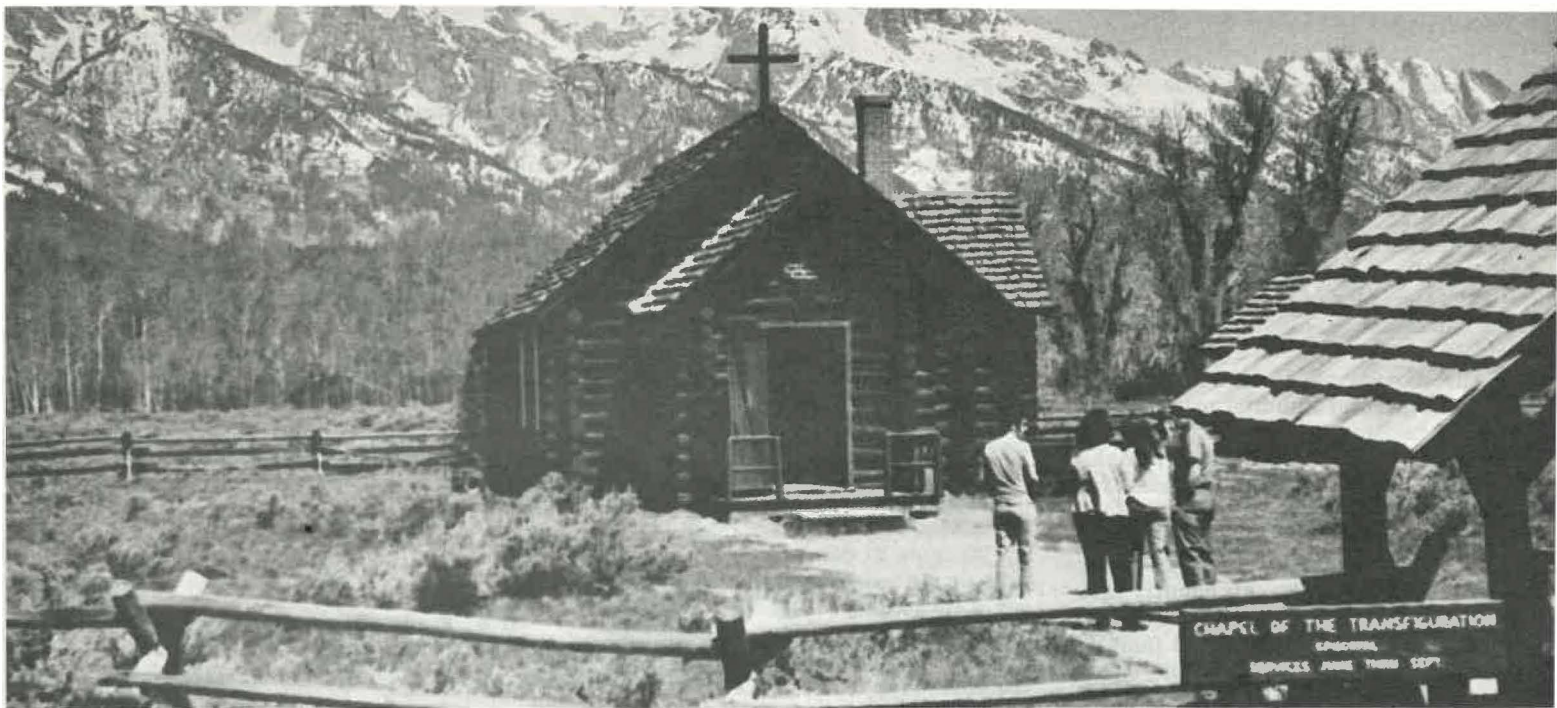
The Rt. Rev. Gilbert Baker, Bishop of Hong Kong and Macao, reports in his newsletter the consecration of Archdeacon **Cheung Wing Ngok** as Assistant Bishop. Bishop Gilbert notes that it

has been 43 years since a Chinese bishop was consecrated in the cathedral. "I was present on that occasion," writes Bishop Gilbert, "and so was Bishop James Pong (the Rt. Rev. James Te Ming Pong, Bishop of Taiwan), the consecrating bishop, who remembers being the crucifer in the procession at the consecration of Bishop Mok Sau Tseng in 1935." Other bishops taking part in Archdeacon Cheung Wing Ngok's consecration were the Rt. Rev. Ban It Chiu, Bishop of Singapore, who read the Epistle, the Rt. Rev. Luke Chhoa Heng Sze, Bishop of Sabah, who read the Gospel, the Rt. Rev. Porfirio de la Cruz, Bishop of Cebu in the Philippine Independent Church, and Bishop Baker.

New York City's Police Department has agreed to arrest men who beat their wives. Police generally have handled assaults in wife-beating cases by trying to reconcile the parties, or mediating, rather than as criminal cases. The agreement reached in an out-of-court settlement does not change the existing law, but "recognizes that in practice, in the past, married women in assault cases have been treated differently from unmarried women," according to a corporation counsel.

In 1969, Schwester Selma, head nurse at Jerusalem's Shaare Zedek Hospital, was given an **heirloom diamond ring** from a tourist from Vienna. The ring had belonged to the tourist's sister, who was deported and murdered by the Nazis. Before she was taken away, the woman requested that the ring be given to "a human being who has never married and has devoted her life to helping other people." The woman requested that the ring be "a wandering ring. The person who gets it shall pass it on in the same way." Schwester Selma, who uses no last name, is now 94. She asked Mayor Teddy Kollek of Jerusalem to find a new owner, and Miss Mira Ettinger, a school nurse who has worked with immigrants from Cyprus and Yemen was chosen. In a special ceremony at which Mayor Kollek was present, Schwester Selma placed the ring on Miss Ettinger's left hand, and said, "I am satisfied."

Beginning next week, THE LIVING CHURCH will present a special series of news reports on the Lambeth Conference. Watch for the weekly "**Lambeth Letter**" to keep you informed on the issues facing the bishops of the Anglican Communion as they meet in Canterbury, England.



Chapel of the Transfiguration, Jackson Hole, Wyo.: Summer Sundays are something special.

THE CROSS WAS IN THE WAY

By WALTER W. McNEIL, JR.

Wyoming!—The very name conjures thoughts of high adventure, magnificent snow-capped mountain peaks rising above sage brush plains, vast space which eloquently symbolizes the freedom of the human spirit.

It was in this great land that I had the privilege of being ordained deacon and priest in the church of God, and it was here that I served for nearly ten years. I had various assignments during this time, but perhaps the most interesting and challenging one was that of vicar of St. John's Church, Jackson. This en-

Prior to his recent retirement, the Rev. Canon Walter W. McNeil served in the Dioceses of Wyoming and Olympia, having been a parish priest and an arch-deacon in both dioceses, and a leading advocate of the rural church.

tailed the additional responsibility for the Church of St. Hubert-the-Hunter, Bondurant (25 miles southeast) and the Church of the Transfiguration (12 miles north) at Menor's Ferry on the Snake River. It is of this latter church I write in this article.

Early in the 1920s, when the Rt. Rev. Nathaniel S. Thomas was Bishop of Wyoming, an acre of land had been acquired adjacent to Menor's Ferry, at the foot of the rugged Teton range. A few years later the surrounding countryside became Teton National Park.

A small log church was erected with the sanctuary facing the mountains. A large plate glass window afforded the visitor a breathtaking view of the Tetons. Upon a simple altar stood a cross and candlesticks. Appropriately, they were made of native wood and constructed by nearby communicants.

I will always remember the day I first entered the church. Beholding the cross, which could best be described as an "overlay" on the towering Tetons in the distance, these words from the creed formed themselves on my lips: "I believe . . . in one Lord Jesus Christ . . . by whom all things were made."

The church served the many ranches and dude ranches located in this scenic part of Jackson Hole. It also served a countless migration of summer tourists who sought out this holy place. Many of these people expressed to me the renewal of faith and purpose in their lives by a few quiet moments kneeling there.

Summer Sundays were something special at the Church of the Transfiguration. The schedule provided an early service of Holy Communion at St. John's, Jackson. This was followed by a 10 o'clock Eucharist at Transfiguration and Morning Prayer at 11 o'clock. One of my most indelible memories, and I am sure common to many visitors there, was the sight of a stage coach from the Bear Paw Ranch traveling towards the chapel on a two track mountain road. Outriders led and followed this coach of an earlier era. The owners and guests of the Bear Paw

were on their way to church. The buck fence which surrounded the property served as a hitching post for the horses, sometimes as many as 75.

When I first began my ministry at the Church of the Transfiguration I wondered whether the many visitors on Sundays as well as during the week would be reverent in their attitudes and treatment of the church. In the three years I served there I can respond with a strong affirmative. I can think of only one major exception:

One week day noon on a routine visit to inspect and pick up the grounds, I noticed as I approached the church that several cars were in the parking lot. This was normal. People were outside taking pictures of the church and of the Tetons and were using the lych-gate as a frame. I watched until they had finished, visited with them briefly, and made my way to the church. I wasn't prepared for what I saw as I opened the door. A family, father, mother, and two children were standing at the altar, backs to me, eating a picnic lunch from the altar. They were boisterous, and not only had they removed the candlesticks, they had apparently thrown the cross on the floor, as it was tilted against the wall. Several visitors in the church looked as bewildered and upset as I know I did. Trying to control my emotions, I approached the altar. My presence, round collar and all, didn't seem to deter them. In as composed a voice as I could manage I said to the man, "Why did you take the cross from the altar?" I shall never forget his answer: "Because it was in the way," he replied. I leave to your imagination the scene that followed. In a few minutes, after the altar was rearranged, I was apologizing to the other visitors for the disturbance of that holy place.

That evening, sitting quietly at home, I pondered the significance of the man's answer about the cross: "Because it was in the way." Six words, but they spelled out the basis for much of the evil and heartbreak and ultimate tragedy of the world we live in today.

Every time we set our top priorities on our own personal pleasures or comfort, neglecting the regard for others, the cross is in the way.

Every time we fail to hear the voice of the Lord directing us because our voice drowns out his, the cross is in the way.

Every time we force our way over the clear direction God has given us, the cross is in the way.

But every time we silently kneel in a holy place like the Church of the Transfiguration (or any other place God calls us) and see the cross overlaying the beauty of his creation, we hear his most holy words: "I am the way, the truth and the life. No man comes unto the Father but by me" (John 14:6).

Now the cross is not in the way. It is the way.

"...Whoever gives you

A CUP OF WATER

*to drink because you bear the name
of Christ, will by no means lose his reward."*

By GEORGE W. WICKERSHAM II

It was hot. The rector and his wife drove into their driveway, home refreshed from their annual vacation. As he unlocked the rectory door, the rector heard the telephone ringing. Dropping numerous packages, he charged to the imperious instrument, upsetting two forgotten chairs in the process. "Rector," a familiar voice demanded (with that equally familiar accusatory tone) "please come down to the house. Brother is very bad!" The rector's wife, bringing in suitcase number X succinctly summarized the situation: "St. Timothy's," she exclaimed, referring to the parish, "we are here!"

But that is how it is. The rector is the shepherd of a flock, and the flock is made up of human beings—members of a species far more complex than the species, sheep. Alas, most rectors often think wistfully of how lovely it would be to tend sheep instead.

The Rev. George W. Wickersham II is rector emeritus of St. Luke's Church, Hot Springs, Va. Fr. Wickersham makes his home in Rockbridge Baths, Va.

Choir, Sunday school, altar guild, parish guild, men's club, youth group(s), scouts, vestry, junior vestry—you name it, you will find it in most parishes. And who is ultimately responsible for all of these? Oh yes, I know all about "delegating authority." I also know all about what actually happens. Somehow the rector must fit his thinking and phoning for all of these organizations into a schedule or what passes for a schedule, which includes study, sermon preparation, youth and adult instruction, counseling, visiting the hospital, marriages, burials, emergencies, correspondence, the diocese and continual and constant parish calling.

Really, nobody is capable of fulfilling all of the responsibilities of the pastoral ministry. There are not enough hours in any day. Most of us "in the trade" simply do the best that we can and call it quits when we run out of steam.

The odd thing about it is that these activities which so absorb us, swallowing our days and nights for month after month, are probably the least important things which we do. It has taken me 40

years of doing them to become aware of this. They are important. Many of them have to be done. But we deceive ourselves and the truth is not in us if we measure our ministries by the number of them that we have done or by our proficiency at doing them.

I regret to state that I have known far too many fellow clergymen who have done all of these things punctiliously and for all of their lives but whose impact on their respective communities has been virtually nil. Aside from the impact which every Christian should have on his or her community, we have to remember that in most areas of the globe (amazing as it may seem), clergy-people are marked people. That inescapable title, "Reverend" (Ugh!), ultimately and inevitably turns a brilliant, if invisible, spotlight on its bearer, for better or for worse. What a member of the clergy says in the post office, does in the drugstore and looks like in the supermarket is what is remembered in the community. He (or she) may have the best-organized parish in the diocese and be on more committees than the directory can enumerate, but if he is a pickle in the filling station, 'twould be better he sold shoes.

Christianity, basically, is love. If this does not show in a clergyman he will be quickly forgotten (we hope). Granted, he may exude love in all of his parochial pursuits ("Oh, Mrs. Snookypie, how good to have you with us!"), but if he confines it to these, it just is not love. I fear it a true saying and worthy of all men to be received that if the rector's underlying motive is to "build up the parish," he deserves to fail.

Which brings us to one of the most glaring gaps in the typical Episcopal parish ministry of today. It is the almost

total lack of recognition that Presbyterians, Methodists, Baptists, Romans, Pentecostals, etc., are brother and sister Christians. With the overriding emphasis on the parish, the diocese and the national church, you would think that "Salvation is of the Episcopalians."

Jesus once said, "By this all men will know that you are my disciples, if you have love for one another." Who are "one another"? Certainly not most of the current crop of Christians. They are so divided up as completely to disqualify themselves as disciples. Or are they? It is a strange and exciting phenomenon that in almost every community of any size in this unpredictable country of ours there is either a council of churches or a ministerial association. Yes, I know, these usually represent mere tokenism, but there they are, almost inevitably, and there they should be.

Clergy friends will say to me, "Oh yes, we have a ministerial association in our town, but I seldom go. The meetings are so boring!" Well, whose fault is that?

Of course most ministers' meetings are boring. They always remain utterly perfunctory until someone takes the initiative (and the telephone) and sees to it that they are not. And that someone might as well be me.

The question is crucial: If the leaders of Christ's movement in a community do not love "one another," how can they expect anyone else to?

And there is another question: If the official cells of Christian fellowship, the churches, in any area are forever chipping away at each other, or as we say, "competing," who do they represent? Certainly not Christ. So, like the fruitless tree, they should be hewn down and cast into the fire.

As far as I am concerned, the most im-

portant assembly in Hot Springs is the monthly meeting of the Bath County Ministerial Association. I move Heaven and Earth to get to it. From it proceed at least a dozen united services or events each year. (And how moving they are!) Because of it, there is a deep feeling of unity in the community, a feeling which is glorious to experience.

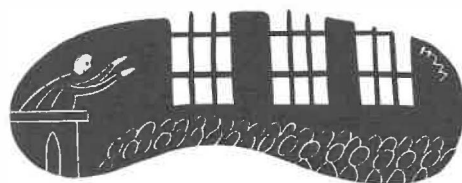
When Dr. Simcox, former editor of THE LIVING CHURCH, gave a three-day mission on "Christian Basics" in Hot Springs during Lent two years ago, it was sponsored by the Ministerial Association and held in the Methodist Church. As a result, its effect was ten times what it would have been had it been sponsored by and held in the church of his own denomination, St. Luke's. And this ten-fold effect was so not because more people attended but rather because the mission involved the recognition and acceptance of "one another." To me, this is the only valid recognition, and, I should add, it set us all on fire.

The only valid recognition? How can our people possibly know this? How often is it referred to at parish affairs? When is it mentioned at diocesan meetings? What attention does it receive from General Convention? Truth is, we are unbelievably clannish. We have no interest whatsoever in what the other churches are doing.

The Gospels tell of an incident in which Jesus was informed by his disciples that they had caught a man casting out demons in his name and that they had forbidden him to do so, "because he was not following us." Sectarianism, it seems, started early. Jesus' answer, as usual, was right on target: "Do not forbid him," he said; "for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us." (I often think of that remark when I see ministers of what seem to me like bizarre denominations at our meetings: "He that is not against us . . .") Jesus had more to say on this score: "For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward."

The annual report which I must fill out for the Episcopal Church each year has spaces for the following statistics: number of families in the parish, number of individuals not in families, number of baptized members, number of communicants, number of Sunday school members, number of teachers, number of services, and so on and so forth. But for some unexplained reason, it has no space at all for the only item which really matters: the number of cups of water handed to those who bear the name of Christ, or, indeed, to those who do not.

And the fact remains, people are thirsty.



*If the leaders of Christ's movement
in a community do not love "one another"
how can they expect anyone else to?*

EDITORIALS

The Transfiguration

Once every seven years the feast of our Lord's Transfiguration comes on a Sunday, and it can be observed with the solemnity and fullness which this occasion deserves. We wish our readers joy on this feast.

Just as our Lord took Peter, James, and John off with him, to climb the mountain of the Transfiguration apart from the others, so this event itself seems to stand apart from the other incidents in our Lord's life. It was a unique occurrence, separate from other events. Yet in another sense, the Transfiguration stands at the center of the history of our salvation. Moses and Elijah, who also had their great experiences on mountain tops, tie the Transfiguration to so much in the Old Testament. What is said about the glory of God in the second Epistle to the Corinthians, Hebrews, Revelation, and elsewhere, puts the Transfiguration in the mainstream of New Testament thought. May it also be in the center of your heart and mind, as we observe this sacred day.

High Cost of Death

Death and taxes, the old saying reminds us, are the two things we do not escape. In America today, both of them are very costly. Current discussion of possible federal regulation of the funeral industry raises once more the question of how the high cost of dying can be controlled.

Federal (as opposed to state) control of local business activity does raise certain philosophical questions under our form of government. It is not within our province to debate the legal technicalities. Both as citizens and as churchmen, however, we can and should debate the substance of the problem. Apart from morticians and others in the industry itself, the churches are the only major agencies having direct constant professional involvement in all aspects of funerals.

Let it be said at the beginning that most of the undertakers, florists, and cemetery officials with whom your editor has had dealings have been cooperative, helpful, and apparently quite satisfactory to the families involved. Some have been very fine people, trying to serve in a very conscientious way. The problem we face is not how to praise the heroes or damn the villains. The problem lies with the present standard of what constitutes a more or less normal funeral. As with many other things today, the cost seems to have gotten out of hand.

A funeral costs about as much as a good used car. Before buying a car, many families think about it for weeks, or even months. Advertisements are looked at, and perhaps several different dealers are visited. Vehicles which seem attractive are tried and driven. The trade-in value of the present car (if there is any) and methods of payment are also considered.

Compare all of this with a funeral. Suddenly one has to have it. The circumstances of bereavement, and the particular professional role which undertakers have assumed, prevent the family from visiting one under-

taker and discussing all the arrangements, and then visiting two or three others and going through it all again, in order to find out which gives the most attractive options. Helplessness is increased by the fact that the principal bereaved persons may never in their life have made funeral arrangements before.

In a great many cases, it is very helpful for a priest to sit down with the family and the undertaker. He can frankly tell both parties that certain trimmings are unnecessary and beyond the reasonable financial capabilities of the family. He can also insist on a clarification of costs *before* definite plans are made. Priests are not the only ones who can do this. Some parishes are fortunate enough to have a permanent deacon who has a ministerial relationship with parishioners and who, at the same time, has friends and contacts in the local business and professional community. In many parishes, furthermore, there is some thoughtful and kindly older man or woman who has been through all of this many times, who knows about local undertakers, florists, and cemeteries, and who would be in a good position to help others. Here is a form of lay ministry well worth exploring. Whatever laws are passed, this kind of personal assistance and counsel can be an important factor in upholding the



dignity of death, the love and respect for the dead, the concern for the bereaved, and the celebration of faith in the resurrection which belong in the Christian funeral.

Finally, there can be no solution to this problem if we close our eyes to the fact that undertakers, just like the rest of us, are also victims of inflation. Their costs for labor, equipment, and so forth have also risen. If more people cut out expensive and elaborate funerals, the undertaker would then have to charge more for the simple funerals. We commend the formerly widespread practice of undertakers obtaining income from other sources, as in providing ambulance and limousine service, and by renting their chapels for appropriate activities. We heard of a small congregation which borrowed an undertakers' chapel for two years while their church was being built. Could they complain if the cost of funerals went up? Bereaved families, in bad times, had to pay for the hidden cost of the use of the building which in good times should have been remunerated by the congregation week by week.

Effective Reading

At any time or season of the year, the effectiveness of the material in the liturgy will depend to a large extent on whether it is read well or poorly. We remind our readers of the good words on this topic by Mr. Davenport in our issue of June 11. Some further comments on this topic are provided by the Rev. Emmet Gribbin and have been circulated in the Diocese of Alabama "for lay reader instruction as well as for clerical self-scrutiny." We believe his remarks merit a wide audience, and we are again glad to welcome Fr. Gribbin as a guest contributor to this column.

In my college days at Sewanee, nearby there was a convent of Episcopal nuns who operated St. Mary's School for Girls. One of my close friends frequently served as acolyte at the daily Eucharist, and on rare occasions I walked the two miles to St. Mary's with him. Several Sewanee men who were acolytes maintained that the priest surely must be the American Champion for Speedy Reading of the Mass. Each morning the acolyte would time how long the service lasted and cheerfully spread the news on those occasions when the priest broke his own record and zipped through a few seconds faster than ever before.

There are occasions for speed reading. Several years ago Dick Walkley was rector of Trinity, Demopolis. Five minutes before a wedding the bride who was waiting in the parish house, was obviously ill, and she suddenly threw up. Dick got a doctor out of the congregation to come over to the parish house and attend to her. The bride insisted on going through with the wedding, and the doctor finally agreed, but suggested at least a 45 minute wait so that some medicine could have a calming effect on the bride's in-

terior. When the wedding finally began, she was pale and shaky, and all present feared she might throw up again. Dick omitted all the optional prayers, read the service as fast as he could, and by the way the congregation leaned forward, as if watching a race, he felt them urging him on, "Faster! Faster!"

Those of you who know my Aunt Josephine [TLC, Jan. 29] may recall she finds amusement in some unusual ways. She listens to the Scripture passages with attention for one of her eccentric reasons. The rector and lay readers in her parish habitually end a reading from Holy Scripture without pausing before they say, "Here ends the Reading," or "The Word of the Lord." She says one of these tag lines is usually spoken as if continuing the biblical text, and therein lies the entertainment feature. Aunt Josephine has heard and remembers some gems of incongruity. One of her favorites brightened her day, she says, on a sleepy summer Sunday when the story of Amos' confrontation with the priest of Bethel (Amos 7:7-15, Lectionary B Proper 10) was read to conclude this way, "The Lord said to me, 'Go prophesy to my people Israel, Here ends the Old Testament Lesson.'" Aunt Josephine said she was pleased to be present when an Old Testament prophecy was instantly fulfilled the moment it was spoken.

"Remember the words of the Lord Je—
How he said it is more blessed to give than to re—"

This is what I heard and didn't hear one Sunday last year. I was attending service in a parish in another diocese and was sitting about half way back in a medium to small sized church. The rector's drop off in volume at the end of every sentence or long phrase was the most extreme I've heard, or not heard. In some

degree, however, it is a reading habit (fault?) of many clergy and some lay readers who copy their rector's style. I doubt that when he read in the synagogue the Lord Je— read that way or that those who heard him speak ever heard him say, "It is more blessed to give than to re—".

Mark Twain was given to so much profanity that it distressed and embarrassed his wife. She discussed with one of her friends what she might possibly do to make him less profane. The friend suggested that if she should surprise her husband by cursing and swearing herself, he might see how unattractive it was and give up his own profane oaths. She memorized several sentences of strong language which she had heard him use, and one day suddenly poured them forth with vehemence. Mark Twain looked at her thoughtfully then said, "My dear, you've got the words right, but you haven't got the tune."

Perhaps this tale might remind all readers of Scripture and prayers that every spoken sentence is spoken with a tune. Each single word has a pitch which is either higher, lower, or the same as the word before it and the word following



it. The tune of a question goes up at the end of a sentence. "Who, me?" The tune usually goes down at the end of an emphatic statement, "Yes, you!" One clergyman I know reads the sentences of the prayers pretty much on one note or pitch, but then on the last word of each sentence his voice drops very accurately a full octave in the musical scale. Each sentence is spoken with the same musical tune, no matter what the words mean or don't mean. Do a reader's reading tunes increase or diminish the effectiveness of the words read?

In my student days at the General Seminary in New York, I took several electives in homiletics, the fancy name for a course on preaching. For one of

these, Dr. John Gass, rector of the Church of the Incarnation and noted for his pulpit eloquence, came over once a week to be our instructor. For the first hour three of us would preach in the chapel. Then for the second hour, we would go to a classroom, discuss the sermons we had just heard, and profit by the comments Dr. Gass would make about our strengths and weaknesses. Often in our discussion we would disagree about what the preacher had just said. Dr. Gass would pick up the man's manuscript and read the paragraph or two under dispute. As one of us had preached these words in the chapel, they had sounded pedestrian, if not dull, but when Dr. Gass read them they would sound marvelously vital, perceptive, and persuasive, and sometimes even made goose bumps rise on my neck. I have forgotten everything Dr. Gass said, but have always remembered that the effectiveness of anything and everything read or spoken aloud is either increased or diminished by the way it is read or spoken.

Jim Lilly, now rector of Trinity Church, Florence, has seized more opportunities than most of us have for continuing education of many sorts in such fields as parent effectiveness training, marriage counseling, and in mental health. Some of his continuing education study, however, is appropriate to cite as our concluding story. After graduating from the University of North Carolina (Phi Beta Kappa), Jim worked as an accountant for ten years. Then he and Lyda with their four children went to Sewanee where, after further splendid academic work, Jim graduated from the Seminary in 1961. For four years he was rector in Cullman, then went to St. Mathias', Tuscaloosa. Jim had never had any training or taken any course in public speaking. He was perceptive enough to realize his technical inexperience in this area was a handicap to his effectiveness and would continue to be so unless he did something about it. In Tuscaloosa he began to take one public speaking course each semester at the University of Alabama, and finally in 1974 he received a master's degree in speech. As is often observed, teaching a subject is the best way to learn it, and Jim has been employed by the university twice to teach a basic course in public speaking. Even though this training has enriched his ministry, particularly his persuasiveness as a preacher (ask him to tell you an illuminating story about that), Jim readily acknowledges he is still learning and needs to learn.

If St. Thomas Aquinas had written you these stories, he might have added, "Verbum sapientibus satis est." Archbishop Thomas Cranmer might have made the comment, "A worde to ye wise sufficient." Another way of putting it might be, "Hey!" "Who, me?" "Yes, you!"

BOOKS

Tracking our Spiritual Journey

MORE THAN WANDERERS. By James Fenhagen. Seabury. Pp. 105. \$6.95.

More Than Wanderers is a soundly simple guide for those of us who are uncomfortable with our complacent "inner" lives. The dean-elect of General Seminary in New York has given us a clear road map to follow in taking up meditation, prayer, spiritual direction, and most of all just committing ourselves to responsible movement forward in the life in Christ, rather than aimless, patchwork wandering.

Subtitled "Spiritual Disciplines for Christian Ministry," Fr. Fenhagen's readable and brief handbook is a very human work. He reminds us that the wonderful and frightening stories of our dreams as well as the random thoughts and half-thoughts which punctuate our waking hours are messages which may help us track our spiritual journey. He advocates keeping a daily journal and turning, when appropriate, to Eastern methods of meditation to clear the air for Christian prayer to begin. Throughout his book, the dean-elect identifies the discipline of the inner way with the ministry of the Christian in the world, yet his theology is based on the prior presence and activity of a God who is perceived at a deeper level when we have the gift and stamina for a disciplined program of prayer and ministry.


The weaknesses are minor: the author has not incorporated post-Freudian ideas on the development of the person, and finds the therapeutic model somehow mutually exclusive with spiritual direction, which perhaps it need not be; he places the individual's life of prayer alongside the rhythm of the church's life of liturgical prayer, he fails to mention two of the lynch-pins of classical spiritual growth—the sacrament of penance and the Daily Office—and his book does not illuminate us on the unique role, if any, which pastors might play in spiritual development.

His sources are the classical writers in spirituality such as Evelyn Underhill and Thomas Merton, the trans-Atlantic giants of mysticism of our century. The reader might well augment Fenhagen's book with reading in either author. Other recent journeyers of the inner life, such as Tom Driver (*Patterns of Grace, Human Experience as Word of God*) and Ladislav Boros (*The Cosmic Christ*) might be profitably investigated along with Fr. Fenhagen's lucid and inviting primer.

(The Rev.) JEFFREY P. CAVE
Bethesda, Md.

SCHOOLS

FOR BOYS



St. John's
Military Academy

SOLID COLLEGE PREP
—That's what St. John's offers your son with our special, expert reading program. A structured society stressing character, leadership and initiative. All sports. Remedial Reading Dept. Honor ROTC. Driver Ed. Non-Discriminatory. Write Box LC, Delafield, WI 53018 or call 414/646-3311.

Established
1884

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Crome, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161.

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, A non-profit religious corporation organized under the laws of the State of Wisconsin _____."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

Thanks to you it works...

FOR ALL OF US



advertising contributed
for the public good



United Way

CLASSIFIED

advertising in **The Living Church** gets results.

FOR SALE

NAVY BLUE neckties with embroidered Episcopal Church shield, custom woven in England. \$10 each plus \$1.00 mailing. Exclusive Distributor: **Church Ties, Box 1455, Tryon, N.C. 28782.**

TWO MANUAL, 24 stop Möller 1957, including 3 rank positiv. Photos, specifications, and layout upon request. Can be seen and played. Purchaser to remove. Contact: **Burness Assoc., 1907 Susquehanna Ave., Abington, Pa. 19001**, or **Ed Borer, (215) 972-5411**. Bids by September 30.

POSITIONS OFFERED

PART-TIME position for a retired or partially stitended priest. Midwest diocese seeking priest to serve two congregations. Up to \$4,500 salary plus housing, travel, insurance provided. Send reply with references to **Box R-384**.

FUNDRAISER/PROGRAM DEVELOPER required by the Gray Panthers. (Age and Youth in Action) a national volunteer network seeking radical social change and the elimination of discrimination based on chronological age. The Gray Panthers are not a "senior citizens" pressure group. Maggie Kuhn is the founder and national convener. The person sought must have fundraising experience and is needed to secure funds from foundations, corporations, government sources, private individuals, etc. Full-time position with a minimum commitment of two years. Salary \$14K to \$18K. Please send letter with resume to: **Edith Geise, Interim Executive Director, The Gray Panthers, 3700 Chestnut St., Philadelphia, Pa. 19104.**

RECTOR, 60, desires to explore possibility of working partner, perpetual deacon, or religious brother, catholic, interested in music, willing to undertake Men's and Women's Bible Study Groups, assist in caring for church plant and grounds. Daily mass and offices. Suburban Pennsylvania. Reply **Box E-386**.*

POSITIONS WANTED

CLERGY team, priest and religious brother living approved community life seeks parish ministry. Featuring prayer-centered traditional ministry. Accent on worship and teaching the faith. City, suburban, or town preferred. Reply **Box B-380**.*

EPISCOPAL organist-choirmaster seeks an Episcopal Church to both work and worship. Reply **Box A-383**.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-385**.*

ORGANIST/CHOIRMASTER seeks position in active parish. Experience includes men-boys and adult choirs, instrumental ensembles. Excellent references. Vita, recordings on request. Write: **Charles Olegar, 658 Roslyn Ave., Akron, Ohio 44320.**

PRIEST, early 50s, desires rectorship. Presently assistant rector and organist-choirmaster. Will accept similiar position. Former D.R.E., and youth worker. **The Rev. Richard M. Babcock, 4202 East Sixth St., Tucson, Ariz. 85711.**

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

PUBLICATIONS

DO YOU resonate to collegiality, accountability, excellency in clergy ministry, based on tested, tried new approaches? Read the ecumenically encompassing, nationally distributed **NEWSLETTER of Enablement Information Service, 14 Beacon St., Boston, MA 02108**. James L. Lowery, Jr., Editor. \$10 year.

RETIRED CLERGY

RETIRED or soon to retire priests of the Episcopal Church looking for a place to settle and continue a part-time ministry might wish to investigate **Winter Haven, Florida** and **St. Paul's Church**.

STAINED/LEADED GLASS

WALTER W. PYMN worker in stained and leaded glass, church or residence. **Studio, 488 Frank, Benton Harbor, Mich. 49022**. Since 1938.

WANTED

SANCTUARY gong. **Rector, St. Michael's Church, 2025 Bellefonte Dr., Lexington, Ky. 40502.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

PEOPLE and places

Ordinations

Priests

Los Angeles—The Rev. **John Christian Habecker II**, St. Ann's Church, N. Windham, Maine.

Missouri—The Rev. **John M. Guernsey**, Christ Church Cathedral, St. Louis, Mo., add: 118 N. Washington, Alexandria, Va. 22314. The Rev. **Nancy DeLiza Spangler**, Christ Church Cathedral, St. Louis, Mo., add: 815 Second Ave., New York, NY 10017. The Rev. **John Westerhoff III**, Christ Church Cathedral, St. Louis, Mo., add: Duke University, Durham, North Carolina 27706.

North Carolina—The Rev. **Elizabeth E. Peden**, first woman priest of the diocese, St. Andrew's Church, Meridan, Conn.

Northern Indiana—The Rev. **Terry Russell**, Trinity Church, Fort Wayne, Ind. The Rev. **Paul Smith**, Trinity Church, Fort Wayne, Ind.

Vermont—The Rev. **Robert Bryan**, St. Paul's Church, Canaan, Vermont.

West Virginia—The Rev. **George C. Allen II**, Trinity Church, Martinsburg, W. Va., add: 200 W. King St., Martinsburg, W. Va. 25401. The Rev. **Thaddeus J. Gurdak**, Church of the Transfiguration, Buckhannon, W. Va. add: 7 Orr St., Buckhannon, W. Va. 26201. The Rev. **Grafton R. McFadden**, St. John's Church, Wheeling, W. Va., add: 3 Heiskell Ave., Wheeling, W. Va. 26003. The Rev. **George T. Schramm**, Trinity Church, Parkersburg, W. Va., add: P.O. Box 1642, Parkersburg, W. Va. 26101. The Rev. **Larry P. Smith**, Christ Church, Fairmont, W. Va., add: 224 North "A" St., Arkansas City, Kan. 67005.

Retirements

The Rev. **Raymond E. Abbott**, S.T.D., has retired as rector of the Bishop Mason Retreat and Conference Center, Flower Mound, Texas. Add: 812 Sierra Dr., Denton, Texas 76201.

The Rev. **Robert Hugh Andrews** has retired after 20 years at St. Andrew's Episcopal Church in Arlington, Va., and will be working with the Church of the Good Shepherd in Clarion, Pa., Diocese of Erie.

The Rev. **James Covin Caley** retired from the active ministry last year, after 11 years at St. Wilfrid's Church, Huntington Beach, Calif. Add: 8252 Snowbird Drive, Huntington Beach, Calif. 92648.

Seminaries

General Theological Seminary—Dr. **Barbara B. Hall** has been appointed assistant professor of Old Testament for a three-year term. Dr. **John T. Koenig** has been appointed professor of New Testament for a four-year term.

Seabury-Western Theological Seminary—Dr. **Timothy Sedgwick** has been appointed professor of ethics and moral theology.

Schools

The Lenox School, New York, N.Y.—The Rev. William S. Gannon, former headmaster of St. Mary's School, Peekskill, N.Y., will become headmaster of the Lenox School, effective July 1.

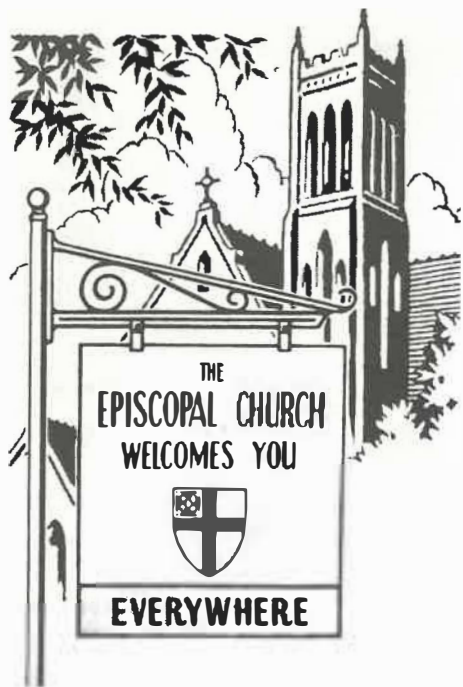
Change of Address

The Rev. **Richard N. Bolles**, 155 Sharene Lane, No. 217, Walnut Creek, Calif., 94596. Office: Box 379, Walnut Creek, Calif., 94596.

The Rev. Canon **Albert J. duBois**, 634-B East Harvard Rd., Burbank, Calif., 91501.

The Rev. and Mrs. **Birney W. Smith**, 1712 Patterson St., Tuskegee Institute, Ala., 36088.

SUMMER CHURCH SERVICES



HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10, Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

DENVER, COLO. (Cont'd.)

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7, 9; Tues 5:30; Wed 9:30; Thurs 6:30

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10: HC
Wed, HD, 10, 1S & 3S 10:30

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 6; C Sat 5-6

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. Arthur Dasher, r; the Rev. Sanford Lindsey, the
Rev. Flint Hubbard, the Rev. Henry Marsh
Sun 7:30, 9:30 (High), 11:15, Ev. 7, Daily MP 8:30; HC Tues
5:30, Thurs 10, Fri 7; C Fri 5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C
Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30, Daily Masses 7:30; Tues
& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

SHREVEPORT, LA.

HOLY CROSS Texas Ave. & Cotton St.
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber
Gooden, S.T.D., Bishop-in-Residence; the Rev. Donald D.
Heacock; the Rev. Carington R. Cariss; the Rev. Frank E.
Wilson; the Rev. William A. Wilcox
Sun 8 and 11

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
The Rev. Michael H. Dugan
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others

BALTIMORE, MD.

CHRIST'S CHURCH St. Paul & Chase
The Rev. Dr. Winthrop Brainerd,
June & July: Sun HC 9, HC or MP 11, EP 5, Daily HC 12 noon
August: Sun HC 10

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, D.Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

GREENFIELD, MASS.

ST. JAMES' Federal & Church Sts.
The Rev. Peter Chase, r; the Rev. R.G.P. Kukowski
YC Sat 5:30, Sun 8 & 10:30, Wed 10, Daily MP 8:45

DETROIT, MICH.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell-Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

HACKENSACK, N.J.

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

MORRIS PLAINS, N.J.

ST. PAUL'S Hillview Ave. at Mt. Way
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the
Rev. Don McEwan
Sun 8 & 10; Thurs 10

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

VENTNOR, N.J.

EPIPHANY 6500 Atlantic Ave.
The Rev. Fr. Ronald L. Conklin, r
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
Atlantic City area

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs
10 Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Cor. Lewis & Genesee
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

Continued on next page

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicer, YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser. 4 Ev. 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Very Rev. Sturgis L. Riddle, D.D., priest-in-charge
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S), Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days 8EP Tues & Thurs 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15. Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
Sun Masses 8:30. 11 Sung; Tues, Thurs, Fri 8; Mon, Wed 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. PETER'S (Chelsea) 340 W. 20th St.
The Rev. William D. Stickney
Sun H Eu 10

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

SHELTER ISLAND, N.Y.

ST. MARY'S
The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S, 4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;
the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Masses 8:30 & 9:30

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1. HD as anno

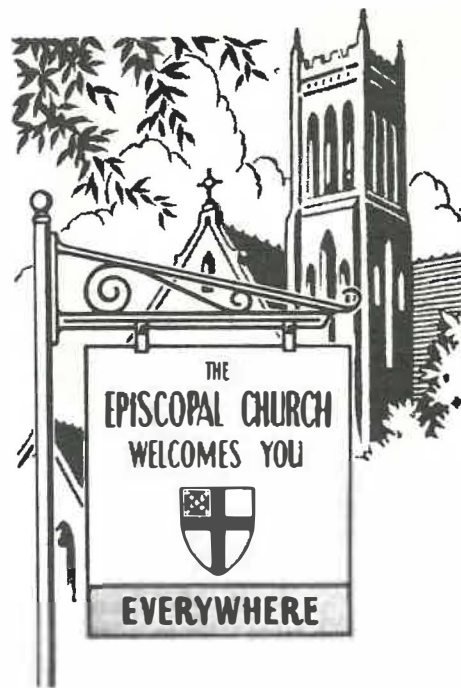
BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5



FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicester Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY Michigan at Iowa
The Rev. E. Raymond Sims
Sun Mass at 11

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon



Christ's Church, Baltimore, Md.

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.