

THE LIVING CHURCH

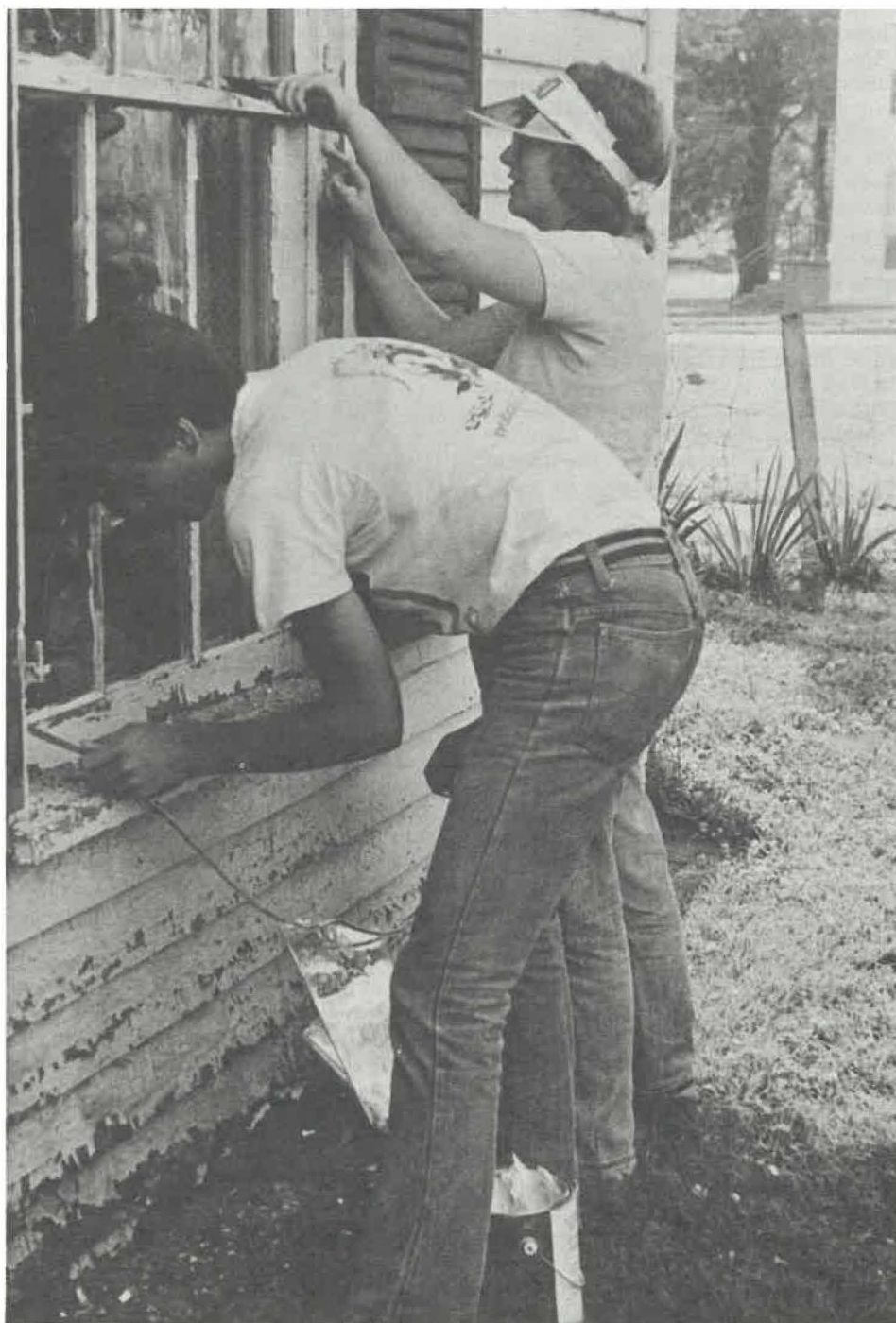
Experiential Learning

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A Very Incompetent Rector

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Sherri Simon, of Bethlehem, Pa., and Steve Lang, of Atlanta, Ga., caulk windows on the home of an elderly couple in Brown County, Ohio, during the APSO/Youth workcamp last summer [see page 8]. Photo by Sharon Wilson.



The First Article

THE LIVING CHURCH

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

The Rev. H. Boone Porter, editor and general manager; 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.

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CALENDAR

April

29. Easter 3

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During this Easter season we are considering in this column holy baptism as the sacrament of the resurrection. We are endeavoring to see what light is shed upon it by the doctrine of creation which is the first article of the Christian faith.

One aspect of it lies in the origin of the Easter feast itself, which is the Christian form of the ancient Hebrew feast of the Pasch, or "Passover." Originally this was a spring festival, a celebration of God's gifts to his people in creation. It was when lambs were sacrificed and eaten, when the "sour dough" of the past year was gotten rid of, when the first green things from the garden were eaten ("bitter herbs" - Exodus 12:8 and Numbers 9:11), and when the first sheaf of wheat which each farmer harvested was "waved before the Lord" (Leviticus 23:10-11). No doubt primitive peoples in Palestine, as elsewhere, had been observing such spring feasts at the time of the spring equinox for hundreds, probably even thousands of years.

It was just at this time that Moses was called to lead the Hebrew slaves out of Egypt, through the Red Sea, into a new life of freedom as the People of God. The sacrificial lamb, the new unleavened bread, and the bitter herbs all acquired a new significance as symbols of the miraculous escape from Egypt. The paschal feast became the Hebrew national independence day, a sort of Fourth of July, while remaining at the same time an agricultural feast of spring. (For its importance in the latter context, see Exodus 23:14-17, Leviticus 23, and Deuteronomy 16:1-17.) Thus the Passover itself witnessed to the unity of creation and redemption. The God who gives the products of nature is the Lord of history and the Giver of freedom.

It was of course at the time of this very feast that our Lord Jesus Christ was crucified, buried, rose again, and showed himself to his disciples. These events were seen and interpreted by the first Christians, who were Jews, in the light of the Passover. The Hebrew feast illumines the meaning of the resurrection as a new Exodus from the slavery to sin and the fear of death into the Promised Land of the Kingdom of God. St. Paul expressed the Christian appropriation of this feast in words which are very

familiar to Episcopalians, which come from I Corinthians 5:7-8:

Christ our Passover is sacrificed for us; Therefore let us keep the feast.

But what has this got to do with baptism? St. Paul interprets the deliverance of the Hebrews from Egypt as a kind of baptism, an anticipation of it. "I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink" (I Corinthians 10:1-4). Thus St. Paul sees both baptism and Holy Com-



munion prefigured in the experience of the ancient Hebrews, but specifically baptism is tied to that Exodus through the Red Sea which the Passover and Easter continue to commemorate. For us baptism is a paschal sacrament, part of our Christian Passover. For each of us, baptism was our personal passage through the Red Sea so that we are freed from slavery and made one of the chosen people of God. You and I are made heirs of God's ancient promises to the descendants of Abraham. As baptized people, we also share in God's renewal of his creation, which the Pasch celebrates.

THE EDITOR

Coming May 13
Spring Book
Number

LETTERS

Mainline TV Preacher

Caroline Rakestraw [TLC, March 25] offered an enlightening interview of her work which greatly expanded both my sympathy and interest in the Episcopal Radio-TV Foundation's ministry.

She did make one small factual mistake. "Not one of the current crop of 'religious' television personalities is connected with a mainline church, nor are they accountable to the community."

I always considered Robert Schuller's "Hour of Power" to be one of the major (and better produced) examples of the "current crop" of television ministries. Garden Grove Community Church, where Schuller is pastor, is in full communion with the Reformed Church of America. In fact, that denomination will hold its next national convention in the "Crystal Cathedral."

We Episcopalians might not agree with everything which theologian Schuller puts forth, but he is a brilliant entrepreneur and articulate speaker whose track record in both qualitative and quantitative growth at Garden Grove should be examined by every Episcopal pastor.

(The Rev.) JOEL A. MACCOLLAM
St. Mark's Church

Glendale, Calif.

A Question of Sin

If one were to ask Bishop Moore [the Rt. Rev. Paul Moore, Bishop of New York] whether Christ's gifts of forgiveness and grace were available to those of us who sin today, I am sure he would give us every assurance that such was the case. The bishop makes this good news of the Gospel of no effect, however, when he refuses to recognize sin as sin and so gives the impression that these gifts of God are unnecessary.

G.K. Chesterton wrote of a similar situation in his day in which some religious leaders took exception to man's need to be washed in "miraculous waters," although not for reasons one would expect. "They have begun," wrote Chesterton, "not to deny the disputable waters but to deny the indisputable dirt."

"Wilt Thou forgive the sin which I have won
Others to sin and made my sin their door?"

So prayed John Donne (as have I, along with him, many a time) to God the Father. One door becomes two; two become four. Sin multiplies with a sequence of geometrical progression. Is it not clear that sexual promiscuity among teenagers has resulted from their refusal to accept stricter standards for them-

selves than what they see required of their parents? Is it not precisely the kind of "compassionate" vision conjured up by the bishop in his book of "two lonely people, comforting each other with physical love, even if they are not married" which has now become the nightmare of one million pregnant school girls, aged 12-19, in the nation's public schools each year (*N.Y. Times Magazine*, Aug. 7, 1977)? We need to be careful what doors we open.

A dangerous perversion of grace pervades the pages of *Take a Bishop Like Me* [Bishop Moore's book, reviewed in TLC, April 8]. Paul of Tarsus preached a grace *against* sin. "Sin increased," he wrote, "but grace surpassed it far." Paul Moore preaches what he calls "the liberating, loving Gospel of Christ." But "liberating" turns out to be the grace *to* sin — "sexual activity between consenting adults outside marriage" which the bishop is coming to believe is "not *per se* sinful."

Bishop Moore is a man of singular gifts, but he is dedicated to human expediency. Let him be armed with the overcoming grace of God and he would become an instrument of eternal purpose, a formidable Christian indeed.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Abortion and Christian Help

Your editorial on "The Episcopal Church and Abortion" [TLC, Mar. 4] displays a resistance to understanding so pronounced as to appear willful. The earlier paragraphs of the 1976 General Convention resolution on abortion do indeed leave room for interpretation in their application to particular cases. This seems entirely appropriate to the subject and consistent with the resolution's admonitions that persons involved in such situation should, e.g., "seek the advice and counsel of a priest of this church" and "explore . . . other preferable courses of action." You may know of movements "advocating irresponsible abortions" and of women who seek abortion for no reason other than it is a modern type of "liberating experience"; I do not. In my experience, the abortion decision involves the painful weighing of evils to determine the greater and the lesser, and the most that any national policy statement can usefully provide to those who must make such assessments is the kind of general guideline which the resolution contains.

The final paragraph, however, which you characterize as "unclear" in meaning, is certainly not unclear at all. Unlike the rest of the resolution, it is addressed to legislative bodies, and it unequivocally tells them that this matter should remain outside their jurisdiction. Your hypothetical healthy young wife who capriciously decides to experience

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ANNUAL MEETING

Monday, May 26, 1979

Library Reading Room

GENERAL THEOLOGICAL SEMINARY

New York, N.Y.

10:30 A.M.

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an abortion has nothing to do with the issue. Her case has been dealt with in the preceding paragraphs, which prescribe for her and her family, not "slick slogans," but precisely what you say they need: "Christian help." The one thing that the final paragraph says by implication about her case is that a term in the penitentiary would not be helpful. If you disagree with that, why don't you say so? If you agree with it, what is the basis for your apparent hostility to the resolution? You are certainly entitled to have an opinion, but I think your readers are entitled to a coherent statement of that opinion rather than a coy pretense of bewilderment.

(The Rev.) DAVID F. ROSS
Lexington, Ky.

I write in objection to the editorial on abortion. After the summary of the resolution adopted at the last General Convention, the concluding paragraph indicates a failure to appreciate the seriousness of the decision faced by others and trivializes women.

The Episcopal Church has the opportunity to make itself and its clergy available to those seeking to act responsibly in situations which lead them to consider abortion. While other branches of the church are loudly proclaiming that there can be only one Christian position — their own — many, expecting only judgment and rejection, do not see any Christian source of support or guidance.

The example given in the editorial not only dismisses women in a cheap manner but shows ignorance of the situations in which people find themselves. Among those with whom I have talked about abortion were a man deciding whether to encourage his wife to seek to abort a severely damaged fetus and the parents of a pregnant mentally retarded adoles-

cent. Neither they nor any of the women with whom I have discussed personal decisions treated abortion lightly.

(The Rev.) COLUMBA GILLISS, OSH
New York City

I write to thank you for your editorial "The Episcopal Church and Abortion." The current muddle over the abortion question is a classic example of how Christians in the 20th century have lost the ability to distinguish between absolute values and sentimental trends. Your advice that healthy young women considering elective abortion need pastoral guidance rather than slick slogans is timely and to the point, and I only hope it will be heeded.

(The Rev.) JACK E. ALTMAN III
Church of the Incarnation
Dallas, Texas

Earnings and Benefits

I would like to be among those who first publicly thank the Church Pension Fund for its recent announcement of the "resettlement" benefit and the increase in the lump sum death benefit. Both of these actions show a sincere interest in the problems now facing retirees and survivors for which I am also thankful.

However, I also feel obligated to point out that the formula used for the resettlement allowance is heavily weighted in favor of those with the higher pensions. In other words, those who have the greatest need will be the ones getting the smallest allowances. Those who should have less need because of years of better income will get the highest allowances.

This should not be. The exact opposite should be true, especially in the church. I have no idea why this was done on this particular basis. There is no mathematical or actuarial necessity for it. It could

have been the same allowance for all or it could have been based on years of active service to the church and avoid all relationship to income.

Unfortunately this is also true of other benefits paid by the Fund, particularly the pension benefit. Mr. Robinson has, from time to time, made the point that the monies paid into the Fund are "pooled" for the benefit of all beneficiaries. Of course, we all know that pensions are paid in strict accordance with the individual's earnings while an active clergyman.

It is obvious to all who care to look that the pensions received by a great many of the clergy are not adequate and inflation is making the problem worse. There is no reason why our Pension Fund could not pay each individual according to the number of active years service to the church without regard to income. This certainly would help some of the brethren and might even make some of our practice more closely match our preaching.

General Convention can direct the Pension Fund to make the benefits more equitable, but it is up to the clergy and the laity to lobby for such changes. The church should provide leadership for such changes. We should be living proof that contrary to the *New Yorker* cartoon, "Money is not life's report card."

(The Rev. Canon) CHARLES I. KRATZ, JR.
St. Margaret's Church
Baltimore, Md.

Christians in China

Your "Christians in Taiwan" [TLC, Feb. 18] must have been confusing to many of your readers.

The largest totalitarian system in the world—mainland China—which has killed millions of the Chinese people, eradicated churches and the faithful and the list unfortunately goes on, gets no proper attention. The Republic of China on Taiwan, while not a full-fledged democracy, is a much freer society and does offer the opportunity to practice Christianity in hundreds of churches throughout the island (I have worshiped in the Anglican cathedral in Taipei).

The Christians in Red China find themselves in a much more "peculiar position" (to use the editorial's words) than those in Taiwan. Christians in Red China — those still alive — have no churches, no schools, no publishing houses, no priests and no freedom to practice their religion. The one or two tame Christians that are intermittently paraded before Westerners sing the glories of a Marxism that refuses to recognize the existence of any reality outside of itself.

Perhaps in the future your editorials on this topic can be a little more realistic.

RONALD W. PEARSON
Alexandria, Va.

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

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THE LIVING CHURCH

April 29, 1979
Easter 3

For 100 Years
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David Works Serves as Liaison at HEW Meeting

The Rev. David A. Works, president of the North Conway Institute, Boston, Mass. (an ecumenical, interfaith association for education on alcohol and other drug-related problems), was invited by Secretary of Health, Education and Welfare, Joseph Califano, to serve as liaison between the churches/synagogues and the office of the secretary at an April 3 meeting in the secretary's office to discuss policies on problem drinking. Some 20 representatives and key individuals in the alcoholism field attended the meeting.

"The need for such an exploratory session — the first one ever called by a secretary of HEW — is vital," Fr. Works said. "We have long needed a national policy on the use, misuse, and non-use of alcoholic beverages."

Marriage Issues Still Divide Anglicans, Roman Catholics

Two charter members of the international Anglican/Roman Catholic Marriage Commission appeared before a clergy conference in San Francisco recently, and reported that marriage continues to be a stumbling block between the two communions.

The Rt. Rev. Ralph S. Dean, who served for six years as Anglican Executive Officer under the Most Rev. Michael Ramsey, then Archbishop of Canterbury, and Bishop Ernest L. Unterkoefler,

chairman of the U.S. [Roman] Catholic Bishops Conference on Ecumenical and Interreligious Affairs, did not have good news for those who felt that more areas of agreement might have been reached in the 12 years of the commission's existence.

"As regards the sacramental unity of marriage . . . a covenant of life and love, we and the Anglicans are totally agreed," Bishop Unterkoefler said. He recalled the "moving moment" when both sides became aware of a convergence, ending centuries of often bitter polemics.

Many participants at the conference, which included some 160 priests from both churches, expressed surprise at the number of still unresolved difficulties. The bishops acknowledged that there were doctrinal, canonical, and political divisions.

For Anglicans, who feel that their faith is truly catholic, the prescription that Roman Catholics must promise to rear children in the Roman Catholic Church is resented deeply. Bishop Unterkoefler said, "From our viewpoint, we cannot see how it would be possible for a Roman Catholic to be unwilling to share his faith and his relationship with the church with his offspring."

The issue of divorce and remarriage also remains a source of contention. Bishop Dean declared that "people are the ones for whom the Lord came to save, not churches. . . . We lay so much stress on law and not on grace and love."

Bishop Unterkoefler conceded the ever present danger of legalism in a church whose fundamental law must always be "the love of God and the salvation of people." Yet law, he argued, has a positive dimension. It is "inseparably connected with doctrine and in many instances reveals teaching." Nor could the church, he said, renounce the moral imperatives of Christ regarding the indissolubility of marriage.

Though difficulties persist, genuine progress was noted also. In Bishop Unterkoefler's words, "We have come a long way in the last several decades." Bishop Dean agreed: "A meeting such as this could never have happened before Vatican II."

Both expressed the hope that the re-examination of the decision by Pope Leo XIII declaring Anglican orders to be null and void might be an important step toward eventual full communion.

It was agreed that the very nature of present difficulties made joint pastoral effort in preparing and sustaining couples in mixed marriages all the more necessary.

Old North Church Bells Ring Out for Peace

The eight bells at Old North Church, Boston, rang out to herald the signing of the formal peace treaty between Egypt and Israel.

The Rev. Robert Golledge, vicar, said, "These bells have sounded for every momentous occasion in America since the repeal of the Stamp Act in May of 1766."

The Old North Church bells, which were cast in Gloucester, England, in 1744, were rung at 2:00 p.m. on March 26, at the same time as the White House signing of the peace treaty.

Lanterns were hung in the belfry of Old North in April, 1775, to signal the approach of British troops before the battles of Lexington and Concord.

SACC Assails Homeowner Evictions

The Executive Committee of the South African Council of Churches (SACC), warned in Johannesburg that the South African government will "bring down the wrath of God" because of its policy of evicting African homeowners from Alexandra Township.

The ecumenical organization also railed against the country's pass laws, declaring that "there can be no peace in this country and no future for our children as long as these oppressive laws remain on the statute book."

On the Alexandra situation, SACC accused the West Rand Administration Board of "trying to remove all families from Alexandra, and cause male and female workers to live in single-sex hostels. These . . . removals constitute a direct assault on the family life and freehold rights of people who have lived in the area for generations. . . . This assault, mounted by a government which claims to be Christian, conflicts with God's word to his people 'to look out for one another's interests, not for your own,' and 'to do for others what you want them to do for you' . . ."

The resolution on the pass laws noted that 272,887 people were arrested last

Correction

In a news story headed "Virginia Churchman Editor: 'Gay Is Not Okay'" [TLC, April 8], there are two factual errors which we regret. It was mistakenly reported that the Rev. Edward Meeks is chaplain for Integrity. The Rev. Edward Meeks Gregory, a priest of the Diocese of Virginia, is Episcopal chaplain of the Richmond chapter of Dignity/Integrity. The Rev. Edward Gettys Meeks is deacon assistant at the Church of the Good Shepherd, Columbia, S.C., and has no connection with Integrity.

year for "so-called pass law offenses, an increase of 100,000 over the previous year," and said that "the influx-control regulations are among the most humiliating of the many dehumanizing laws and regulations applied to blacks in this country — laws and regulations which affect every sphere of life for blacks to an extent unimaginable to most whites."

Too Many Tourists

"Hordes of Visitors Are Wearing Out English Cathedrals," says a front-page story in England's *Church Times*. "Tourists Finding 'Keep Off Signs,'" trumpets a headline in Sunday travel sections, from a United Press International story.

Twenty million pairs of feet are estimated to walk through the nation's cathedrals and great churches each year, resulting in a "visible process of deterioration," according to a report just published by the English Tourist Board.

Footwear is one of the major problems. "Clogs and stiletto heels are beginning to make a dramatic impact on even the hardest of floors, and though the damage is slow, it is irreversible," said the report, titled *English Cathedrals and Tourism: Problems and Opportunities*. The UPI story reports that solid stone floors at Canterbury Cathedral are now worn down to a fraction of an inch, and quotes a "lament" by a cathedral spokesman: "It's simply the sheer, relentless pressure of bodies. These people don't intentionally cause damage. It is a problem of constant wear and tear from hundreds and thousands of feet and hands."

Litter and looting are lesser problems, but they exist.

The largest number of visitors go to

Westminster Abbey, St. Paul's Cathedral, Canterbury, York Minster, St. George's Chapel (Windsor), and King's College Chapel, Cambridge. Forty of England's 60 cathedrals (42 Anglican, 18 Roman Catholic) were included in the Tourist Board report, and all report great increases in the number of visitors in the past 10 years. The lesser known cathedrals report the greatest increases; Rochester, for example, is up 500 percent, and Norwich reports a 100 percent growth in the number of visitors.

The report recommends that, if possible, cathedrals train their own guides, keep a closer eye on things, and prevent misinformation: a guide accompanying a party of Americans was heard to say that English cathedrals were all owned by the National Trust, and that "religious service do not take place in them except very rarely on special occasions."

Another recommendation concerns the great popularity of cathedral shops. The Tourist Board feels that cathedrals should do everything possible to increase their revenue, for the average tourist will spend four times as much on souvenirs as he will on donations.

Cathedrals are urged to consider an admission fee, to help with the great cost of maintenance and repair, but this is not uniformly acceptable to all. Although at least 24 of the 42 cathedrals and great churches visited by the Board are now charging admission to all or part of the building, some do not want to do so. Chester and Exeter were the first two cathedrals to drop their admission prices in the '30s, according to the *Church Times*, and are reluctant to start charging again.

Unfortunately, when it is left up to the visitors themselves, they give an average

of 2p each, and the presence of a "man at the door," requesting 10p, will boost revenue greatly, it has been found.

Henry Marking, British tourist authority, told United Press International that in 1985, London's seven million citizens will be "buried" under 21 million tourists.

One of the most dramatic results of this influx has been the closing-off of the great stone circle at Stonehenge to tourists. "The visitors wore away the turf around the standing stones," said Henry Cleere, director of the Council for British Archeology. "Gravel kicked against the stones chiseled away at them. They were wiping out a historical document..."

Turf is being relaid around the standing stones, and a rubberized walkway will lead visitors around the stone circle, but never again into it.

Refugee Update

Episcopal Church congregations have sponsored 350 Indochinese refugees since a special appeal was launched by the Presiding Bishop's Fund for World Relief in January.

The Rev. John Huston, whose task it is to help the church develop and sustain systems to make refugee work a continuing part of its ministry, noted that the church had agreed to try to place 1,000 refugees by May 1. Most refugees are placed with the west coast and south-eastern dioceses.

"It's become apparent," Fr. Huston said, "that some parishes are beginning to see this as an ongoing form of ministry. Some that are going into a second round of placement for Indochinese have, in the meantime, settled Chileans, Ethiopians, or many other groups that have sought assistance."

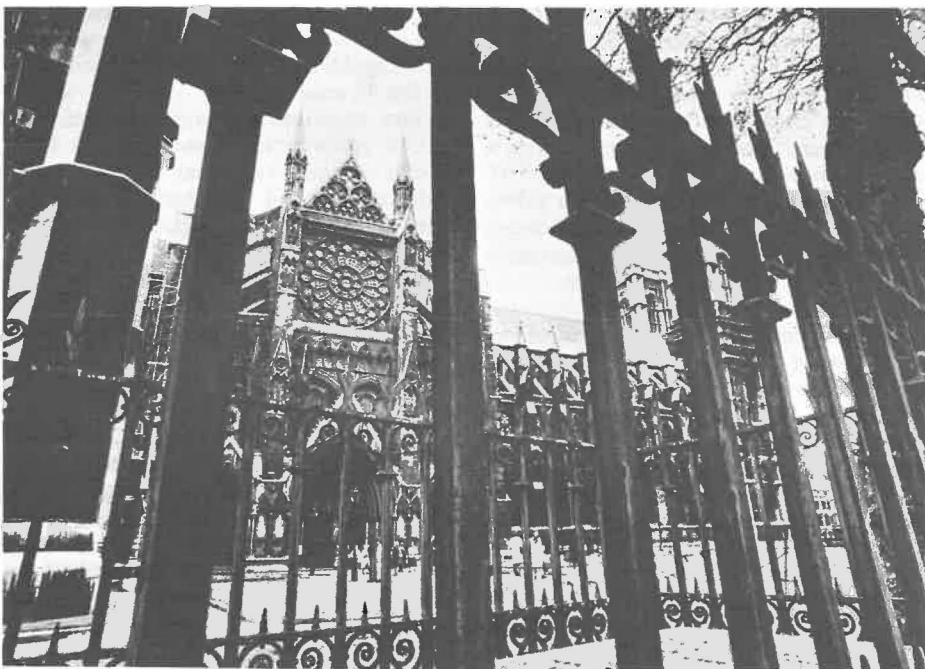
He pointed to a relationship which has developed with the Resource Center for Small Churches in Luling, Texas, which is developing material to aid congregations in undertaking refugee ministry.

U.S. Attorney General Griffin Bell has approved plans to admit an additional 25,000 Soviet refugees and 35,000 Indochinese refugees between now and September 30. They will be admitted under the attorney general's emergency "parole" authority in response to the continuing urgent need.

The Carter administration is promoting passage of legislation which will ease the admission of more people, and do away with the need to use the attorney general's emergency powers.

Canterbury: More Dialogue with Muslims

The Most Rev. Donald Coggan, Archbishop of Canterbury, back home after a three-week visit to the Church in the Province of West Africa, said there is



RNS

Westminster Abbey: A problem of constant wear and tear.

need of greater dialogue between Christians and Muslims in the area.

"It's essential, if the two religions are to understand each other better," he said, "and I pray for closer relationship" between the two faiths.

Archbishop Coggan visited five countries — Gambia, Ghana, Sierra, Leone, Liberia, and Nigeria. Each of these countries has a sizable Islamic community.

He also said that "if the word of God is to be spread more widely in that vast continent," there is a vital need to provide quantities of "inexpensive" Christian literature throughout Africa.

Missionaries Ask for Continued Rhodesian Sanctions

A group of former missionaries to Rhodesia has appealed to President Carter not to drop sanctions against the projected government in that country.

The missionaries, members of the United Methodist Church and the United Church of Christ, said in a letter that the new government will be "dangerously inadequate" without the participation of the Patriotic Front guerilla movement.

The nationalists have rejected the so-called "internal settlement" worked out between Prime Minister Ian Smith and three black leaders, two of whom are leaders of the missionaries' churches — United Methodist Bishop Abel T. Muzorewa, and a United Church of Christ minister, the Rev. Ndabingzi Sithole.

The Patriotic Front has rejected specifically the new constitution, which allows white veto power over any substantial changes in the army command, the top of the civil service, and the judiciary.

The missionaries are urging Mr. Carter not to implement the Case-Javits amendment to the International Security Assistance Act, which would permit the president to disregard U.N. sanctions against Rhodesia if he decides that the April elections are free and the government will negotiate in good faith with the Patriotic Front.

The International Committee of the Red Cross has angrily denounced both sides in the Rhodesian conflict for their "wanton and persistent cruelty and appalling lack of respect for human life."

Describing its denunciation as a departure from its "habitual policy of diplomatic circumspection," the committee said, "If it displeases one or all sides, so be it. Our commitment is to those who suffer, not to those who cause the suffering."

The agency also appealed to both the transitional bi-racial government in Rhodesia and the black nationalist guerillas to spare lives of prisoners and assure them of humane treatment.

BRIEFLY . . .

All registration fees for the first "Heart and Sole Road Rally," held in Tifton, Ga., under the sponsorship of **St. Anne's Church**, went to the Georgia Heart Fund. Over 300 persons participated in either the one-mile run or the one-mile fun walk, and all finishers received a T-shirt. The Rev. Arnold A. Bush, vicar of St. Anne's, was pleased with the success of the event, and said, "It was inspiring to see all ages participate, from a five-year-old boy to an 85-year-old past college president, and to know we were so instrumental in hosting such a positive community-wide experience."

Three political science researchers in Minnesota have found that **people of various religions are about equally intolerant**, and that people now are as intolerant of political groups they dislike as they were in the 1950s. Among other findings, James Pierson, John Sullivan, and John Marcus discovered that people with more education are only slightly more tolerant than less-educated people, men are no more tolerant than women, liberals are very nearly as intolerant as conservatives, young people and old people, blacks and whites, are about equally intolerant. "So many people are prepared to be intolerant," warned Mr. Pierson, "that intolerance easily could be mobilized against some target."

Two priceless, centuries-old icons of the apostles, and a gold-embossed Gospel stolen four years ago from the **Russian Orthodox Trinity Cathedral**, an onion-domed landmark in downtown Jerusalem, were returned under unusual circumstances. The thief had been caught and sentenced, but he agreed to return the sacred treasures only on the condition that he be given a one-day leave from prison. This was granted, and he brought a great sack containing the artifacts to the police station opposite the cathedral.

Fr. Tom Lenane, a Roman Catholic Rosminian priest who became known as the "**Scarlet Pimpernel of the Vatican**," died recently in his home town of Newport, Wales, at the age of 76. He was a Welshman who spoke fluent Italian, but he managed to obtain an Irish passport and remain in Rome on the outbreak of World War II. Through the war years, he risked his life to save those in danger of torture, imprisonment, and death at the hand of the Gestapo, and was later commended for

his work by King George VI. Fr. Lenane hid many escaped prisoners, and conducted one British officer, disguised as a priest, through the streets of Rome. In 1943, he used the rubber heel of a shoe to stamp a forged passport for Charles Wyatt, an Englishman escaped from an Italian prisoner-of-war camp.

The Massachusetts Council of Churches, in an open letter signed by more than 200 clergy and lay people, has protested to Gov. Edward F. King concerning cuts he has made in welfare funding. The governor's actions were described by the signers as "serious violations of the meaning of a responsible, humane, and sharing society." The governor was urged to restore the cost-of-living increases to welfare families with children, and to "shift the directions of his administration to prevent the poorest of our brothers and sisters from becoming the 'fat trimmed' off government."

Some 50,000 Roman Catholics, among them many priests and members of religious orders, took part in a recent march in New Delhi, India, to protest a so-called "**Freedom of Religion**" bill currently under discussion in the federal Parliament, according to Vatican Radio. The draft measure would outlaw conversions to any faith effected by "force, fraud, inducement, or deceit." Some critics of the bill say that Mother Teresa of Calcutta, for instance, would be liable to two years' imprisonment because her charitable works among the dying and poor could be construed "inducement" to conversion. Vatican Radio said that Mother Teresa herself had sent a letter to Indian Prime Minister Morarji Desai expressing her concern over the proposed law.

Researchers from the University of Michigan have found that **couples who marry when the bride is already pregnant** have significantly lower incomes and living standards than other couples. The economic impact of such unions is believed to be a new subject for study. The premaritally pregnant group also tended to have a higher rate of unplanned births, larger families, and reduced opportunities for the rearing and educating of children.

A bill introduced into the Nevada Assembly would authorize **any minister who owns, operates, or works at any wedding chapel** to issue a marriage license right on the spot. This would prevent couples from having to wait in line at the county courthouse.



Sherri Simon cleans a newly installed storm window on a house in Brown County, Ohio, at the APSO/Youth's workcamp.

EXPERIENTIAL LEARNING

Workcamps in Appalachia

By STEVE SMITH

I never thought demolishing a church could be so much fun," Stan McCabe, a West Virginia University junior, said after being in a workcamp in St. Paul, Va.

McCabe and 12 other youths from the Appalachian region, spent two days taking apart St. Stephen's Episcopal Church in St. Paul. The church had been washed off its foundation and carried 60 feet by floods in the previous spring. Local authorities condemned the church. The youths dismantled it to salvage usable wood and electrical fixtures for the community.

These youths are part of a group in the Episcopal Church called the Appalachian People's Service Organization (APSO). APSO is a regional coalition of Episcopal dioceses in Appalachia. The youth segment of APSO consists of one youth representative from every member diocese.

Last summer, this group sponsored another workcamp in West Union, Ohio. The group worked winterizing homes in Adams and Brown counties, in conjunction with the local Community Action Project.

During a field trip, one of the youths in APSO, Jeanne Amash, a high school senior from Marietta, Ohio, noticed two people weeding a corn field.

Behind the field stood an old, dilapi-

dated wooden structure resembling an outhouse, only twice as big. Jeanne jabbed at the director of the APSO/Youth program and said, "Where do those people live?"

The director looked out the car window for a second, turned to Jeanne and said, "Probably in that shack."

Jeanne was quiet for the rest of the trip. She was thinking. She had just had an encounter, an experience that taught her something. She had just learned about poverty in Appalachia the way no textbook or lecture could teach her. She saw it for herself.

"Learning from experience is what workcamps are all about," says John Donnelly, director of the first workcamp mentioned above and ex-staff person for the APSO/Youth program. "Going through an experience involves you with what you're learning. Reading a textbook, or sitting in a classroom, are subject to too many distractions. But when someone is caught up in a task, experience, or just seeing something for the first time, there are no distractions."

According to Donnelly, the experience involves a youth in his own learning process. He is not detached from it as he is when he reads a book.

Workcamps are just one form of experiential learning. They involve living, learning and working in a specific region like Appalachia. All forms of experiential learning involve the process of learning by doing.

For example, at the most recent APSO/Youth workcamp, the youths learned about poverty in Appalachia by seeing the homes of poor people in Adams and Brown counties in Ohio. To learn about cultural aspects of Appalachia, such as bluegrass music, the youths heard a bluegrass band. To learn about the problems and concerns of displaced inner-city Appalachians, the youths went to the Heritage Room, a cultural heritage center in the Over-the-Rhine section of Cincinnati (an inner-city area that is over 90 percent Appalachian).

The experience gained from these workcamps can be rewarding and memorable. Since the learning is a result of experience, it is remembered long after the workcamp is over. For example, Ann Hall, a youth from Emmaus, Pa., attended the most recent APSO/Youth workcamp in West Union. Afterward, she was asked to write an article about the camp. She replied, "I don't know if I can remember all that happened." But as it turned out, she wrote a complete, thorough article, leaving out nothing. The article was written mostly from memory. She had few notes to refer back to in case she forgot something.

Ann is typical of the types of people who attend these workcamps. She found out about the camp through a member of her church. According to John Donnelly, "Most of the youths who attend these camps are from church-related groups."

Steve Smith, of Athens, Ohio, is a staff member of APSO/Youth.

APSO/Youths, having grown up in the Appalachian region, may be ashamed of their culture because of the portrayal of Appalachians as dumb in the comic strip "Li'l Abner" and the TV show "The Beverly Hillbillies." They learn little about the positive aspects of Appalachian culture unless they go out and experience the culture for themselves. Workcamps are a structured way for youth to learn for themselves the positive aspects of Appalachian culture.

Not only do youths benefit from the workcamps, but so do the people in the communities they work in. Without the youth's help, the flood-damaged church in St. Paul may have stood in the city until the next flood came and washed it away totally. Some homes would not have been winterized in Adams and Brown counties if not for the youths.

But workcamps are not always beneficial to a particular community. They must be planned well and organized through conventional camps. If they are not, the people may resent the youths coming into their community to "help us poor Appalachians."

Donnelly says, "The biggest reason for failures in work-camps is lack of knowledge before entering the area. Just because Appalachians are poor, does not mean they're dumb, as the media portray them. Youths can't go into a region feeling superior to the people."

Donnelly suggests that youths planning to go to a workcamp in the Appalachian region should obtain resource people and materials to help them avoid seeing Appalachian people in a stereotypical way.

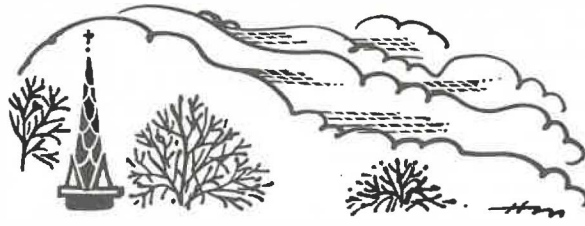
Dotty Times, owner of the Times Farm Camp where APSO/Youth stayed during its most recent workcamp, feels the biggest reason for failures in workcamps is poor planning. She explains:

"Most kids around high school age have a short attention span. If they don't have something to do every minute, they get bored and restless. Yet time and again, groups come in here with almost no planning, and let the kids sit around half the day doing nothin'.

"The kids have no idea what kind of work they're gonna be doing when they get here. I tell the leaders to plan ahead, plug into the Community Action Project (CAP) in a neighboring county. But they still come in here thinking they're just gonna drive around the county and help us poor, dumb Appalachians."

According to Times, even CAP has not realized the need to plan activities to keep youths from getting bored. "Some groups come here all set to work," she says. "They've planned something with CAP, and they don't come through. CAP lets the kids sit around all day."

And if youths are just sitting around all day, they are not doing. If they are not doing, chances are they are not learning.



A Very Incompetent Rector

This will have to be anonymous because I don't want to hurt our rector's feelings. I am very fond of him as a man and as a friend, but his incompetence as a priest is something else.

It first surfaced soon after he had arrived. We were ready to have our every member canvass organized. The previous rector had devoted a lot of time to that—he made sure every detail was just the way he wanted it. But for the last two or three years things had been drying up, and we hoped the new rector was going to bring some new ideas and some new approaches. Did he? He didn't bring a thing! He did not seem to know what an every member canvass was all about. So two members of the vestry took the whole thing in hand that year. They worked so hard that the parish income was increased by 15 percent. After showing the new rector how to do it, they naturally assumed he would get it all organized the next year, but when the time came, he had hardly done anything. So our two vestrymen put their shoulders to the wheel once more. Again a 15 percent increase. They swore they would never do it again, but somehow or other it worked out that way. So when our parish was named at the diocesan convention as being in the top five for stewardship in the diocese, this is why it was. It had nothing to do with the rector.

Then there was Christian education. Our older rector had been a great one for Sunday school. He selected the teachers and told them exactly what to teach. Our Sunday school was very small in those

days, but he said quality, not quantity, was what counted. When our present rector came, he couldn't get it together. He asked the vestry to establish a Christian ed. committee, and since he couldn't seem to train the teachers himself, he had them all go to a diocesan training conference. They reorganized our program, and it did get off the ground. For some reason they couldn't seem to keep it small anymore. Finally they said they couldn't handle it between services on Sunday morning. That was a blow, although it finally did work out all right. We moved the whole Christian ed. operation to Tuesday night. We usually have Evensong, then classes for both kids and adults. There are refreshments at the end for those who want to stay. Some of us older folks usually sit around for three-quarters of an hour or so afterwards. We call it the Tuesday Night Club. Our rector didn't have much of what you would call social sense, but his wife always seemed to know how to make it a party. She still comes almost every week. The week before last was the senior warden's birthday. He brought some champagne and we put on some records and danced until past 11, but that is another story. Our present Christian ed. program is strictly the result of popular initiative. Our rector in fact said so himself. That is one thing about him, he was always an honest man.

Then there was the pastoral calling. In spite of his being lame in one leg, he got around very well. I never heard people complain that he was not calling on the

sick or shut-ins. He was the one who complained himself. He said there were five different hospitals within a 30 mile radius where different members of the parish went when they were sick, and he also showed the vestry a list of Episcopalians he had found in nursing homes, in the state asylum, and even in the prison. I must say I had never heard of most of those people before. Anyhow, the vestry encouraged him to get together a group of people to do pastoral calling. They had some training sessions with some people from other parishes in our deanery. Now they do a lot of the calling. It seems like an odd system to me. Of course the rector or the deacon continued to bring Holy Communion and that sort of thing.

Now about the deacon, that was a real surprise to me. Judge Hardapple has been a deacon in the Baptist Church ever since I can remember, but that seems to be different. I never knew we had deacons in the Episcopal Church, but when I heard about it I was for it. Anyhow, it would be better than having a curate, which we could hardly afford, even with increased income, now that we are supporting that missionary project. Anyhow, with the rector's inability to do so many things, it was obvious he had to have help. Several of us agreed that Charlie Mendoza was the right guy. He had always given a lot of time to the church and he worked with the Scouts—

one more thing our rector didn't seem to know how to do. He also trained the acolytes—many of the same kids—since you-know-who never seemed to get that done either. Charlie's ordination was a great event. People came that I had never seen in our church before. I never knew he had so many friends. I can't really say what sort of training he had. Every other Saturday, Charlie drove to the city for a course at the cathedral, and then he did some studying here with our rector. Charlie is not the sort of guy to spend much time with books, if you see what I mean, and our rector, as I have said, probably wouldn't know how to teach a cat to drink cream. You could have knocked me over with a feather when the bishop told everyone that out of all the whole group who took examinations to become deacons, Mendoza got the highest grade!

The previous rector was a great one at reading the Bible lessons in the service. We all loved to hear him. Our present rector seemed to have a good voice, but he said he had to save it for his sermon. So we had to have lay readers do the Old Testament lessons and Epistles. Since Charlie was ordained he always reads the Gospel. Our parish had never had laypeople do these readings before, and I guess we were pretty terrible. So a training course was started. A professor from the Lutheran college gave us some talks

on the meaning of St. Paul's Epistles, and a teacher from the high school, one of our own parishioners, trained us in speaking more clearly. I have to admit it was interesting and useful. Anyhow, the rector then preached. Now his sermons were really pretty good—although they certainly should have been, since he himself admitted that he had to start working on them four or five days ahead. Even so, he couldn't seem to handle it always, for he had Charlie preach about once a month. Sometimes he had laypeople do it too. I don't know whether that is really legal in the Episcopal Church, but folks didn't seem to mind. Once he even had four different people speak for three minutes each on what they thought the Gospel meant that Sunday! I could go on to tell you quite a few other strange things that were done in the past several years here, but, you probably get the picture.

Then there was that Wednesday. I was home from work that day and, since I was heading up a vestry committee, I stopped by the parish house to check out a few things. The secretary told me she thought the rector was in the church. That seemed to me like an odd place to be at 10:30 on Wednesday morning, but I went over and looked in. It was all dark and I didn't think anyone was there. Then I saw him, kneeling on the step right in front of the altar, with his arms stretched out. He didn't move a muscle. I tiptoed up to the front of the church and said a prayer myself. He still didn't know anyone was there and he started to pray out loud. His voice was so strange I can hear him still. Maybe, if I write down what I remember, I can think about it better and perhaps understand what it meant. It was about like this:

"Almighty and everlasting God (or something like that), I thank you that I have done the work you sent me here to do. It has not been easy to be silent when I had so much to say, or to be patient when things moved so slowly, or to watch people make mistakes which I knew how to avoid. I thank you for upholding me by your Holy Spirit. Now accept my offering through Jesus Christ, our great High Priest."

I tiptoed out as I had come in. That afternoon they took him off in the ambulance. It turned out to be seven years, to the very day, that he had been here. Later on, his wife told my wife that he had been in a lot of pain for a long time, but he just wouldn't go to the hospital.

Now we have given him a prolonged leave of absence. I think I have pretty well explained why our parish just happens to be in such a thriving condition, even though we now only have a supply priest coming in on Sundays. I guess what I can't explain is why, during the past seven years, belonging to the church has become the most important thing in my life.

The Eucharist

Here I am again, Lord, at your table,
 With an aura of wonderment and, yes, almost disbelief.
 I cross myself and wait for the Host;
 I drink the wine —
 It tastes like Christian Brothers port.
 Still, I gaze upward toward the altar cross
 And feel a kind of kinship with that man Jesus.

Hey, Lord, are you putting me on?
 How does this wafer and wine put me in Communion with you?
 Sometimes I wonder if my many doubts
 Make it into a sacrilege.

We call it a mystery,
 No body truly understands —
 St. Paul saw "through a glass darkly."
 Is it merely convenient for this to be a mystery?
 Who can say?

All I know is that I come away from your table
 A little bit more whole,
 And Christ did come to bridge the isolation
 We feel in our sin.

So, God, I kneel before you in your temple made of stone,
 Believing, somehow, by your Grace,
 That you can help me, even through this incredible Eucharist,
 To build in my heart a temple of Love.

K. W. Maxson

EDITORIALS

Revolution without Bloodshed?

There is no doubt that large numbers of American Christians, in addition to readers of TLC, are deeply offended at the relation between the World Council of Churches and African revolutionary groups. It has been repeatedly asserted that a Christian organization should not aid or abet violent or warlike movements.

Possibly some progress has been made over the centuries. In the 1770s very few American Christians opposed the American revolution on these grounds — except for Quakers (who were pacifists) and Anglican clergy (who were bound by oath to support the king). In 1976, few American preachers said they regretted the violence of the occasion which was being commemorated.

But if Christians are to disavow armed movements for liberation today, what are the alternatives? Actually, they are many. Virtually all governments on this planet are bound together by an economic network. They are also bound together by technology. It is obvious that this country is a major force both in the economic and the technological networks. To what extent are inhumane and oppressive governments, either of the fascist or the communist varieties, being kept in power by the collaboration of American based corporations? To what extent are our own government regulations relating to the conduct of such corporations being enforced? These may be far more significant questions than the disposal of funds by the World Council of Churches.

Letters to the Editor

Our Letters to the Editor column is an old favorite, as many readers testified in the recent questionnaire. We are grateful to those who write. At the same time, some readers express irritation at correspondence which drags on too long.

We agree. If something has occurred about which you would like to write to the editor, please do it *now* — not two or three weeks hence. If you wish to write in agreement, or disagreement, or to comment on something that is in our pages, please do so during the week after the issue has arrived. Responses to material in a specific issue of TLC which reach us over two weeks after the date of issue, will not normally be considered for publication. If you wish to write a letter commenting on something in this issue of April 29, for your letter to be eligible for publication it should be in our office no later than Monday, May 14. We will of course make an exception for overseas readers.

In some cases, when an important issue is being debated, if one letter is intended as a refutation of an earlier one, we may send a copy of the refutation at once to the first writer so that his response, if any, can be received more promptly. We believe this will be of interest to readers.

Finally, we again respectfully remind our readers

that a brief letter is more likely to be printed than a long one, and long ones are liable to be shortened. If you do not trust us to decide what to omit from your letter, then please shorten it yourself, before you mail it to us.

News and Other Things

In a recent questionnaire filled out by a number of our readers, many people indicated that they naturally look to THE LIVING CHURCH for news and comments on current church affairs. At the same time, many also value topical articles on theology, liturgy, church history and holy scripture. We will try to maintain a mixture, and in the weeks ahead try to have something under all these headings.

The problem, of course, is that weightier subjects tend to be dealt with in lengthier articles. Theology and history, especially, are so often dealt with in a leisurely way that ceases to be appropriate to a weekly magazine. We believe, however, that it is indeed possible for an author to write a short article that deals with a single serious theological or historical point, with clarity and brevity. We also believe it will be a service to the church at large to place important intellectual concerns before the public in a way that is challenging and stimulating, without being too technical. We invite qualified and competent authors to try writing such articles.

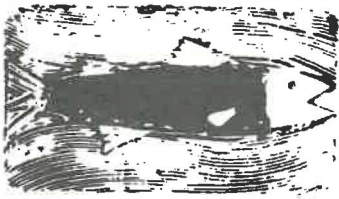
Azalea Trail

Can you not see
strolling along
the unfolding of Faith's delicate bloom
in the noontide touch of festive light
as dew-drenched petals
shed their drops of freshened tears
pent up in winter's night?

Can you not sense
standing alone
the fragrance of Hope's birthing blush
long locked in pistil's bold embrace
until the touch of Heavenly Hand
rends forever the cloistering veil
censing the path with nectarous grace?

Can you not see
alone along the winding trail
and ever fail to sense
that buds are born free
to blush and weep
and Love
for you and Me?

Ray Holder



LET'S GO FISHING

By GILBERT RUNKEL

Committees Don't Catch Fish

God so loved the world that he didn't send a committee." So states a sign on the desk in my office. People who see it for the first time usually smile — and ask me if I have something against committees. I assure them that I don't, but often tell them that it has been rumored that "a camel is a horse — designed by a committee."

Committees can be very useful. But I never saw a trout caught by a committee — nor a convert made to the Christian faith. Some goals are best reached by individuals.

In 1975, some English church people proposed a conference which they hoped would develop plans for a growth in church numbers and influence; and there was much enthusiasm about the project. But it was soon discovered that nobody wanted a "plan for evangelism" imposed from the top. And, ultimately, those involved in the enterprise realized that evangelism, if it is to happen at all, must happen at the local level. And it is significant that, this past January, the National Initiative in Evangelism, an ecumenical endeavor headed by the Archbishop of Canterbury, unveiled its plans for "intelligent evangelism throughout the country" — its major thrust being directed toward evangelism at the parochial level.

So today, within the church, the Spirit (let us hope with a capital "S") is stirring people toward a desire for renewal and church growth. And if that be the case

(if it is truly the *Holy Spirit* that is acting on the church), we should all thank God. But if the spirit that is moving the church is *not* the Holy Spirit — if the desire for growth and renewal merely results from the necessity to find a way to pay the rent and utility costs (or to see who can count the most noses) — then may God forgive us: for we are called to bring people into the kingdom, and not to replenish the church's coffers.

But there is also a moving of the Spirit among those outside the faith — among people whose faith in their man-made (and earthbound) "gods" is crumbling. They, too, feel a need for renewal (or, more particularly, for a "God" not subject to the winds of fate). They are the ones whom our Lord would say are ripe for the harvest — candidates for our evangelistic efforts.

If anything is to be Christian — be it a church, a prayer group, a Bible class, a men's club, or whatever — Christ must be at the center. He (and his Spirit) must be its reason for being: which means that budgets, programs and techniques prepared by committees sitting around tables are secondary (in every area of our religious life) to the Christ-related activities in which we involve ourselves.

Neither money, programs, nor buildings can cause a person to love the Lord — or to trust him enough to take the first step toward becoming one of his disciples.

Money spent to up-date a parish of-

fice to the point where its equipment makes it the envy of industry may impress him; a program that seems to be "with it" in relation to the secular world may whet his interest; and a beautiful building may appeal to his appreciation of fine architecture. But they won't cause him to bet his life on the Lord.

And that is why it is the individual Christian who is on the firing-line — out where people live and work and play — who is so important to evangelism. Committees and commissions can help us renew our faith (and help the church grow through the introduction of programs and projects that may re-interest members who have "fallen away"). But *new growth* depends on evangelism. And evangelism depends on evangelists.

What does Jesus Christ mean — to you? What does he mean — in *your* experience? How important is he to life — *your* life? Is he your "example" — or "friend" — or "greatest teacher"? Or is he that Divine Somebody who came to earth to redeem people — *other* people no less than you and your kind? If he is of any importance at all to you, that fact ought to be evident in the way you live and work and play; for he (if he is really *your* Lord) ought to make a difference in how you face your hopes and dreams — your heartaches and frustrations. And if he *does* make a difference, you should bear witness to that fact.

You have to bear witness. You can't do it (and it can't be done) through a committee — or through the use of institutional gimmicks. People don't learn to love — or to trust — or to commit their lives to anything of importance because some committee has been formed.

But when someone sees (in you) a *person* who quietly radiates the joy and concern and thoughtfulness of your Lord — when he realizes that you love him, refusing to see him as he is (but seeing him as God created him to be) — then, perhaps, you can lead him toward a relationship with Christ.

When Jesus was walking beside the sea of Galilee one day, he saw two brothers casting a net. And when he said, "Come ye after me, and I will make you fishers of men . . . they forsook their nets, and followed him" (Mark 1:17-18).

I am sure that Andrew and Peter followed him — not because they were not free to keep from following him, but because they knew enough about him to trust him and respect him. And, then, as individuals, *they* were able to bring others to him (because those others saw, in them, something of his personality — saw, in them, "the mind that was in Christ Jesus").

So, with the mind of Christ, let us launch out into the deep — and fish, each according to his likes and talents. And let us not wait for committees to tell us how to fish — because fish are not caught by committees.

The Two R's

Regeneration:

by water in the Triune Name,
spiced up, maybe, with chrism
and illuminated with a tapering flame.

Reconciliation:

less dramatic,
non-aquatic,
but with like effect and meaning,
erasing post-baptismal stain
— dry cleaning.

Francis C. Lightbourn

BOOKS

Spiritual Quest

THE DYNAMICS OF RELIGION: Meaning and Change in Religious Traditions. By Peter Slater. Harper & Row. Pp. 204. \$6.95, paper.

In this provocative and interesting book, Peter Slater has undertaken a very ambitious task — to identify what is central to religion by analyzing how religious traditions have changed through time, thereby illuminating the spiritual quest of those for whom religious questions are alive, but traditional answers are dead. Drawing upon his extensive reading of religious writings both Eastern and Western, the author argues that the central commitment of a religious tradition is to a “truth to live by, existential truth — truth that is personally involving and powerful for change.” Hence he concludes that “Jesus is the Way, the Truth, and the Life” is more fundamental to Christianity than that “Jesus is God Incarnate.” To be sure this is an old, but still controversial thesis. Some have argued for it by attempting structural analyses of doctrinal systems. However, Slater greatly strengthens the case for this view by his emphasis upon the continuities and discontinuities of religious traditions through time. While this is not conceived as a Christian apologetic, Christians have much to learn from this knowledgeable study.

(The Rev.) P. LINWOOD URBAN, JR.
Swarthmore College
Swarthmore, Pa.

Handsome and Informative

THE HIDDEN DURER. By Peter Strieder. Rand McNally & Co. Pp. 192. \$19.95.

This informative work surveys the achievements of the most famous German artist, Albrecht Durer (1471-1528). The handsome format skillfully interweaves colored reproductions of engravings, drawings, and paintings with biographical detail and the social history of Durer's native city, Nuremberg.

Nuremberg, a center for master metalworkers like Durer's father, also produced instruments for measurement which attracted famous astronomers and geographers. There in 1492, Johannes Muller (known as Regiomontanus) constructed for the first time since classical antiquity a globe of the earth! Durer was certainly influenced by this intellectual atmosphere, and his own treatise on geometry contained the first detailed essay in German on the construction of sundials. Indeed, some of Durer's best-known engravings like “Melancholy” or “The Knight” contain

images and references to numerology which still puzzle experts.

Thanks to the earlier work of Johann Gutenberg, Nuremberg was also a pioneer in the printing arts, and in the workshop of Michael Wolgemut where Durer was happily apprenticed, the process of wood engraving, once a colored technique, was revolutionized. There artists began to design woodcuts according to the laws of panel painting, but instead of adding color, they achieved their visual effects with black and white. Durer's “Resurrection” reproduced on the front cover of *THE LIVING CHURCH* (May 26, '78) is a brilliant example of their achievement.

Durer's skills also benefited from two trips to Venice to study Italian masters. His panels of Adam and Eve painted in 1504 were the first life-size nudes in the history of German painting.

Like other moderately well-off citizens of Nuremberg, Durer supported the Reformation. A few years before he died, Durer hoped to paint a portrait of Luther, but was never able to do so.

CHARLOTTE M. PORTER
New York University
New York City

Welcome Reissue

THE WAY OF THE MYSTICS: The Early Christian Mystics and the Rise of the Sufis. By Margaret Smith. Oxford University Press. Pp. 263. \$12.95.

This reprint of a 1931 book by a late Fellow of Girton College, Cambridge, deals with the relationship of the earlier Islamic Sufi mystics and their teachings to the already existing Christian mysticism in the Near and Middle Eastern Church. As Geoffrey Parrinder, professor of the Comparative Study of Religions at the University of London, points out in his Foreword, this work is unique in its field and therefore a welcome reissue in the light of today's fresh emphasis on the mystical quest.

Margaret Smith's contribution is particularly important since in the popular mind Islam and Christianity are perceived mainly as opponents in “Holy Wars and Crusades” and as having misunderstood or misrepresented each other's doctrines. Yet on the mystical level they have often cooperated, and never more so than in the early days of Islamic expansion (7th-8th cc.) when Muhammed's followers, reared in a predominantly Christian culture, drew heavily on the disciplined spirituality of the Church's foremost theologians and monastics. Even the Qur'an (Koran) speaks of Christians as “nearest in love” to Muslims.

The teachings of SS. Antony, Simeon Stylites, Clement of Alexandria, Ephraim the Syrian, Augustine of Hippo and the three Cappadocian are compared with those of such Sufi mystics as Rabi'a

of Basra, Hairth al-Muhasibi and al-Ghazali, all of whom the author allows to speak for themselves. (Some discussion of the disparity between the Christian trinitarian and incarnational emphasis, in both doctrine and devotion, and Islam's “absolute” transcendental God, which in the 13th century concerned Ramon Lull but is not mentioned, would have been helpful.)

This fine piece of historical scholarship will doubtless be primarily of interest to specialists and be somewhat less valuable for those engaged in current Christian-Islamic dialogue. There is a useful bibliography.

(The Rev.) JOHN R. RAMSEY
Marblehead, Mass.

Physical and Spiritual

GOD'S HEALING COMMUNITY. By Frank Bateman Stanger. Abingdon. Pp. 143. \$4.95, paper.

YOU CAN HELP WITH YOUR HEALING. By Vernon J. Bittner. Augsburg. Pp. 143. \$3.95, paper.

Do not overlook these two books because of their deceptive simplicity and more personal than professional styles. The first is a good overview of the church's ministry of healing, the second an outline of the process of spiritual recovery. Both are clearly written, easily understood, and handy for reference. Interestingly, each author was initiated into the healing ministry by his own need and the experience of healing as God's action.

Dr. Stanger, a seminary professor, outlines his theological and biblical understanding, the healing steps, healing prayer, and deals with some of the troublesome questions. Practical suggestions and bibliography round out his sound presentation of a balanced faith.

Vernon Bittner, a chaplain, adapts the 12 steps of Alcoholics Anonymous as the vehicle to bear his experience and insights into the principles of spiritual recovery which he considers essential to all healing. A confrontational technique balanced by Christian faith enhances the usefulness of his book for the sick.

The books make a possible pair sharing a wholistic viewpoint of healing with the former more focused on the physical and the latter on the spiritual aspect.

(The Rev.) WILLIAM N. BEACHY
Chaplain, St. Luke's Hospital
Kansas City, Mo.

Books Received

BAPTIST PIETY by Edwin S. Gaustad. Christian University Press. Pp. 171. \$5.95 paper.

THE DEATH OF CHRISTIAN CULTURE by John Senior. Arlington House. Pp. 185. \$10.

MATTHEW AND MARK by Ben Campbell Johnson. Word. Pp. 156. \$6.95.

LIVE A NEW LIFE by David Watson. Tyndale. Pp. 88. \$1.45 paper.

The Lion, the Witch and the Wardrobe

Just in time for Lent and Easter, C.S. Lewis's *The Lion, the Witch and the Wardrobe*, produced by the Episcopal Radio-TV Foundation and the Children's Television Workshop, was telecast on two consecutive evenings, April 1st and 2nd. This scheduling, so appropriately timed, underscored for Christian viewers the allegorical dimensions of Lewis's classic children's fantasy of betrayal, crucifixion, resurrection, and redemption. However, story-telling values were never sacrificed to heavy-handed symbolism; and pagan and Christian together, still staggering from the rigors of this past winter, could have enjoyed watching the destruction of the White Witch's power over Narnia and a renaissance of life and spring.

Remarkably faithful to Lewis's book, the television script might stand as a model for adaptors of major novels, whether for adults or children. In striking contrast to the 1977 TV dramatization of J.R.R. Tolkien's *The Hobbit*, which excised important characters and

perverted the story's climax by leaving out crucial plot incidents, *The Lion, the Witch and the Wardrobe* was treated by its script writers with obvious love and respect. Lewis's dialogue was retained intact, for the most part, and commercial breaks were timed to intensify suspense but not allowed to intrude upon serious moments.

On their primary level Lewis's seven *Chronicles of Narnia* are highly imaginative fantasy adventures, which many children and young people read without being consciously aware of their religious nature. In the first book, *The Lion, the Witch and the Wardrobe*, four children — two boys and two girls — enter into an enchanted parallel world through a wardrobe which they find in an empty room of an old country house they are visiting. Their adventures in that world, Narnia, where they meet with fauns, centaurs and talking beasts, were effectively presented by the fidelity of the television adaptation, especially in Part II, for which Michael J. Lewis's musical

score provided a powerful intensification of the accelerating action.

Regrettably, the spiritual aspect of the book was less well served, an almost inevitable result of the animated format, certainly inevitable with this particular animation. Lewis's story is, after all, an outstanding illustration of what Tolkien has called "Eucatastrophe," that sudden joyous turn that "denies . . . universal defeat and in so far is *evangelium*, giving a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief" ("On Fairy Stories," *Tree and Leaf*, p. 68). The coming of spring to Narnia is such a glimpse on a smaller scale; the resurrection of Aslan the Lion, who has allowed himself to be crucified in payment for Edmund's treachery, is Eucatastrophe at its highest. When Lucy and Susan, who watched the long cold night through, turn back from looking at the sunrise to find the Stone Table broken and Aslan's body gone, they are acting out the roles of the two Marys at the tomb on Easter morning, and we should share a revelation of piercing joy and intensity.

For this viewer at least (and for my children, ages nine and seven), the graphic style of Bill Melendez (animator for the "Peanuts" TV specials) fell short of being able to deal with these most heightened moments of joy and terror. The White Witch was warmed-over Disney, ludicrous in close-up with her over-animated lips; and her legion of evil accomplices was composed of standard Saturday-morning monsters, whose lack of originality tended to trivialize the potentially powerful crucifixion scene. The magical, the intense, the truly numinous qualities of Lewis's book were mostly lost; or if they flickered to life briefly now and then, they did so because of Lewis's words and Michael Lewis's music, and in spite of the pedestrian artwork.

Dr. Caroline Rakestraw, interviewed in *THE LIVING CHURCH* [March 25], referred to the pictorial nature of the Narnia books. Perhaps the images of such fantasies are always most satisfactorily realized by our own internal creations (or as the 11-year-old boy next door said, "It was better in my imagination").

However, it would be ungenerous to dwell overlong on the shortcomings of the programs. The artwork was indeed mediocre and failed to enhance Lewis's story; but Lewis's story was *there*, untampered with and honestly presented, for two hours of commercial, prime-time television.

As an example of what children's television could be (but rarely is!), the first of the Narnia stories merits praise and encouragement; and the Episcopal Radio-TV Foundation deserves our gratitude for a family Easter present.

NAN C.L. SCOTT
Lawrence, Kan.

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PEOPLE and places

Appointments

The Rev. **Peter F. Arvedson** is rector of St. Andrew's, Madison, Wis. Add: 1833 Regent St., Madison (53705).

The Rev. **Richard J. Brown** is associate rector of St. Andrew's, Toledo, Ohio.

The Rev. **John Combs** is now vicar of St. Anne's Church, Warsaw, Ind.

The Rev. **Steven F. Crowson** is rector of Grace Church, Salem, Mass. Add: 385 Essex St., Salem (01970).

The Rev. **John R. Harmon** is rector of the Church of the Messiah, Gwynedd, Pa.

The Rev. **Kenneth D. Higginbotham** is rector of Christ the Good Shepherd Church, Los Angeles, Calif., Add: 4318 Don Luis Drive, Los Angeles (90008).

The Rev. **W. Verdery Kerr** is assistant to the rector, St. Stephen's Church, Durham, N.C.

The Ven. **John W. Kline** has been appointed Archdeacon of the Diocese of Erie, Pa. Add: 145 West Sixth St., Erie (16501).

The Rev. **Frederick Lambert** is rector of Old Trinity, Tiffin, Ohio.

The Rev. **David W. Lovelace** is assistant to the rector, Church of the Good Shepherd, Rocky Mount, N.C.

The Rev. **Carlton O. Morales** is rector of the Church of the Redeemer, Greensboro, N.C.

The Rev. **Robert L. Sessum** is rector of All Saints', Concord, N.C.

The Rev. **David I. Shoulders** is rector of St. John's, Speedway, Ind.

The Rev. Canon **Donald M. Whitesel** is rector of St. Stephen's, Clifton Heights, Pa.

Ordinations

Priests

Central Pennsylvania: **David Scott Robinson** and **Leo Grover Weishaar III** were ordained priests by the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania.

Hawaii: **Robert Deane Rowley, Jr.,** Add: St. Andrew's Priory, 224 Queen Emma Sq., Honolulu (96813). **Lynette Golderman Schaefer,** Add: P.O. Box 157, Hoolehua, Molokai, Hawaii 96729. **Robert Eugene Walden,** Add: 5286 Kalaniana'ole Hwy., Honolulu, Hawaii 96821.

Missouri: **Cynthia Plumb Hubbard** was ordained priest by the Bishop of Western Mass. for the Bishop of Missouri, and will be assistant at St. John's, Northampton, Mass. Add: 48 Elm St., Northampton, Mass. 01060.

Nebraska: **Ronald Clingenpeel,** curate of Trinity Cathedral, Omaha, Neb. Add: 113 N. 18th St., Omaha, Neb. 68102.

North Carolina: **Michael B. Curry,** rector, St. Stephen's, Winston-Salem, N.C. Add: 810 N. Highland Ave., Winston-Salem, N.C. 27101.

West Missouri: **W. Joseph Leigh,** curate, St. Philip's, Joplin. Add: 706 Byers, Joplin, Mo. 64801.

Retirements

The Rev. **Norman C. Ault** has retired from Trinity-by-the-Sea, Kihei, Maui, Hawaii to his home in Kula, Maui. Add: Rt. 1, Box 323, Kula, Hawaii 96790.

The Rev. **Edward S. Brightman** has retired as rector of St. Titus' Church, Durham, N.C..

The Rec. **Francis Bayard Rhein** retired as rector of Trinity Church, Upperville, Va. Add: 2717 Blue Ridge Terrace, Winchester, Va. 22601.

The Rev. **Ernest D. Richards** retired as rector of North Kept Parish, St. Clement's Church, Massey, and Holy Cross Chapel, Millington, Md. He will live in Stevensville and will continue his ministry in retirement assisting at Christ Church. Add: P.O. Box 271, Stevensville, Md. 21666.

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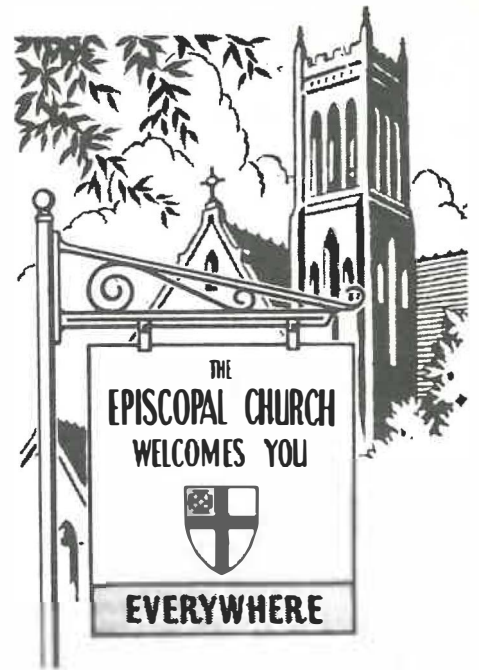
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