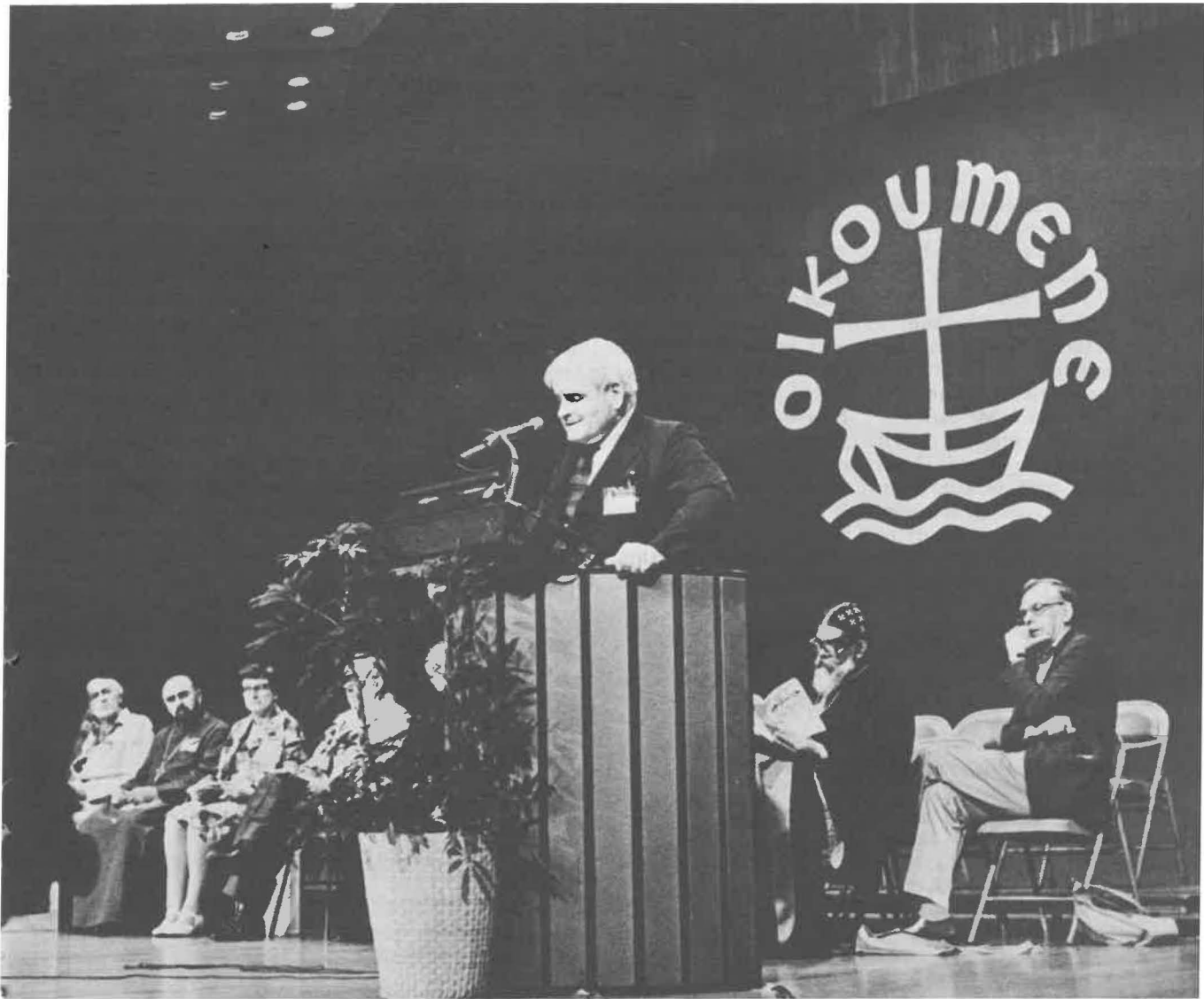


THE LIVING CHURCH



Chancellor Paul E. Gray, of MIT, welcomed delegates to the opening sessions of the World Conference on Faith, Science and the Future: This time cannot be built of wood and caulking [see page 5].



Stone Walls in August

By C.L. WEBBER

re is, the Book of Ecclesiastes tells "a time to gather stones r." That time, most assuredly, is today in mid-August. Farm work seasonal rhythm and "there is a r every purpose under heaven."

w England farmer begins his year he sap rises in late winter or early He taps the maple trees and boils down into syrup to sweeten the y the time the flow of sap is over it time to plant the first seeds. Then the busiest time of the year: s, planting, cultivating, harvest- th luck, the harvest is safely in the first frost. But frost signals change of activity, not a time of is is the time to cut firewood for ter — and to build stone walls.

England farms have stone walls you have to pile the stones some- Besides that, they serve to mark ry lines and to keep the cows out orn. Every plowing will dredge up ones — some to be tossed toward l and some to be dragged there by or tractor. But lifting and carry- working them into place with a is best left for fall when the is cool — if you're a full-time

not a full-time farmer and I have y out major projects like wall- s; when I have major time: in Fortunately my land is isolated re is no one to watch or com- s I load rocks into my wheel- and muscle them into their ap-

pointed place under a broiling August sun.

I could leave the walls as I found them but I have a different vision for the land than the farmers who abandoned it some 75 years ago. My vision has more to do with herbs and orchards than cows and corn. So different walls are needed in different places. And, pending retirement, I have only August to work out my plan. Sometimes I wonder what those earlier owners would think if they could see me sweating to move rocks in mid-summer. But it's my land now and my plan and I will work it out in my own time.

The farmer's rhythm is controlled by the seasons and weather; mine by the ar-

tificial rhythms of contemporary life. Other rhythms are evident in our society as well. The quiet '50s were followed by the activist '60s, then by the calmer '70s. Church-going boomed in the post-war years, then entered a period of decline. A parishioner who has been on the fringe of things for years suddenly moves into a position of leadership; a once-faithful member drifts away. "Kairos," the Greeks called it: the opportune time. My "kairos" for building walls, strange though it seems, is August. God's "kairos" with us if often even harder to understand. But it is God's field and his plan and he will work it out in his own time.

Building Stone Walls in August

There is a time for man to plant, a time
To reap; the turning seasons change and send
Sun for the soil and seed, and then a time
Of shorter, cooler days for harvest, end
And beginning, reaping and planning time
When fields are bare of crops and free of all
Last year's realities. That is the time
To clear new fields, bring stones, and build the wall
That marks my vision of the coming time.

But I, in August heat, sweating alone
To build November walls while I have time,
Strain with an iron bar to move this stone.
I will work now, but ask the question still
Why God, the Lord of time, works when he will.

C.L. Webber

*the second in a series of essays and
written for this column by the Rev.
sher L. Webber, rector of Christ
Bronxville, N.Y.*

LIVING CHURCH

Volume 179 Established 1878 Number 7

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

The Living Church (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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- 15. St. Mary the Virgin
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NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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.

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As One Who Serves

Amen! Your fine editorial concerning the diaconate [TLC, July 1] "hit the nail on the head."

Perhaps, underlying the opposition to the renewal of the diaconate is the wish not to be reminded of the words of our Lord — "Here am I among you as one who serves!" The priestly image of our Lord is a more acceptable one in today's world.

(The Rev.) FRANCES G. ZIELINSKI
National Center for the Diaconate
Chicago, Ill.

Montana '56

The retirement of the Rt. Rev. George Masuda of North Dakota this year brings to mind the Montana Class of '56 in the House of Bishops. Henry Daniels was serving his last year as Bishop of Montana in 1956, and he had 23 parochial clergy. Although he would not live to see it, five of those clergy are now bishops.

George Masuda was then rector of St. Luke's in Billings. Robert Rusack, then rector of St. James', Deer Lodge, is now Bishop of Los Angeles. William Davidson, then rector of St. James', Lewistown, is now Bishop of Western Kansas. Jackson Gilliam, then rector of Incarnation, Great Falls, is now Bishop of Montana. Hanford King, then rector of St. James', Bozeman, is now Bishop of Idaho. One wonders if any other diocese has ever produced as many bishops, proportionately, from one generation of priests.

Oh yes, and also that year, 1956, there was an active layman of Incarnation parish in Great Falls in the lumber business who later went to seminary. He was, and is, Leigh Wallace, consecrated Bishop of Spokane in January, 1979.

(The Rev.) FRED JESSETT
St. Paul's Church

Cheney, Wash.

Pensions for ACC Clergy

I note in the July 8th issue of THE LIVING CHURCH an editorial footnote to a letter in which you say, "We understand that many ACC clergy are retaining Episcopal Church pensions."

That comment gives the impression that this is an option some of us are exercising. Not so. The Church Pension Fund offers few options. What does happen is that the Pension Fund uses a different formula for computing the pension of those who have been deposed.

Had I merely become "inactive" after my 21 years in the ministry I would have received a monthly pension of \$149.50 at age 60. But because I followed my con-

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...ment will instead receive a por-
tion of \$135.90. And no lump sum ben-
efits of any kind.

One final point: The government does
not permit business or industry to enact
punishment through their vested pen-
sion plans. The Pension Fund can only do
this because of the doctrine of separation
of church and state. Stated another way,
the government is naive. It doesn't seem
to think it necessary to impose morality
on an establishment church group!

(The Rev.) WILLIAM MARVIN
Birmingham, Ala.

Balance

The poetic statement by Sister Ruth
Juchter, O.S.H., [TLC, July 8] was a
stark communication, beautifully ex-
pressed.

Now, I would hope that she might com-
pose an expression portraying the situa-
tion faced by the loved ones of the victim
to give balance to the communication.

(The Rev.) L.W. GARRETT
Father Garrett's Boys

Acton, Calif.

Impurity of Faith and Morals

Your editorial of July 8 asserted that
declining numbers in the Episcopal
Church rather than "purity of faith or
morals" seem to be our chief concern
these days. Surely it must have occurred
to you that the church is withering away
because of its impurity of faith and
morals. The same issue carried the story
of the election of the new Suffragan
Bishop of New York, who boldly declares
his faith in the legalization of pot, homo-
sexual rights, and liberal abortion laws.
Who wants to belong to a church with
leadership like this? Those churches
that have followed the biblical command
to resist the world and its ways continue
to grow. Those denominations that have
sold out are dying. Isn't it just as well?

THOMAS C. REEVES
St. Luke's Church

Racine, Wis.

Replies to Fr. Simcox

The Rev. Carroll Simcox, in his letter
criticizing Mr. E.C. Martin [TLC, July
15], points out the weakness in the at-
tempts of homosexual apologists to make
the Bible serve their turn. As one of
those with a personal and quasi-profes-
sional interest in making Christianity
comfortable for homosexuals, I am
nevertheless constantly aware of the
casuistical element entering into our dis-
cussions of Scripture.

Persons free from a strong homo-
sexual tendency find it easy to equate
homosexual inclinations and homo-
sexual acts with all the sins among
which the Bible appears to include ex-
pressions of homosexuality. Those of us

homosexual know by experience that
there is no qualitative similarity be-
tween our homosexuality and the ac-
knowledged sins. . . .

It is likely that Fr. Simcox agrees with
those who hold that the natural gift is
sexuality, which is transfigured into
heterosexual monogamy and disfigured
into homosexuality. That is the easy
theological solution. What each believer
wrestles with is heterosexuality or homo-
sexuality. There is no transfiguration of
homosexuality into heterosexuality. It is
transfigured into a loving relationship or
disfigured into a self-regarding promiscu-
ity or a self-destructive isolation. The
boast of the Christian gospel has been to
set us free. There is no setting free for
the homosexual in Fr. Simcox's gospel.

So, to save the gospel for ourselves, we
indulge in some casuistical interpreting
of texts. This pastime becomes harmless,
almost innocent, when set in the context
of these same passages used unthink-
ingly and prejudicially to prop up the
traditional antipathy manifested by the
church toward homosexuals. It is evi-
dence of our concern to be faithful to the
heart of the gospel message while wait-
ing (and working) for enlightenment of
spirit to overtake biblical sexuality as it
has overtaken biblical astronomy.

A.E. MILLWARD

Program Co-ordinator

Council on Homosexuality and Religion
Winnipeg, Manitoba
Canada

• • •

In his letter on the subject of scrip-
tural evidence for Jesus's position on
homosexuality, Fr. Simcox is clearly
wrong on two points.

1. The Old Testament law does not
condemn "all sexual relations outside
the marriage bond." It does in fact con-
demn homosexuality, along with bes-
tiality, incest, and adultery, but not het-
erosexual relations between unmarried
and unrelated people (i.e., what we
usually call "premarital sex"). Cf. Le-
viticus 18:6-23.

2. Jesus would not have had all the
trouble he got into with the ecclesiastical
establishment if he had been "an en-
tirely orthodox Jew with respect to the
Moral Law." Just as he respected the
Sabbath but often excused himself and
his followers from its strict observance
(e.g., Mark 2:23-27), so too he charac-
terized adultery as sin yet let it go un-
punished (John 8:3-11). In short, he was
flexible in his interpretation of the law.
Consistently with this position, in his
one explicit statement on homosexuality
he indicated that some homosexuals
were condemned and some were not
(Luke 17:34).

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

Faith, Science and the Future

Skylab was preparing to crash to earth like a fiery chariot as 450 scientists and theologians arrived at the Massachusetts Institute of Technology for a two-week conference about "Faith, Science and the Future" convened by the World Conference of Churches.

"We are late in discussing the issues of this conference," said Dr. Claire Randall, General Secretary of the (U.S.) National Council of Churches in opening remarks. "And," she added, "we must not stop with discussion."

The opening service of worship at MIT's Kreske Center was led in several different languages, and included both organ music by Bach and music from a conch shell blown by a participant from Ghana. The male choir of St. Paul's Cathedral in Boston sang an introit and a canticle.

Many of the issues raised in the first days of the conference have important similarities to the Skylab event — the risk to any one individual is extremely low, approaching zero, but the consequences are enormous and catastrophic, approaching infinity, if the extremely unlikely should nonetheless happen.

The conference program is structured around four central themes: (1) The relation between science and faith as forms of human understanding; (2) ethical problems resulting from particular present and prospective developments in science and technology; (3) the over-all direction of science and technology by the socially powerful and the resulting economic and political problems and need for more equitable sharing of science and technology; and (4) the new Christian social thought and action which is attentive to the promises and threats of modern science and technology.

For the first time the World Council of Churches has convened a gathering that is half scientists and half theologians from all over the world, and it is clear that scientists as well as theologians here share a common concern for "a just, participatory and sustainable society."

Specific technologies and their risks and promises are scheduled for close examination. The old wars between science and religion seem long-gone here. The ghost of Charles Darwin and conflicting views of the creation of the world are not in evidence.

Both scientists and theologians seem

aware that scientific authority in our time approaches medieval ecclesiastical authority in its widespread public acceptance and in its capacity for individual and organizational behavior far below the ideals that at best are espoused and exemplified.

"Players often see least of the game," observed Prof. Robert Hanbury Brown, astronomer from University of Sydney (Australia), speaking of scientists' perception of themselves in an early speech in which he traced the transformation of science as "in the past few decades science has been industrialized and has allied itself with power . . . so that the manifest, dominant activity of science is no longer the disinterested pursuit of knowledge but the pursuit of knowledge for industry and other social purposes such as defense, agriculture, health, and so on."

It is within this sort of framework that the specific consideration of issues such as recombinant DNA (genetic engineering) and the use of nuclear power will be considered in subsequent sessions.

"Knowledge cannot be independent of the knower's subjective decisions and choices," Metropolitan Paulos Gregorios (Mar Thoma Church, India) said in a major address. "Both [science and faith] are ways of dealing with reality in which pre-conceptions, experiments, experience, reflection and practical consequences are closely interwoven."

And in a subsequent major address Charles Birch, professor of biology at the University of Sydney (Australia) and vice moderator of the conference, pointed out "how society shapes science."

"We have been warned as Noah was warned," Birch told the assembled theologians and scientists. "Skeptics laughed and ridiculed then as they do now. The skeptics drowned and Noah, — the original prophet of ecological doom, survived. We are warned that a flood of problems now threatens the persistence of our industrial society.

"But this time the ark cannot be built of wood and caulking. Its foundations will be a new awareness of the meaning of life, of the life of all creatures, both great and small. Its name will be the ecologically sustainable and socially just global society. If this ark cannot be made watertight in time, industrial society will sink, dragging under prophets of doom as well as skeptics and critics."

Birch concluded: "We do not have to be victims of circumstance. In an ecological view the future is not determined. It is radically open. Through its openness to the love of God the world becomes freed from total preoccupation with itself. Its concern becomes for the world. That is still possible for each of us."

(Continued next week)

(The Rev.) DAVID DODSON
Bolton Institute
Wellesley,

Canon Carr Asked to Come Home

At a recent meeting in Yaounde, Cameroun, the general committee of the All Africa Conference of Churches (AACC) decided to ask its general secretary, the Rev. Canon Burgess Carr, to return to the organization's headquarters in Nairobi, Kenya.

During his self-imposed exile, Carr lectured at the Center for International Affairs at Harvard University at the Harvard Divinity School. He returned to this country on sabbatical leave in 1978, and told Religious News Service that he "had no intention of going there." At that time he was involved in a dispute with the Kenyan government.

Canon Carr reportedly is traveling in Europe and could not be reached for comment.

Indochinese Refugee Update

Although the Presiding Bishop, Rev. John M. Allin, was out of the country on the day that a significant episcopal press conference took place in New York to urge President Carter to speed up the admission procedure for refugees, and to admit more to the United States (TLC, July 30), Bishop Allin is in a statement throwing the full weight of the Episcopal Church behind the appeal.

Noting that "we cannot sit by and watch these refugees face an uncertain future deprived of the elemental human right to a safe haven," he said, "we call upon those concerned with this human tragedy to join actively in sharing the resources available to the religious community in assisting to find a home for these refugees."

The church's National Hunger Committee also has made a commitment to respond to efforts concerning refugee resettlement. At the

Wis., a resolution was passed on people "to stir the consciences in response of the church concerning refugees." The resolution had high praise for the work and leadership of the World Council of Churches and the World Council of Churches Bishop's Fund for World Relief, and noted that through the World Council of Churches Resettlement Office, the church had resettled over 45,000 people in the past 10 years.

The committee was deeply concerned that the global focus be held up," said Rev. Charles Cesaretti, hunger staff director at the Episcopal Church Center. "The concern right now is for Indochinese refugees and it really has to be a priority. But we can't lose sight of the fact that throughout Africa, Latin America, and Europe there are other peoples whose needs are as desperate." The 1,500 Christian congregations in the New York area were asked recently to participate in an interdenominational letter-writing campaign for Indochina refugees.

"I hope to have thousands of letters and petitions from pastors and church members reaching President Carter and Congressmen in a blitz," said Pam Procaro, spokesperson of Concerned Christians for the Boat People, sponsors of the campaign. The letters will urge the U.S. government to reopen the refugee camps in the U.S., admit 100,000 refugees immediately, and provide rescue ships at the expense of the boat people. The campaign has the support of many New York-area church leaders, including the Rt. Rev. J. Robert Wetmore, Suffragan Bishop of New York.

London, leaders of the Anglican, Roman Catholic, and Free Churches in New York issued a joint statement calling for world opinion to be "brought to bear on Vietnam to call a halt to the massive exodus of its Chinese community."

Archbishop of Canterbury and Basil Cardinal Hume were two of the signatories of the statement which said that "every country, including Vietnam, should give immediate attention to the admission of an inflow quota of refugees," and added to the flood of "boat people" on the sea as has caused problems for Great Britain, which as a leading maritime power feels the commitment to rescue stranded vessels, but doesn't feel it should bear the burden of supporting all the sons it saves.

National Council of Jewish Synagogues has offered the services of its members in 200 cities in the U.S. to help with refugee resettlement. "We have the power of 100,000, and we would like to offer the Indochinese many services we perform for the Russian migrants," the council president said. President Carter.

Wiesel and Hyman Bookbinder,



Sao Gia Vue (left) and her family in Pittsburgh: Trying to pick up the pieces.

RNS

two members of the President's Commission on the Holocaust, said the most appropriate memorial for the millions who died under Nazi tyranny would be for the nations of the world to respond to the plight of the Indochinese refugees.

"The term 'boat people' evokes in Jews memories both painful and gratifying," said Mr. Bookbinder. "We shall never forget, and expect our children and theirs never to forget, the boats of Nazi escapees who could find no safe haven in an uncaring world. But, we remember, too, those boats at the turn of the century that brought our parents and grandparents to American shores in their escape from pogroms and the culminating Holocaust years later."

Mr. Bookbinder noted, however, that six million Jews did not board those boats in time. "And today, in 'living color,' we see the anguished faces of Indochinese children and their hysterical mothers trying to wade ashore — knowing that many of these faces will never be seen again. How many Anne Franks are dying every day?" he asked.

Only Three Are Left: One Family's Ordeal

Safe now in Pittsburgh under the sponsorship of St. Stephen's Church in Wilkesburg, Pa., Sao Gia Vue sits quietly in her brother's apartment, holding her crippled small son. Little Va Lo, and his sister, May Lo, a fragile 10-year-old, are the survivors of a family of three sons and two daughters. Their father also died in the family's attempt to escape from Laos.

Last November the Vues decided to flee their homeland and what they saw as an increasingly repressive Communist government. They created a handmade raft from banana trees and with their five children and another refugee

family, launched their craft into the Mekong River. They were attempting to reach Thailand — only three-quarters of a mile away.

Then Laotian troops opened fire. Two children swam back to the Laotian shore. Others fell, wounded and dead. As the raft drifted closer to the Thai shore, Mrs. Vue grabbed May Lo and Va Lo, and, although she and the children were all wounded seriously, managed to reach the bank. She looked back to see the body of her 19-year-old daughter carried downstream on the raft.

May Lo was found to have been shot several times in the back. Va Lo, 5, also shot in the back, still is paralyzed from the waist down. Mrs. Vue was hit in the back and the legs, her left hip shattered. Doctors at first felt amputation would be necessary, but after treatment by Thai and U.S. doctors in a refugee camp, she can manage to walk slowly with the aid of a crutch.

Refugee officials reached her two brothers in Pittsburgh, then in turn sought help from the Roman Catholic Southeast Asian Refugee Resettlement Office, which recruited St. Stephen's Episcopal Church as sponsor. After six months in the Thai camp, Mrs. Vue and her two remaining children came to the U.S. They are living with Geo Vue and his wife, Say.

Rally Calls for U.N. Support for Boat People

The Rt. Rev. James S. Wetmore, Suffragan Bishop of New York, was among the speakers at a rally to protest the "inhumane" actions of Vietnam and to call for increased United Nations and world support for the Vietnamese boat people. The rally, held at Dag Hammarskjöld Plaza, across from the United Nations, was attended by over 4,000 people repre-

the Committee Against Genocide by Vietnam.

In addition to Bishop Wetmore, speakers included Martin Begun, a national officer of the American Jewish Congress, civil rights leader Bayard Rustin, Kenneth Mei of the National Association of Chinese-Americans, and local and national government officials.

Demonstrators shouted, "U.N. action now." They carried signs with messages such as "Condemn Insane Hanoi" and "Stop the Second Holocaust." Many of the marchers were Chinese. About 75 percent of persons now fleeing Vietnam are of Chinese background.

Additions to the Episcopate

The Very Rev. Brice Sidney Sanders, dean of St. Andrew's Cathedral, Jackson, Miss., will become the new Bishop Coadjutor of the Diocese of East Carolina. Dean Sanders was elected at a special convention on June 9, and notified the diocese of his acceptance early in July. Eventually, he will succeed the Rt. Rev. Hunley Elebash, diocesan since 1973. Bishop Elebash requested episcopal assistance for reasons of health.

A native of Nashville, Tenn., and a graduate of Vanderbilt University and Episcopal Theological School, the dean, 49, is the younger brother of the Bishop of Tennessee, the Rt. Rev. William E. Sanders.

The bishop-elect served three churches in Tennessee and one in Virginia before joining the faculty of Virginia Theological Seminary in 1970 as chaplain, associate dean for student affairs, and teacher of pastoral theology and personal religion. He was called to St. Andrew's in 1975.

Dean Sanders' consecration has been set tentatively for Oct. 26.

In Upper South Carolina, a special convention chose the Ven. William A. Beckham, archdeacon of the diocese for 15 years, to succeed the Rt. Rev. George M. Alexander. Last December, Bishop Alexander, 65, announced his intention to retire at the consecration of a new bishop, or on Oct. 16, 1979, whichever date came first.

Archdeacon Beckham, 52, was born in Columbia, S.C. He is a graduate of the University of South Carolina and Virginia Theological Seminary. He and his wife, the former Harriet Wingate, have four children. He has served his entire ministry in the Diocese of Upper South Carolina.

In another change in the episcopate, the Ven. Bernardo Merino-Botero was consecrated Bishop of Colombia at St. Alban's Church, Bogota, late in June. The Rt. Rev. John M. Allin, Presiding Bishop, was chief consecrator, and co-consecrators were the Rt. Rev. Lemuel B.

Ecuador. The bishops of Guatamala, Puerto Rico, and Venezuela also took part in the service.

Bishop Merino, who was elected in February, has served the Diocese of Colombia as archdeacon for the last two years. He was ordained priest in the Roman Catholic Church, and was received into the priesthood of the Episcopal Church in 1971. Bishop Merino is married and the father of three children.

English Prelate vs. Unions: "No-Strike Pledge"

The Rt. Rev. Victor Whitsey, Bishop of Chester in northwest England, wants all workers to sign a pledge never to go on strike, much as people in the 19th century pledged themselves to refrain from alcohol. His suggestion, which appeared in the July *Chester Diocesan News*, has been greeted with expressions of incredulity by local trade union leaders.

"It is now time we recognized the evil of strikes and sanctions and set up movements to persuade men and women of all walks of life to sign a pledge," wrote the bishop. An ideal pledge, he said, "with no ifs, no buts, no rights, no sanctions," might read, "Because my labor is essential to the community, under no circumstances whatsoever will I take strike action."

Colin Barnett, northwest regional secretary of the National Union of Public Employees, many of whose members work in hospitals and have been on strike, was one of those challenging the bishop.

"The bishop has had a well above nine percent stipend increase," he said. "I challenge him to debate this with me in public and work for a week as hospital porter. We will see if he feels this is a living wage or mere existence."

EPF Asks General Convention to Oppose Death Penalty

After the first execution of a prisoner against his will in 12 years, the Episcopal Peace Fellowship is asking the 1979 General Convention to renew its opposition to the death penalty.

Two earlier General Conventions went on record against capital punishment.

"EPF is committed to the abolition of the death penalty," said national coordinator Andrew Lang. "Episcopalians who oppose capital punishment should raise this issue in their parishes. They should ask their state legislators to vote against death penalty statutes. They should ask their governors to commute death sentences when prisoners in their state are facing execution."

John Spenkelink, electrocuted in Florida on May 25, fought his execution

of Paris, Tenn., is an Episcopal and a member of EPF's executive committee.

The text of the EPF resolution is as follows:

Whereas, the worth and dignity of human life is a gift of God; and

Whereas, through the life, death, and resurrection of Jesus Christ, God has given his people the commandment to love their enemies; and

Whereas, the institutionalized, medicated taking of human life prevents the fulfillment of the Christian commandment to seek the redemption and reconciliation of the offender; now therefore be it

Resolved, that this 66th General Convention of the Episcopal Church firmly affirms its opposition to capital punishment and calls on the members of the church to work actively to abolish the death penalty."

Church Asked to Share Convention Fast

Presiding Bishop John M. Allin invited all Episcopalians to join the General Convention in "a day of prayer, fasting as an expression of our solidarity with the poor, hungry and malnourished in this world."

In his mid-July letter to all presiding bishops, Bishop Allin said: "I am inviting every member of our church to participate in this special observance, commencing after dinner Thursday, September 13, and ending at the close of the convention on Friday, September 14. My hope is that all Episcopalians will share their homes, at their places of work, and in their churches — by prayer, fasting, and special acts of discipline and self-denial. I feel that this 24-hour observance is particularly fitting for September 14, Holy Cross Day. The Prayer Book offers appropriate prayers and Scripture readings."

At the convention itself, the observance will be broken with dinner on the night of September 14th and will lead into a benefit concert on the evening of September 15th. The Denver benefit concludes a series of special events and observances on hunger and relief programs that begin Monday, September 10, with the publication of *Yes, a Difference*, a report about the Presiding Bishop's 100th Anniversary World Relief Fund. The benefit is to be held in Denver and is sponsored by the National Hunger Committee.

Bishop Allin's letter to the members also includes a poster and souvenir program for the benefit. "I hope that if prominently displayed, will remind us of our responsibility to look to us in time of need," he said.

Enclosed with the invitation to the convention are prayer, fasting and celebration resource materials to help par-

who wish further information on the Hunger Office or the many ns with which they work.

t from Polynesia

ek before parliamentary elections tern Samoa, a pastor at the y ecumenical service in Apia as Christians do elsewhere, for tional leaders. The difference be his expectations and those of ns elsewhere perhaps, was the he made to his country being ed on God."

itor to that country could not help g the possible truth to that claim. the 20 miles from the interna-airport into Apia, the capital, a continuous stream of villages, ith its own church building and ith more than one. They range uge stone edifices to quaintly ed wooden structures. The main f Apia, facing a magnificent haro has a string of churches. They tly Protestant and Roman Catho-

ints Anglican Church is situated ct of town away from the other lenominational churches and is r center of Anglican worship in lands. Herein lies one of its cons to Samoan society. It has an nt role in ecumenical affairs and l a regular ecumenical service in which is still happening today. e or clan rivalries often extend urch affairs. The Anglican because it is a meeting point for noans as well as Samoans, seems lled upon to fulfill certain civic s without the fear of its being

vicar, the Rev. Viliami Tohi, is from another Polynesian country, Tonga. He is asked to bless many more structures than other clergy seem to be. Most recently he blessed an addition to the fleet of Polynesian Airways. It is not yet certain who will bless the new cigarette factory!

Western Samoa lies 60 miles west of American Samoa which is part of the Diocese of Hawaii. Fr. Imo Ti'apula in Pago Pago, a non-stipendiary priest, is able to work together with Fr. Tohi in Apia on some things and so extend into church life that which is greatly evident in the commercial side of Apia. American goods in the shops and American television from Pago Pago remind Western Samoa of its place in the center of the South Pacific.

Links with America are just as obvious as those with New Zealand. The country was a trust territory of New Zealand until independence in 1962. The large population of Samoans living in New Zealand create a great link with their relatives still in Western Samoa.

While German names, a few wooden colonial buildings and the presence of perfect yeast products are evidence of earlier German colonization, it is the trappings of the late 20th century which are attracting villagers into the capitol, Apia.

Education is available for all who want it and many go overseas, particularly to New Zealand after secondary schooling is completed. Those who remain in Apia find work in a slowly growing industrial area of town. The unemployed are not yet creating great social problems, but it is evident that that day will come.

The greatest concern of the Anglican church in Western Samoa, is to affect

pie. The pattern for this has already been set. All Saints Cubs, Scouts, Brownies, and Guides have existed for many years, not as a means of making Anglicans, but as a way of touching lives. Some have indeed become Anglicans and one even became a bishop. The Rt. Rev. Jabez Bryce, Bishop of Polynesia, had been an Anglican from birth, but it was through the scouting group that he became aware of his vocation to the priesthood.

It is upon this tradition of youth work in the community, a commitment to ecumenism amidst strong denominational differences, and political impartiality in the country, that the large group of faithful Samoan youth in the picturesque church of All Saints, will be able to build their lives for the future.

Far-off countries often think of Pacific islands as "paradise." Western Samoa certainly fits that picture-postcard image. The Anglican Church has a necessary role in helping this country, "founded on God," to keep that image.

KATIE WILLIAMS

BRIEFLY . . .

The first Anglican Cursillo to take place in Europe was held in Erding, West Germany, late in June. The project coordinator was the Rev. Alfred F. Laveroni, Episcopal chaplain. The Rev. Patric Hutton, national president of Cursillos in Christianity, and Dwight Otto, who served as lay rector, came from the Diocese of Dallas to lead the 20-odd participants from civilian and military congregations in Europe.

The University of the South, Sewanee, Tenn., has surpassed its \$1.2 million fundraising goal this year by nearly \$50,000. The goal for the unrestricted gifts to the school totaled \$1,248,246, according to William U. Whipple, vice-president for development. Restricted gifts, including endowment of a chair in economics, came to \$2.2 million. The university is operated by 24 dioceses of the Episcopal Church in 12 southern states.

The Upper Room, or Cenacle, on Mount Zion, the traditional site of the Last Supper, has been broken into by fanatics and desecrated by inscriptions such as, "Christians Go Back To Rome." The incident was attributed to a radical Jewish group protesting that the Christian shrine encroaches on the traditional site of King David's tomb.



the youth club at All Saints' Anglican Church, Apia, Western Samoa, pose in their shirts with the Life '79," the diocesan program of renewal.

LET'S PLAY "WHAT IF"

Some Thoughts About Reconciliation

By H. N. KELLEY

In his able review of the book *The Power and the Glory* by a non-Episcopal pair, Mr. and Mrs. Konolige [TLC, Feb. 3], Dean Harris reported his culling of a number of curious tidbits in the reputedly "previously untold story" about Episcopalians and their church, but somehow he overlooked the most amazing disclosure of all. Let your mind and imagination play, for a moment, on this sensational scene, reported on page 34:

"Ironically, though the liberals dislike him, [Bishop] Allin has also presided over the first overt symptoms of conservative unrest in the church — the gathering of 1,700 dissidents in a St. Louis convention in September, 1977, the formation of a rival 'Episcopal' diocese, and the consecration in Denver of schismatic bishops."

Fully as surprising is the additional claim that "except for a few bishops," no one in the establishment really minded this genial behavior of the P.B. — because Episcopalians are such worldly, jovial, relaxed people.

The vision of Bishop Allin presiding over these three functions, and with a nice pat on the head by "all but a few bishops" presents a picture that can fire the imagination. What if it had happened? *Could* it have happened that way?

Maybe. But it would have had to start some ten or twelve years earlier. As it was, Minneapolis (which the Konoliges viewed as "a minor brouhaha") was only the showdown between irreconcilable philosophies and religious concepts that

had been on a collision course for a very long time. Women's ordination and switch in Prayer Books caused the splintering of the church only in the sense that the murder of Archduke Ferdinand at Sarajevo "caused" World War I.

Has enough time now elapsed for at least a little cooling off? For some mature stock-taking? Are there any unexplored avenues of hope for a happier future for Anglicanism? No one, surely, can claim to be comfortable with things as they stand. Despite self-protective sounds of satisfaction, "both sides" have lost a great deal in pursuit of different goals.

"Both" sides? This is far too simple a term to describe the multiple fracture that has taken place, or the many kinds and degrees of reactions among both clergy and laity.

Remaining under the wings of the official establishment are both those who find the new directions agreeable and those who do not but are sticking it out either in the hope of a pendulum swing or simply because, though not happy, they are unwilling to leave the comforts of "home."

Shiveringly outside the old home are some who have fled to other old-established banners; some (those "disappearing congregations") whose disillusion has led away from any church; and many who have gathered themselves into what was first called the Anglican Church in North America, now the Anglican Catholic Church. The Episcopal Church calls them dissidents. They call themselves loyalists — loyal to the church's historic teachings and traditions. But their Dallas synod brought out the fact that the dissident-loyal church has as many strains of divergent thought and belief as has the mother church.

When we speak of "both" sides, then, we mean those both within and without



Mr. Kelley: Is there any way to heal the

the official church who consider themselves Episcopalians — or North can Anglicans, the same thing, As for those others who have away, one can only hope that honesty and a more congenial atmosphere may some time bring many of back.

The bishops knew in advance that congregations would be balky about many of the changes. Congregations have always been that way. That some justification for the bishops that they could control whatever result. With adroit handling that survived the old high-low conflict that had once rocked the church formalized in Minneapolis had been graphed for years, and the restlessness for change (C.S. Lewis called it "ecclesiastical fidgets") and impatience with those who resist change, attitude known as liberalism, had been long-time direction. There has been grumbling, but no overt revolts.

Further and importantly, by its title and its very name, *the Episcopal Church is whatever the bishops say*. The facade of democracy illuminated at the General Convention is of course illusory as deputies tend to reflect views of their bishops. Otherworldly are not likely to be deputies.

Did the bishops overestimate their ability to contain the dissatisfaction? Was their miscalculation cause of polarization that resulted before Minneapolis from the millions of women and said, pro and con, on the ordination, on the prayer book, and homosexual issues? There was when the previous editor of THE LIVING CHURCH proclaimed: "Enough has been said on these issues. We will let it be." But the already-generated steam was too great to be derided. What perversity has guided the

effort toward healing of wounds. I have, instead, either pretended to the dissidents, to ridicule them, or an attitude which has been intended as "good riddance." If there is any healing whatever, the Episcopalians are going to have to want it, their first step must be an understanding of the nature and extent of the factions, both within and without the official church, and a willingness to do it.

Laypeople, including both the wavers and the stickers, identify themselves as those beliefs and practices passed down to them through their parents, grandparents, and beyond. Except the rising generation, which had little exposure to the "old ways," laymen and laywomen have never understood the driving force behind the changes. They have interpreted the new changes as a subordination of religion, and perceive it, to currently popular positions and to social reform, and lead these are undeniably strong. What the laity has not widely understood is the omnibus heading under which these things are labeled: the obsession of the bishops for re-Christianity at virtually any cost — not even what most pew-sitters approve, in a general-service way, of ecumenism, but at the cost of giving up cherished traditions. Few are aware of the amercement toward Roman Catholicism which beset English clergy since the reign of Elizabeth I, and fewer still have understood or approved of the gestures toward the Protestant side of the bridge which the Minneapolis votes, COCU, the movement toward loosening doctrine and the formalized services.

What if the central issues at Minneapolis had been cushioned with more understanding and less harsh determination? What if the "conscience clause" had been accepted at Convention in 1976 instead of at the bishops at the Port Ste. Lucie meeting in 1977? And what if this clause had been part of the Prayer Book resolution as well? It would have been unsatisfactory to everyone, but might have forestalled schism, which presumably nobody wanted.

What if the bishops had foreseen that the Anglican Catholic Church would seldom mention the two or three big news items as such, but would center almost exclusively on the loss of the catholic heritage (of which female ordination is an important part — but only a part.)

The other side of the fence had its beginnings with that Congress in St. Louis and it should not be lost sight of that this was a lay — not a clerical — revolt. A good many clergy, including a few bishops, attended, but it was planned and largely executed by sincerely distressed laypeople. But what if these people had known that as soon as the necessary clergy got firmly into the act, there would be a degeneration into an old-fashioned, all-too-familiar power play, and that the old high-low thing would break loose all over again?

Let's try the scenario pipe-dreamed by the *Power and Glory* authors. Suppose the establishment had lived up to its claimed reputation of accommodating diversity within unity, had accepted the fact that there are two irreconcilable streams of U.S. Episcopalians, equally sincere and devoted to the visions of what each thought the church is or should be. Suppose the establishment

energy to reunite seeking unity in an enormous tent that would accommodate both Catholics and Protestants had found its tent at least large enough to cover the two divergent streams of its own people.

Suppose, in fact, Bishop Allin had, with the blessings of his fellow bishops, presided at the birth of the "dissident" church, had willingly cooperated in the consecration of the new bishops. What, do you suppose, might have been the results?

Let's try another "what if." Suppose everything happened just as it did, right through the Denver consecrations, but that thereafter the Episcopal clergy recollected the lessons of history: that Christians have always, since the time of Christ, flourished under persecution and because of it. Would they have avoided the inadvertent boost they gave to their child, the Anglican Catholic Church, by indulging in petty acts of harassment? The blocking of public (non-church) meeting places; the inhibitions, censures and depositions; the lawsuits over properties paid for by the local congregations. Would they have moderated their "good riddance" posture? Would a more genial approach have given Episcopalianism a brighter image than did the appearance of sacrificing principles for a bitter power-and-property struggle?

Well . . . the "what if" game can be fascinating to play, though it's only idle entertainment now. Or is it? Is it too late? Is it ever too late? There's the future to face. Let's play one more "what if."

Let's begin by admitting that "both sides" are sincere in their own beliefs, while admitting the total inability of either camp to understand the other. Let's skip any pious talk of "reconciliation," as long as it means only a willingness to permit the prodigal sons, presumably in sackcloth and ashes, to return to the same, unchanged house from which they fled. Let's abandon any thought that the September General Convention in Denver may see any radical turn-around in the frantic and elusive goal of unity. Let's face the fact that the Anglican Catholic Church has gone much too far to consider dissolving or fading away, no matter what might happen in Denver, and that its spirit of evangelism is more conducive to growth than is the established church. Let's settle for the fact that American Anglicanism is composed of two quite distinct bodies of belief, call them what you will.

With the lessons learned by both, is there any possibility that they might retain their separateness, yet with mutual respect and Christian cooperation, dwell in the same tent that the Anglican Catholic members still regard as home?

What if? Could it happen? Is there any other possible way to heal the fracture?

Young Death

In the morning, through quiet empty halls
a messenger, white card in her hand, walks to the board
here, she stops, not wanting to let her burden go.
Lifting up, she tries to find a little place for her message
among other notes around, she makes a little room for her card
and fastens it with a pin and goes on.
Others stop to read the words:
and with great regret. . . .
and feel their throats go tight as they try to read the words again.
Looking quickly at the person near them, they either speak or hurry on.
After . . . a gathering of persons
one stands, silently looks around the room searching for help
and his throat and speaks about his young friend
and words
and he past the board
and has been removed
and empty space remains

THE SEARCH FOR GOODWILL

By MERLE IRWIN

Because she loves people and is always interested in what people do and why they do things, Sister Louise must often have wondered why, I, a non-Roman Catholic, insisted upon volunteering in her school. She knew that I was a teacher and social worker, that I had looked forward to doing volunteer work in retirement and that I wanted to put children into my life. She knew that I was appreciative of finding a nationally recognized school for retarded next door.

But the satisfaction I enjoy has something to do with early experience. I grew up in a remote village, where, while I attended a Protestant Sunday school, my playmates were all Roman Catholic. I learned their prayers, visited the parochial school with them, often attended mass. Not all children were as fortunate as I in living in a dual culture. But there was pain in it. I suffered from the prejudice in both areas of the population — and in two pulpits. Two World Wars had not broken down centuries of intolerance. I began to think that good will was something to sing about at Christmas and forgotten about the rest of the year.

By the time I reached college, I had decided upon a pragmatic approach to church affiliation. I would give my loyalty to the group demonstrating good will. There was a liberal church on campus. The architecture was impressive, the music embraced the best of the classics, the liturgy was borrowed from the traditional church, the sermons were intellectually stimulating. Surely among people freed from dogma there would be the distilled essence of Jesus' teaching. The sign posts would be obvious. THOU SHALT LOVE THY NEIGHBOR AS THYSELF. WHATSOEVER YE DO UNTO THE LEAST OF THESE. MY BROTHERS, YE DO UNTO ME.

I was soon to discover, however, that

freedom developed into arrogance. I could not see that people who shared pews with me were humbly helping the city in which we lived. They did not constitute a church in which a social worker could find help for her clients. At the same time I was observing how all around me churches of many traditions were demonstrating Christian service to their fellowmen at many levels and throughout the world.

There was an incident of importance. Seeking help for an adolescent in a church counseling agency, I heard the supervisor say, "You know, we believe in miracles." I believed in miracles too, but

when I had I heard the proclamation even in church? Some years later the supervisor became my sponsor at graduation.

It was no accident that I was confirmed in the historic church except in the Episcopal Church "bridge church," could I reconcile conflicts of my youth?

I share with Sister Louise the notion that I have enjoyed a guide although my path has been more circuitous than hers. Volunteer work years with Sister Louise has afforded healing of early wounds. IT IS GOOD TO LIVE IN THIS ECUMENICAL AGE.



Sister Louise, Merle Irwin, and children: Volunteer work has healed early wounds

Merle Irwin, of Goleta, Calif., is a communicant of Trinity Church, Santa Barbara. In addition to her work with Sister Louise, she has for several years been tutoring foreign students in English under the Red Cross Come-Learn Program.

East Asian Immigrants

have spoken before of the appalling human needs of Indo-Chinese refugees. As they will be for a long time to come, it is appropriate to re-visit this topic.

Hundred thousand people were pushed into the Atlantic Ocean off the shore of Ireland, England, or elsewhere, there is no question as to the speedy response that would offer. Southeast Asia, on the other hand, seems more remote and unreal to us. Unfortunately, of those few Americans who have been in East Asia, most have gone under duress, as serfs. In many cases their principal contacts with the people have been black market operators, prostitutes, bootleggers, and others who were debased and corrupted by military occupation. Our own culture has not prepared us to understand or appreciate the rich cultural, artistic, and spiritual heritage of that part of the world, nor the dignity, character, and fortitude of its people.

It is interesting, therefore, that people whose background is so different from our own should, as immigrants into this country, display the very qualities which most Americans say we prize. Southeast Asians generally are quiet, law-abiding, hard-working folk. They place strong emphasis on the family, are devoted to their parents, and are prepared to make enormous sacrifices for the education and welfare of their children. In many American communities where such refugees have become settled, the greatest disturbance which they have brought about is an improvement of the quality and variety of vegetables in the local groceries.

The efforts of churches to sponsor refugee immigrants are to be applauded. We hope church members will personally hold out the hand of friendship and get to know these newcomers. We hope these new participants in American society will make the necessary adjustments with minimum pain.

At the same time, we hope they will not lose all the many attractive qualities of their own rich cultural background.

BOOKS

Power

METAPHYSICS OF MODERN SCIENCE. By Vine Deloria, Jr. & Row. Pp. xiii + 233. \$8.95.

The author of such books as *In-quiry* and *Custer Died for Your Sins* writes a book on metaphysics in a direct, at first blush, is a "mind-blowing" style. Yet, when this present book is read, a common thread running through the pages of these different books is clearly visible.

Others from the book that for "metaphysics" is virtually synonymous with "vision of reality." Calling into question the conventional distinctions which have been made in the long history of "Western" thought such as matter, mind / body, transcendence, immanence, etc., and the uses to which they have been put, he searches for an integrated and unified wisdom and meaning of all reality. Neither contemporary science nor philosophy is spared criticism.

Deloria finds the most helpful clues to his goals in the imagination of the various peoples. He writes, "Our examination . . . indicates that the most promising avenues of development today lie in our turning toward a new type of science that parallels primitive science perhaps incorporates some of the insights or unconsciously adopts some of their techniques, but which will

be fully modern and capable of providing a meaningful existence" (p. 160).

His destination is surely one that many would share; whether as many share the path that he takes, especially in view of sweeping generalizations which are susceptible of serious critical examination, is another question. Whatever one may say along these lines, it is exciting and gratifying that the theoretical implications raised in Deloria's socially and politically oriented writings are being reckoned with.

(The Rev.) SHUNJI F. NISHI
Church Divinity School of
the Pacific
Berkeley, Calif.

Spiritual Renewal

JESUS IS LORD. By Wilfrid Tunink, O.S.B. Doubleday. Pp. 164. \$7.95.

Professed as a Benedictine monk in 1941, Br. Tunink experienced great turmoil of spirit by 1965 and yearned for "inner peace and a greater fullness of life." His healing began at the time he began conducting retreats at the Family Life Center at his abbey of St. Pius X in Pevely, Missouri.

During a prayer meeting in St. Louis, Br. Tunink became aware that people were "praying what he had so often talked about: the love of the Father, the centrality of Jesus in the Christian life, the power of the Spirit." Although his contact with the charismatic renewal was not extensive at that time, he did have a spiritual rebirth which changed his entire life.

The book is an account of his discov-

ery, through Scriptures, of the manifestations of the gifts of Yahweh, God-with-us, through his Son Jesus Christ. This reviewer is not charismatic, but it is clear what a tremendous impact this form of renewal has had on the life of Br. Tunink.

JEAN A. GOLDBERG
Associate Resident,
Order of Agape and Reconciliation
Tajique, N.M.

Useful Reference

THE WHOLE LAY MINISTRY CATALOG. By Barbara Kuhn. Seabury/Crossroad. Pp. xiii, 298. \$8.95 paper.

This is a massive compendium of things lay people can do in, with, and for the church. An introductory section surveys the meaning of ministry and its biblical basis. Subsequent chapters deal with "traditional ministries of the church" (e.g., ushers, acolytes, choir), ministries of help (e.g., management of church activities, building maintenance), ministries of prayer, of social and personal contacts, of evangelism, and so forth. Many biblical references, check-lists, "do's and don't's", etc. are provided. In many areas, as in counseling, the material here in no sense covers the entire subject, but it does give a picture of the many possibilities involved. Although the book as a whole is Episcopal in orientation, it is so written that most of it will be useful to members of other churches too.

The strongly biblical orientation will be welcomed by many. Certain other

at the top of p. 132, identifying evil with blackness, will render this publication unacceptable in many congregations. Such figures of speech were widespread in the past, but such a paragraph as this is plainly offensive today.

Possibly the best part of this catalog is the concluding 25-page long alphabetical list of ministries and activities with brief explanations of each. There are references in most cases to other publications or to organizations specializing in the activity. This will be widely used.

H.B.P.

A Very Sound Work

ORTHODOX THEOLOGY: An Introduction. By Vladimir Lossky. Tr. by Ian and Ihita Kesarcodi-Watson. St. Vladimir's Seminary Press (Crestwood, N.Y.). Pp. 137. \$4.50.

The title and subtitle of this book characterize its contents very well. In six parts or chapters it deals with faith and revelation, the triuneness of God, creation, evil and original sin, Christology, and theological anthropology. The author was a very gifted Russian emigré lay theologian who lived most of his adult life in Paris, France, and died there in 1958.

The book is an assemblage of articles which first appeared in French or Russian. It covers many of the same themes taken up in *The Mystical Theology of the Eastern Church* (also by Lossky and also published in paperback now by St. Vladimir's Seminary Press). In fact, the final portion of *Orthodox Theology*, which is entitled "Image and Likeness," is practically the same as the sixth chapter of the former work. But otherwise the two volumes are distinct writings. That which is new in *Orthodox Theology*, as compared with the other book, are sections on faith and on original sin.

This will not be an easy treatise even for more seasoned readers of theology,

this is a very sound work that deserves to be pondered and savored.

(The Rev.) WINSTON F. CRUM
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Jewish Roots

THE LORD'S PRAYER AND JEWISH LITURGY. Edited by Jakob Petuchowski and Michael Brocke. Seabury/Crossroad. Pp. 224. \$14.50.

Among the many fruits of the renewal of the liturgy during recent decades has been the recovery of a deeper awareness of the Jewish origins of early Christian worship.

This recently published set of essays will significantly contribute to our awareness of the relationships between the liturgies of the two traditions. The authors include both Jewish and Christian scholars, and the subjects of the essays, in spite of the title of the book, cover a somewhat wider perspective than one might expect. Some of the essays are quite specialized in their focus, and might interest only the liturgical scholar. Yet the content of the book as a whole is extraordinarily rich, revealing not merely technical relationships between Jewish and Christian worship but what is perhaps even more significant, a common spiritual ground.

(The Rev.) LOUIS WEIL
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Nashotah, Wis.

Books Received

UNHAPPY SECRETS OF THE CHRISTIAN LIFE by Philip Yancy and Tim Stafford. Zondervan. Pp. 157. \$6.95.

DEEPER INTO JOHN'S GOSPEL by Arthur F. Suelz. Harper & Row. Pp. 156. \$4.95 paper.

MRS. SUNDAY'S PROBLEM, by Harold Fickett. Revell. Pp. 158. \$6.95.

MY WORDS ARE SPIRIT AND LIFE: Meeting Christ Through Daily Meditation by Stephanie M. Herz, T.O.C.D. Doubleday. Pp. 144. \$3.95 paper.

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POET'S PROPER

(For August 15)

Mary

Because she heard the joy of heaven
Because she shared the bliss of love
Because she had felt the power of God
She willingly let

A sword pierce her heart.

Barbara Stube



VACATIONING?

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

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

places

Appointments

Donald S. Amussen is administrator of West Arkansas Hospice Association and as part-time chaplain. Washington Redical Center in Fayetteville, Ark. Add: Rt. 4, Fayetteville, Ark. 72701.

Gail Baldwin is resident vicar of St. Meeteetse and director of Christian for St. Alban's, Worland, Wyoming.

William P. Baxter, Jr., is rector of St. Church, Garrison Forest, Maryland. Add: Thomas Lane, Owings Mills, Md. 21117. August 26.

David R. Breuer is rector of Christ ausalito. Calif. Add: P.O. Box 5, Sausalito.

William F. Ellington is rector of St. anston, Wyoming. Add: Box 316, Evanston, Wyo.

John F. Ferguson is rector of Em- urch, Hastings, Mich. He was also recent- d as canon honorary of the cathedral by v. Charles E. Bennison, Bishop of Western

Charles R. Greene has been appointed e Cathedral Church of St. James, Chicago, Rev. James W. Montgomery, Bishop of

The Rev. **Lyman E. Howard** was recently in- stalled as canon honorary of the cathedral by the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan.

The Rev. **George M. Jaeger** is now canon pastor of the Cathedral Church of Christ the King, Kalamazoo, Mich.

The Rev. **Marcia H. Martin** is canon residentiary at St. Paul's Cathedral in Burlington, Vt.

The Rev. **Hal I. Meyers** is rector of the Church of the Holy Cross, 57 Main St., Warrensburg, N.Y. 12885.

The Rev. **Thomas Smith** is rector of St. Philip's Church, Grand Rapids, Mich.

The Rev. **Richard L. Stuber** is rector of St. Mark's Church, Casper. Add: 701 S. Wolcott, Casper, Wyo. 82601.

The Rev. **Charles P. Wallis** is rector of St. George's, Lusk, Wyo. and vicar of Christ Church, Newcastle. Add: Box 519, Newcastle, Wyo. 82701.

The Rev. **Warner C. White** is rector of Trinity Church, Marshall, Mich.

The Rev. **Robert D. Creech** is rector of Holy Trin- ity Church, W. 1832 Dean Ave., Spokane, Wash. 99201.

Priests

California — **Carl R. Hansen**, associate vicar, St. Giles, Moraga, Calif. Add: 109 Ardith Drive, Orinda, Calif. 94563. **Stewart Gracy Graham**, associate rector, St. John's, San Francisco. Add: 1661-15th St., San Francisco, Calif. 94103. **Bryon Allen Dickey**, chaplain, San Francisco General Hospital, P.O. Box

Retirements

The Rev. **William C. Norvell** retired June 30. He was rector of St. Christopher's, River Hills, Wis., for 19 years.

The Rev. **Donald H. Langstraat** has retired as rector of All Saint's Church, Morton, Ill. His new address is P.O. Box 1043, Peoria, Ill. 61653.

The Rev. **Charles Richmond**, rector emeritus, St. Andrew's Church, La Mesa, Calif. Add: 4986 Randlett Drive, La Mesa, Calif. 92041.

Churches

The Rt. Rev. **Albert W. Hillestad**, Bishop of Springfield dedicated the new **St. Andrew's Church, Carbondale, Ill.**, on May 10, 1979. The cornerstone of the original church of St. Andrew's, Carbondale was laid on May 10, 1886 by the first Bishop of Springfield, the Rt. Rev. George Franklin Seymour. The old church was formally secularized by the bishop. The rector is the Very Rev. Ronald W. Hallett.

Correction

The Rev. **Jay L. Croft** is Assistant Director, Min- nesota State Council for the Handicapped.

CLASSIFIED

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vy blue neckties with shield of Andrew, nity, or Grace, in colors. Woven in Eng- io plus \$1.50 for shipping. **Church Ties**, 1445, Tryon, N.C. 28782.

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OR, M/F at church-related resident enter for adolescents. Contact: **The Rev. y, St. Francis Boys Home, Box 127, Kan. 67439. (913) 472-4453.**

re of The Living Church, 407 E. 1 St., Milwaukee, Wis. 53202.

POSITIONS OFFERED

PRIEST to divide his time between a small con- gregation in the Diocese of Southern Ohio (where he will be pastor) and part-time assistant in Calvary Church. Those interested please write to: **Father Weise, 1324 Greenup Ave., Ashland, Ky. 41101.**

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ORGANIST/CHOIRMASTER seeking church position. Graduate work at Southern Baptist Seminary. Trained in both Catholic and Protestant traditions. Contact: **Mr. Dale Thornton, P.O. Box 108, Dawson, Ga. 31742; phone (912) 995-4081.**

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married. M.Mus., A.A.G.O., experi- enced. Church-college combination considered. Reply **Box J-415***.

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ST. CHRISTOPHER'S SERIES, three-year Sun- day School curriculum. Traditional pre-Confirmation teaching, 4th grade and older. Send \$1.00, **SASE** for outline and sample lessons. **Schneider, Box 2554, Pensacola, Fla. 32503.**

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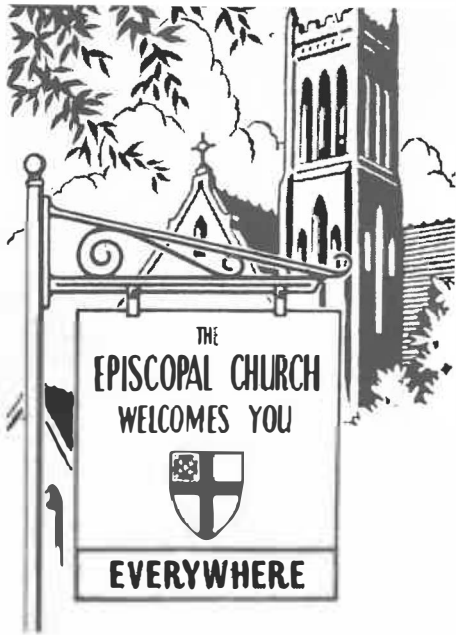
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PAGE — Lake Powell, ARIZ.

ST. DAVID'S Aqua and 7th St.
The Rev. Richard M. Babcock, v
H Eu 6:30 & 10

HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r; the Rev. Harold Clinehens, c
Sun H Eu 8 & 10

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; the
Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Benjamin V. Lavey, r; the Rev. Thomas M.W.
Yerxa, ass't; the Rev. Donald Wilhite, Jr., ass't; Jared
Jacobsen, Dir. of Music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11;
Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS
Wed 10. Holy P first Sat 5-6

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

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, vicar; YPF, Young People's Fellowship.

DENVER, COLO.

ST. MARK'S — ALL SOULS MISSION FOR THE DEAF
1160 Lincoln St. 839-5845
Sun 8 & 10 (interpreted American Sign Language); Daily HC 7
ex Wed noon. All services the Book of Common Prayer 1928

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

STERLING (and YUMA), COLO.

ALL SAINTS Second Ave. & Phelps
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At **YUMA,**
COLO: Sun Eu 7:30 (in the bank community room)

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

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 9:30, Service & Ser 11; Daily 10; HC
Wed, HD, 10, 1S & 3S 11

ST. PAUL'S

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

CLEWISTON, FLA.

ST. MARTIN'S 207 N.W.C. Owens
The Rev. John F. Mangrum, S.T.D., r
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

JEKYLL ISLAND, GA.

ST. RICHARD (at Methodist Church)
The Rev. Samuel E. West, D.D., (Ret.), v
Sun Eu 8:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES
North Wabash Ave. at Huron St.
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,
Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.
Daily office at 12 noon. Cathedral open daily.

FORT WAYNE, IND.

ST. ALBAN'S 7308 St. Joe Road
Sun 8, 10 & 7 Eu; Wed 7

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Be
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James
Canon Pierce Middleton, r; William Doubleday, a
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-
Mon-Fri 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland
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. Carol
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Hea

HACKENSACK, N.J.

ST. ANTHONY OF PADUA
The Rev. Marshall J. Vang, r
Sun Masses 9, 5 (Sat)

NEWARK, N.J.

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

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & I
The Rev. Peter W. Bridgford, the Rev. Dr. Rober
HC 8:30; 10. Tues HC & Unction 11

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Lewis & Gen
The Rev. Smith L. Lain, r
Sun Masses 8 & 10. Wed 12 noon with healing. Wk

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

ST. JAMES OF JERUSALEM West Penn &
The Rev. Martin L. Bowman, the Rev. Glenn A. I
Rev. G. Daniel Riley
Sun Eu 10; Sat Eu 5

NEW YORK, N.Y.

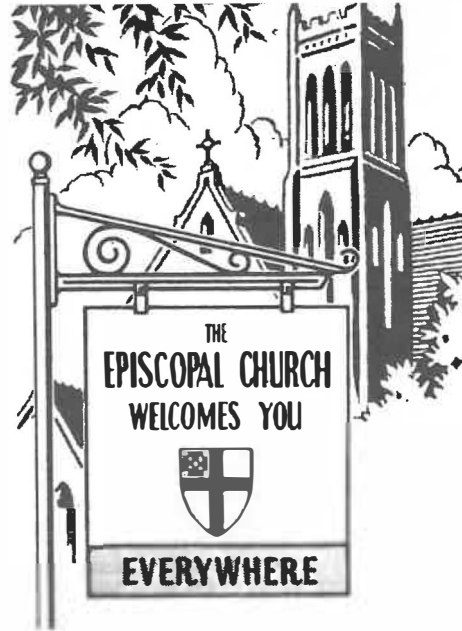
CATHEDRAL CHURCH OF ST. JOHN THE DIVI
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4;
concert as anno. Daily 7:15 Matins & HC, 3 Ev. W
HC & HS, Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ

ST. BARTHOLOMEW'S Park Ave. i
The Rev. Thomas D. Bowers, r
Sun 8H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (192
(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 1
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 I
Thurs

EPIPHANY 1393 York Ave., at E
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper;
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

Continued on next page



ORK, N.Y. (Cont'd.)

FIUS 87th St. and West End Ave.
oward T. W. Stowe, r; the Rev. Brad H. Pfaff
in 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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etween 6th and 7th Avenues
7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
0, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
i-6, Sun 8:40-9

IAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, the
ald Lafferty, the Rev. Leslie Lang, the Rev.
ross, honorary assistants
9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
urch open daily to 6.

TRINITY PARISH

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

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

N.Y.

'S Third and State St.
Robert Howard Pursel, Th.D., r; the Rev. Hugh
8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
anno

, N.Y.

HURCH Downtown
i. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c.
C. Butler
, H Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

ING ROCK, (Western) N.C.

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

DELPHIA, PA.

'S 1625 Locust St.
0, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;
irs 7:30, Sat 10

IF THE REDEEMER

eamen's Center
t. (cor. 3d & Arch Sts.)
Thurs 10:30, Sat 7:30

ORT, R.I.

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0 (Sung), Fri 10

NEWPORT, R.I. (Cont'd.)

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Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs
HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

MYRTLE BEACH, S.C.

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

PAWLEY'S ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw
River Rd. at Chapel Creek
The Rev. D. Fredrick Lindstrom, Jr., r
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

CHATTANOOGA, TENN.

ST. THADDAEUS' 4300 Locksley Lane
John L. Janeway, r; Richard K. Cureton, ass't
Sun EU 8 & 10; Wed 10; HD 6:15

BROWNWOOD, TEXAS

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



Cathedral Church of St. Paul
Springfield, Ill.

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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, MP 10:30 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30; Feast Days 10 & 7:30; C Sat 11,12

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, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used
exclusively)

SPOKANE, WASH.

HOLY TRINITY West 1832 Dean Ave.
The Rev. Robert D. A. Creech, S.S.C., r
Sun Masses 8 & 10:30; Tues 12:10; Wed & Sat 10; Thurs
6:30; Fri 7; C Sat 5:30

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 9 Family Mass. Wkdy as anno

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