

THE LIVING CHURCH



Gary Dietz (right) talks about youth mission programs with youth council members Susan Freeman (in chair), Brian Jones, Debbie Nowicki, Bob Soden, and Kellenegan [see page 10].

Youth Coordinator • see page 10



Cycles

By C.L. WEBBER

Southwestern Connecticut is a land of rocky hills and narrow valleys. The hills are the remains of a noble range of mountains thrust up toward the end of the Paleozoic era, 250 million years ago, and reduced by glaciation, and rain, to their present average elevation of one or two thousand feet above sea level.

On the rocky uplands of the region grow scrub pine, a variety of oaks, and bushes of blueberry or huckleberry species. (The distinction between the two seems to be as much a matter of usage as of scientific terminology.) However proper the term, they are a resilient plant, driving their roots into the cracks in the granite and helping the millennia, to see the mountains and hills brought low. As the roots break the rocks, they provide a lodging for decomposing leaves which in turn make soil for new seeds to take root and accelerate the leveling process. Someday, probably the day will come when the mountains, reduced to alluvial plains, will be thrust up again to repeat the age-old cycle.

On a smaller scale, the well-run farm is a cyclical system. The plants are harvested and the waste returned to the soil for the next cycle of crops. Bromfield, in *Malabar Farm*, once found out that if a farm neither sold nor gave away its product but consumed and returned the waste to the soil, the soil would never be depleted and would not need to be artificially enriched.

In no cycle seems to be perfect.

the third in a series of essays and written for this column by the Rev. Stephen L. Webber, rector of Christ Church, Bronxville, N.Y.

Scientists talk of "entropy" — the loss of energy in a self-contained system, from the family farm to the universe itself. Through friction, energy is dissipated and "lost." The system gradually runs down.

Life itself, however, seems to be "counter-entropic"; against all expectation, it moves on an ascending, not declining scale. Teilhard de Chardin postulated an "Omega point" toward which life is drawn upward. This is congruent with the biblical narrative in which God is shown working through history toward a final purpose.

The supreme product of this upward thrust, humanity, seems often, nevertheless, to function in a contrary direction. We consume energy without replacing it. We pollute and corrupt. We never return to the earth all that we take away. We

create nuclear energy systems which hold the potential (to coin an appropriately ugly word) to "entropize" the world — permanently.

Human society, therefore, may hold the decisive balance between natural entropy and God's upward call. Fearful of the power we hold to sway that balance, we have tended of late to move backward to the balanced rhythms of nature — entropy or no. But this is the realm of the Baals and the nature gods, of cycles and re-incarnation.

God in the chosen people and the incarnate Word calls us away from cycles of repetition and entropy toward a new creation which we are to co-create. Reverence for nature is not nature worship. We are called not to be absorbed in nature but to redeem it in Christ who makes all things new.

A Meditation on the Balance of Nature Made While Picking Huckleberries on Caleb's Peak

Observe the huckleberry, shining, black,
Its orb suggestive of celestial spheres;
Up from its lowly station on the earth
It draws rich substances desired by man.

Behold the berry picker striding forth
To pick the fruit of nature's balanced plan;
He bites, and down to his digestive tract
The fresh-picked huckleberry disappears.

But as the sun beats down upon his back,
See how the flies and midges test his worth:
They bite, and so the virtue late that ran
Into his system now enriches theirs.

Yet wait! He swats, the fly falls to the ground
And at the berry's roots completes the round.

C.L. Webber

THE LIVING CHURCH

Volume 179 Established 1878 Number 8

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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August

- 19. Pentecost 11 (Trinity 10)
- 20. St. Bernard
- 24. St. Bartholomew
- 25. St. Louis
- 26. Pentecost 12 (Trinity 11)
- 28. St. Augustine of Hippo

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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LETTERS

Cursillo

The article on the Cursillo movement [TLC, July 15] was a most wonderful thing to see. Not only did Fr. Weiss perfectly describe Cursillo, but, more importantly, its publication means wider recognition of this important movement by the Episcopal Church.

To me, and to many Cursillistas in the Diocese of Northern California, it is the most effective means of renewal in our church, and one sorely needed.

Fr. Weiss did, however, leave out two important things about the movement — at least as it is functioning in this diocese.

It is very ecumenical in nature. While the Cursillos are sponsored by the diocese — there have been 14 thus far — and the Secretariat is open only to Episcopalians, the Presbyterians in this area have been extremely active as candidates and team members. One church in Sacramento — Fremont Presbyterian — has nearly 100 Cursillistas, and other Presbyterian, as well as Methodist, Assembly of God, Baptist, and Roman Catholic persons have attended as candidates and become active participants at Ultreya and at Cursillos.

Secondly, each new Cursillo produces new potential team members, both clergy and lay, and the Cursillo circle gets wider and wider.

I made my Cursillo in June, 1978, and it made a most profound change in my life. Your article is a great step forward, and I hope it is widely read.

DAVID E. CORBIN

Sacramento, Calif.

Self-Offering

I read with great interest Fr. R.E. Ehr Gott's article "The Offertory" [TLC, July 8], especially noting his concern over the fact that the role of the priest as principal offerer is not clearly maintained in the Proposed Book of Common Prayer. I looked in vain for mention of a chief concern of mine in the offertory of Rite II, namely the fact that the congregation has been deprived of any expression of its self-offering. In the 1928 Prayer Book and in Rite I we are allowed to "present our selves, our souls and bodies, to be a reasonable, holy and living sacrifice" to God. In Rite II we must make do with a "sacrifice of praise and thanksgiving," with, of course, the people's offering of bread, wine and alms, the fruit of their labor, but by no means their entire selves.

I used to feel with satisfaction that our Eucharist expressed all of our attitudes toward God — love, awe, praise, gratitude, penitence, concern for others,



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By Carroll E. Simcox

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longer feel that my worship is so fully presented. The offering of one's self, the deepest response of the worshiping soul to God, is nowhere clearly expressed in the rite. If, by good fortune, the priest uses the fourth offertory sentence on page 376, or Eucharistic Prayer D, my discontent is assuaged, for I otherwise like Rite II.

Of course I can offer myself to God even though the words are not in the liturgy, but that is not the same thing. The self-offering should be the corporate act of the congregation, the body of Christ offered in union with her Lord, the head.

I've never heard or read of anyone else making this particular criticism. Does no one feel as I do about it?

MURIEL LEWIS

Madison, Wis.

If we understand Fr. Ehrgott properly, part of his point is that the offering of ourselves to God is expressed in the action of presenting the basic life symbols of food and drink. The ancient catholic liturgies include this action; none of them, so far as I recall, have the words which Cranmer adapted from St. Augustine and St. Paul. Of course there are also other ways of expressing the idea — "Unite us to your Son in his sacrifice, that we may be acceptable through him" (Eucharistic Prayer B), "Let the grace of this Holy Communion . . ." (Prayer C), and as you suggest "become . . . a living sacrifice in Christ" (Prayer D). Ed.

An Obscenity

I am writing in support of the view expressed in the letter, "Affirming Human Life" [TLC, July 22].

I differ from the writer of this letter by believing that abortion is sometimes necessary. However, abortion-on-demand is an obscenity. I do not see how our church can fail to take a position opposing this evil, and I hope and trust that General Convention will do just that.

DOROTHY B. OSGOOD

Fond du Lac, Wis.

Staying Parsons

I for one want to second the sentiments expressed by Marvin Bowers in his article "A Place for Parsons" [TLC, June 10]. My ideals and goals in the ministry are exactly the same and I am sure that there are many other priests in the church who feel likewise, although this type of ministry seems to be out of style at the present time.

It seems to me, and I have seen concrete examples of this, that this is particularly important for the small congregation that is trying to build a solid foundation for itself. I have noted this also in some parish histories that I have read.

stable pastorates and tender loving care as expressed by Fr. Bowers. There are professional risks involved for those who want to give themselves to this kind of ministry but if the foundation can be laid, it is worth the risk.

(The Rev.) EDWARD H. MANSLEY

St. Peter's Church

Mt. Arlington, N.J.

An Added Treat

I enjoy THE LIVING CHURCH and look forward to its arrival each week. It is an added treat when, in the picture on the back cover of the magazine, you provide editorial commentary on the church that is featured.

I refer, of course, to the sign just to the left of the center door of St. James Church, Milwaukee, Wis., that is in the July 8th issue.

(The Rev.) R. CRAIG BELL

St. Paul's Church

Richmond, Ind.

The sign on the street says "No Left Turn." Ed.

Hymns of Renewal

Music is so important in worship that I looked with great anticipation to receiving a copy of *Hymns III*. After it arrived, I felt terribly let down. This "new" book continues the old style of music in the 1940 book plus some dissonance. But totally ignored is the music of the renewal movements in the church.

Why has the Music Commission ignored the music of the Cursillo movement and the music of the Charismatic movement?

Several years ago I sent the Music Commission over 100 songs, only one of which they chose to include: "Morning is Broken."

If the Commission refuses to include music of renewal, what alternative do we have but to continue producing our own song books in xerox?

Why cannot our new hymn book be inclusive instead of exclusive? Apparently the Commission continues to live in a world apart from people in renewal movements.

How do other readers of THE LIVING CHURCH feel about this issue?

(The Rev.) JOHN BEVERLEY BUTCHER

St. Peter's Church

San Francisco, Calif.

Dutch Reformed Missionaries

I am sorry to be so out of date, but TLC of May 27 has just reached me.

Dr. Paul A. Wee [news story, "Lutheran Official Believes Soldiers Murdered Missionaries"] has been misled by his informants when they tell him that "no Dutch Reformed missionaries have been

gunned down in the Gokwe Reserve on their way home from a nagmaal service. In company with hundreds of Christians from many denominations, I attended their funeral in the Roman Catholic Church in Que Que. The text for the address was "except a grain of wheat fall to the earth and die it remaineth alone" (John 12:24). The hymns were sung in Afrikaans, English and Shona.

(The Rt. Rev.) ROBERT MERCER
Bishop of Matabeleland
Bulawayo, Rhodesia

Commission Report

While "extended discussion" on the issue of homosexuality may not serve a useful purpose, an extended study of the many issues involved may have done so. We shall not know from the "Spears report," which although it may be a digest of extended discussion does not appear to be a record of extended thought or study. Its own admission that it did not attempt to do what the Presbyterian Blue Book report did, or what the United Church of Christ study did, does not justify the amount of time and money spent on the document.

While the press reports at first encouraged the gay Christian community, a closer look at the report makes it obvious that this is a political document, intended to have some audience in orchestra as well as gallery. The last thing I found it to be was "single, unified, and coherent." It is precisely none of these things. Its language is studiously sloppy. In any other discipline, a serious report which included an "etc." would be dismissed without further notice.

The tenor of this report will allow homophobia to continue rampant in the church. I think I can speak for a large segment of the gay community within and without the church when I say that I believe this to be a shabby and temporizing piece of nonwork. I came away from it relieved that there were after all no avowed and or practicing gay people on the Spears commission to share the blame for it.

(The Rev.) GRANT M. GALLUP
Chicago, Ill St. Andrew's Church

• • •

Gay rights granted by the secular world and the right to eternal life granted by God, seem to have thoroughly confused the Standing Commission on Human Affairs and Health, much as their report seems designed to confuse those who read it. Apparently, taking the Bible "literally" differs from taking it "seriously" in that those who take it seriously may decide which of God's rules they prefer to follow and which they prefer to ignore.

The Holy Bible maps out a path to

with many thorny issues, including ordination of homosexuals. Like the ship captain who pays little attention to the channel markers and ends up on the rocks, the church which pays little attention to the admonishments God has provided in the Holy Bible will find salvation a rather elusive gift.

If the Standing Commission has found a cheaper form of grace by which we can attain salvation, they should feel obliged to share this "good news" with the rest of the church. If, however, this sense is based on their having tempted God and his not having immediately struck them down regardless of how they turn their backs to what he has taught us over 4,000 years, they should remember he gave them their free will to accept or reject and he does not consider an affront by the Commission worth a change in his plans.

I pray the church will consider the Bible more worthy to be followed than the suggestions of the Standing Commission.

ROBERT F. KIRSCHNER
President, the Brotherhood of
St. Andrew
Lakeview, Mass.

Heavy Yoke

I would like to commend you for the excellent editorial [TLC, July 15] "Not the Lord's Yoke." Poor old Good Samaritan (Colfax, Wash.) has had at least 33 vicars in its 90-odd years of existence and the last two lasted for six years each! There have been endless combinations in the Palouse area, but none of them have really worked. It was balm to a troubled soul to see so succinctly stated what a number of mission vicars have fought, bled, and died for over the years. I wonder how many vocations have been irreparably damaged by such internecine conflicts which just do not heal!

(The Rev.) JOHN A. DIRKS
Seattle, Wash.

Worship in Traditional Tongue

Liceatne mihi in ephemeride tua constitutionem Societatis ad Conservationem Libri Precum Publicarum (SCLPP) nuntiare? Proposita nostra sunt: (i) usum Precum Publicarum in Latina inter eos qui hanc linguam intellegent cohortari, & (ii) formas aptas officiorum principalium secundum Librum Precum Publicarum Propositum (MCMLXXVI-MCMLXXIX) ad hoc usum instruere (& forsitan publicare).

Lectores qui horum propositum studiosi sunt subscriptori communicare rogantur.

GULIELMUS D. LOTHARINGIUS
Hamus Arenarius, CT.

[(The Rev.) WILLIAM D. LORING]
[Sandy Hook, CT.]



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Concern in Uganda

Anglican Archbishop of Uganda and other major religious leaders of other African countries have applauded President Godfrey L. Binaisa for the restoration of law, democracy, and security.

Most Rev. Silvanus G. Wani, Bishop of Uganda, Rwanda, Burundi, Boga-Zaire, Emmanuel K. Carubaga of Kampala, Sheik Kabunguba, Chief Kahdi of Uganda, and Theodorua Nankyama of the Orthodox Church all expressed

disillusionment over what they see as the huge gap between promise and fulfillment by the Uganda National Liberation Front (UNLF), the coalition of leaders that seized power in

Uganda. Many peace-loving people in Uganda are very grateful to the UNLF for the heroic and brave work which they did in providing the major assistance of Tanzanian soldiers in toppling the former regime of Idi Amin, which had ruined the country's security, and integrity of our churches," the religious leaders said.

Wani went on to list what they said had been told were the objectives set at the Moshi Conference at the Common Front was formed: to fight and overthrow the former regime.

to unite the country.
to usher in the rule of law and order which had been completely destroyed by the former regime.

to defend Uganda's national independence and independence.
to ensure that the first objective had been met, the religious leaders.

Wani complained particularly about the fact that no published text had been issued of the Moshi resolutions, reported by among Front members, a "pre-emptive and too abrupt change in government," internal insecurity, "with members of the liberation army acting no better than the soldiers of the former regime," a ban of freedom of expression, peaceful demonstrations, a threat of a return of military government, and a promising introduction of a one-party system.

Wani's complaint about the abrupt change in government referred to the move in June when Yusufu K. Lule resigned as President of Uganda within only 10 weeks. Within hours, Godfrey L. Binaisa, 59, a British-trained lawyer who once served as Attorney

General under former President Milton Obote, was sworn in as president.

This produced bewilderment, the religious leaders said in their statement. "It thrust a very big shock on the public before the people had recovered from the shocks which they had suffered from for the last eight years under Idi Amin.

"Such an event in the history of our country took place without the full participation of all members of both the Front and the public. . . ."

The leaders called for publication of the Moshi Resolutions, clarification between them and the present constitution, a more "democratic and representative" Consultative Council, a crack-down on rampaging soldiers, together with an upgrading of the quality of the armed forces, and the development of a "very well trained police force to combat rampant crime."

Synod Bars Women Priests

The General Synod of the Church of England has defeated a proposal which would have allowed ordained Anglican women from abroad to conduct services occasionally in England.

Bishops and laity were in favor of the measure, but the clergy turned it down — thus repeating the pattern of last November when the clergy vote was responsible for the defeat of a resolution which would have permitted women to be ordained priests in the Church of England.

Although the measure passed by a grand total of 223 for to 188 against, the negative vote of 113 against to 87 for in the House of Clergy constituted a veto. The other totals were: 26 bishops for and 10 against, 110 laity for and 65 against.

The Most Rev. Donald Coggan, Archbishop of Canterbury, led the support for the measure and again was rebuffed by the votes of his clergy. In the debate which preceded the vote, he warned of "chaos" to come if the bishops were not given new and clear guidelines on how to deal with requests either from the women or their would-be hosts. He called on the Synod to cast aside timidity and to remember its fellowship with the Free Churches and those overseas churches which had ordained women. Later, he warned that the Synod's action would lead to "a measure of lawlessness" in that ordained women visitors might carry out unauthorized priestly functions.

Two reactions quickly followed the

Synod vote: the Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester in north-west England, who is moderator of the newly formed Movement for the Ordination of Women (MOW), said, "We can only see this action as damaging to our relations with our fellow Anglicans overseas, and even more to our unity with other churches in Britain with whom we are invited to covenant."

The Rev. Canon Douglas R. Jones, Prolocutor of the Lower House of York Convocation, announced that he intended to resign as one of the Synod's representatives on the Churches' Council on Covenanting. He said the Synod decision had rendered the whole operation of trying to link with churches that had women ministers "vain, meaningless, dead."

Churches Rally to Challenge

Presiding Bishop John M. Allin has joined 40 other church leaders in a unified call to respond to President Carter's appeal for a moral commitment to help solve the energy crisis.

The leaders — representing Protestant, Anglican, Roman Catholic, Jewish and Orthodox Churches and synagogues embracing 140 million Americans — acted quickly to support the President's July 15 call to action. Five of their number held a press conference Monday at the Interchurch Center in New York City to call on Americans "in charity and in justice to join hands in meeting this crisis squarely."

Their statement agrees with President Carter that "we are experiencing an erosion of confidence and trust in one another and in the institutions of public life," and goes on to state: "There is nothing tragic about the changes which the crisis presents. On the contrary it poses a challenge that could have a profoundly bracing effect on the national character."

The leaders pledged to act to reduce energy use in their own institutions, to set the necessary example for a simpler means of living, help formulate energy assistance programs for those in need and to focus attention on the underlying moral issues.

The press conference to announce the unified front was held by Terence Cardinal Cooke, Roman Catholic Archbishop of New York; Dr. Claire Randall and William Howard of the National Council of Churches; Rabbi Marc Tanen-

tee and Dr. Jimmy Allen of the Southern Baptist Convention. All but Howard had been part of a religious delegation summoned to Camp David as the President sought ideas and consensus for his address.

Hickling Named Editor of Virginia Churchman

Leland G. Hickling, a Washington journalist and active Episcopal layman, took over as editor of the Richmond-based *Virginia Churchman* on August 1.

The diocesan paper has been without a permanent editor since the Rev. Benjamin Campbell, now director of the Urban Institute, Richmond, resigned in 1978. The Rev. Burtis M. Dougherty, rector of St. Mark's, Alexandria, served as interim editor except for a three month period when David Virtue, a religion writer from Vancouver, B.C., held the position. Mr. Virtue's short tenure began with a startling editorial titled "Gay Is Not Okay," and ended with his resignation following controversy over his editorial position on homosexuality [TLC, April 8, May 6].

Mr. Hickling, 49, was a reporter for the Binghamton, N.Y., *Evening Press* before joining the Washington bureau of the Gannett newspaper chain, where he covered Congress, the White House, and various regulatory agencies. He specialized in the fields of science, medicine, and energy.

The *Virginia Churchman*, published 11 months of the year, has a circulation of 25,000 in the diocese and throughout the country.

Extinction in New Zealand?

The only problem facing the Anglican Diocese of Auckland in 30 years will be the disposal of empty buildings, the annual synod of the diocese was told.

The Ven. Herbert G. Boniface said that from 1962 to 1977 Sunday school attendance dropped 63 percent, and in the same period the number of confirmed members had increased only one-eighth of the projected figure.

At the same time, the archdeacon said, the number of full-time clergy rose 114 percent. He called for a commission to examine the "health" of the diocese, but his proposal was defeated in favor of an appeal to vestries to implement "a program of growth in the Christian faith."

Archdeacon Boniface complained that the substitute measure was too weak to be effective. Observing that only four percent of all New Zealanders attend worship on Sundays, he suggested that the Anglican Church is so busy looking after one "found sheep" that it is ignoring the ninety-nine who are lost.

This is the second of three dispatches by David Dodson Gray, co-director of the Bolton Institute for a Sustainable Future, Wellesley, Mass.

The traditional view of man as the pinnacle of God's creation is being debated and rethought at the Massachusetts Institute of Theology, Cambridge, Mass., by a conference of 450 scientists and theologians assembled under the auspices of the World Council of Churches for a two-week conference about "Faith, Science and Technology."

A number of significant debates are emerging at this gathering, but one of the earliest and most fundamental that has emerged questions the traditional view among Jews and Christians that God gave Adam (and thereby man) dominion over "the birds of the air and the beasts of the fields." It is this lordship over the world which was challenged in an early plenary session about "Rethinking Christian Perspectives on Creation."

The debate had been launched in 1968 by U.S. historian and theologian Lynn White with an article in the prestigious journal *Science*. In "The Historical Roots of Our Ecologic Crisis," White traced a path back through the medieval origins of science and technology to the radical monotheism of the Judeo-Christian tradition. It was the secularization of nature which removed divine protection from trees, streams and the earth, White argued. These were no longer deemed sacred places or sacred objects, and this secularization of nature legitimated a human attitude of dominion over nature.

In 1976 the World Council of Churches had published a book by U.S. theologian Thomas Derr in which Derr attacked those who were shaping a new theological position which saw humans as within and a part of ecological systems. Human "dominion," Derr asserted, was the normative Christian position for Derr was intent upon asserting the priority of justice concerns over ecological concerns about long-term sustainability.

This week Australian biologist Charles Birch has presented a major paper asserting that Western ethics has been radically anthropocentric. "The only argument Western ethics has for conserving nature is that we should take care of the habitat because it takes care of us." Birch asked, "Is the only value of plants and animals their value to us? Have they no value in themselves for themselves and for God?"

"Life is to be sustained," said Birch, "because of its intrinsic value and also because all life has instrumental value, if not to humans then to other life."

A conference working group of theologians and scientists is meeting through-

"Nature, Humanity and God" and preparing a working paper and recommendations. It will be interesting if any sort of theological definitives come from the WCC meeting.

Third World participants and European and North American participants here view the concerns ecology and sustainability as excuses for continued exploitation and for de- working to eliminate oppression. Justice concerns have long been a priority on the World Council of Churches agenda, and the ecological concerns are by some here as diluting and deluding rather than furthering action on behalf of the poor and powerless.

Charles Birch argued, however "There is . . . an insidious causal relationship between the technocratic control of nature and humanity on the one hand and technocracy, ecological unsustainability and distributive injustice on the other." "Another image is required," Birch asserted. We must "discover a vision of reality appropriate for our times."

U.S. economist Herman Daly said that "sustainability is simply justice over time," and it is clear that the World Council of Churches is now committing itself to thinking in terms of a future that is not only "just" and "participatory" but also now set alongside those that require that it also be "sustainable."

The Nature of Science

A second major debate of the conference involves assessing the nature and uses of science. Hansbury Brown, Australian astronomer, spoke in a plenary address at the opening conference of science as (among other things) "organized skepticism." "Modern institutions preserve ideas like a rock preserves fossils," he said. "The principal cultural function of science is to prevent this happening, to keep our ideas flexible and, above all, realistic by pointing continuously in the way the world, to the best of our current knowledge, actually is. In doing so, science fulfills the classic role of defining superstition."

The positive assessment of science presented by Hansbury Brown was sharply qualified two days later by a sharp critique of science as currently practiced, by Prof. Jerome Ravetz of the University of Leeds (England).

"The image of the scientist as a isolated lone researcher, analogous to a saintly hermit, is now dangerously obsolete," asserted Ravetz. "The community of science stands to the credit of research scientists rather than an isolated church to its genuinely holy people. . . . To assume that every Ph.D. professor . . . is a searcher like a Father or an Einstein would be as naive as to assume that every employed church member is another St. John of the Cross."

Report From South Africa

From July 5-15, the South African Christian Leadership Assembly (SACLA) met in Pretoria, South Africa. An estimated 6,000 delegates from diverse churches and races came together and tried to discover what it means to be a faithful and effective witness to Jesus Christ as Lord in South Africa today. Gerald Charles Davis, editor of Church Scene, Australia's national Anglican weekly, sent this account of the conference to THE LIVING CHURCH.

Little good news emerges from South Africa these days, but there's one good story at the moment.

In mid-July, in Pretoria, the republic's capital, about 6,000 of the nation's Christian leaders assembled to talk, think, pray, listen, and above all "feel" the issues in witness in the land the rest of the world has declared a pariah.

It is good news that it occurred at all, because it has not been possible before to bring Anglicans, Roman Catholics, Methodists, Presbyterians, Dutch Reformed, Pentecostal and more whose labels mean little, about half black, with an appropriate balance of women.

Knowledgeable people here as the conference draws to a close are saying many things, and the more common strands are:

—"It is surprising to find the blacks are still seeming to listen a bit," which you will hear particularly from the traumatized Dutch Reformed folk, the most alienated of all in this cauldron of hatred and rejection;

—"The whites still haven't learned, they just must dominate," from blacks who dare to say anything at all.

There has been an appalling tension in many of the meetings. There have been walk-outs, demonstrations, and "incidents." Early in the conference, tires were slashed in the parking lot — damage amounting to thousands of dollars.

Everyone who came took a risk, most because the denominational group they came from suspects the conference. Even the tiny handful of international writers here like myself feel exposed: how in heaven's name do you reflect this cauldron to folk back home, and what damage to your own credibility do you run given the fixed stereotypes almost every reader already has?

There has to be hurt! Blacks are enraged today because the select "national leaders" segment got a special lunch yesterday, better than the box of dried-out sandwiches handed out to everyone else. Whites don't easily hear

Jean Rosell. But totally begged here was the larger question of whether nuclear power is (or is not) inescapably necessary for the continuation of industrial societies.

This conference is taking place at a time when energy policy is a very prominent part of national debate in the United States and elsewhere, and one would have expected presentations which would have considered not just nuclear power but also the implications of the current debate.

The nuclear power debate in its plenary presentation was presented by scientists. Ethicists were not involved. Nor was there any presentation or consideration of the substance of the work of the Energy Study Project of the National Council of Churches. To date the NCC work is the major study of the ethical and social implications of energy policy.

This is indeed a strange situation, at least as far as nuclear power is concerned. This is especially so since the NCC Governing Board met in May in San Antonio (Texas) and voted decisively (120-26) to take a major policy position about energy policy as a result of the two-year Energy Study Project. The NCC statement included a stand *against* "utilization" of nuclear power and called for a gradual phase-out of existing nuclear power facilities.

The gross inadequacies of the nuclear power debate at WCC is the more clear because it was followed that evening by the recombinant DNA and biomedical ethics presentations. Major statements were made by MIT professor and microbiologist Jonathan King, and Pacific School of Religion social ethicist Dr. Karen Lebacqz. Commenting upon the presentations were Prof. Traute Schroeder, Institute of Anthropology and Human Genetics (Heidelberg (West Germany)), and Dr. Gabriel Nahas of the National Institute of Health in Paris. "The main question to be answered," in Dr. Nahas' view, "is whether we have the right to put an additional fearful load on generations yet unborn. I fail to see the urgency of letting mortal men, even scientists, make the enormous, far-reaching decision about the creation of new forms of life."

The words of Francis Bacon about the promise of science being the mastery of nature emerge as central to this conference. Science has meant mastery, and this has been both liberating to many (health benefits, longer lifespans, the spread of affluence and modernity to many). It has also been science-in-the-service-of largely white males, the Western powers, and commercial interests concerned with profitability rather than justice or participation or sustainability. So the debate is joined. It won't be settled here but it may be clarified.

al in science and science policy atergates" — for corruption and ip, when things begin to go wrong, cisions and choices need to be

tz cites as examples the Rasmus- cle nuclear reactor safety) report and ie 21-year Soviet coverup of its nuclear waste disaster and explo- the Soviet disaster and coverup nknown to the scientific commu- the general public until the event advertently referred to in a scien- ceeting in London in 1968 by a biologist. Ravetz reported also lseque inquiries in the United using the Freedom of Informa- ct, had disclosed that the Soviet r had been detected by the US ince community — but that the in- ion had been withheld from the entific community.

e has been frequent reference by rs at the conference to Francis and the origins of science in a of mastery over nature. "Knowl- power," Bacon wrote as modern e was being born.

atin American view of the impact ce and technology was presented gentinian Prof. Manuel Sadosky, Venezuela. Sadosky traced how of "development" in Latin Ameri- e changed and how Latins "have r the illusion that we could expect fic and technological progress to "

. Sadosky cited the introduction of mputer as an example. The com- has been introduced in Latin ca as a commercial article rather s an important scientific or tech- al tool, and it has been introduced h the transnational corporations than through the universities and h instituties. Hence the com- imported have often been over- o the problems, and have been o mystify and obscure situations ight to control rather than to im- hem.

Nuclear Power and DNA Debates

in the framework of these larger s there are two pointed and ex- y timely debates going on about t science and science policy, in- e the utilization of nuclear power e appropriateness of recombinant genetic engineering) research.

ntral figure in the nuclear power as well as in the Working Com- of the conference is Episcopal ion and professor of nuclear engi- g at MIT, Dr. David A. Rose [TLC columnist, July 8 and 15]. The of the portion of the conference m about nuclear power presented o-nuclear and anti-nuclear posi- represented by Dr. Rose and by the 'the Physics Department, Univer-

and feel betrayed by what they identify as a petty jealousy. (On that, one reflects, the whites are being stupid. The leader group is predominantly white, its particular venue is plushier, its business suits look crazily wrong among the students and rural blacks. I'm too well dressed myself, of course.)

Last night in the modest hotel where the conference staff and some speakers are sleeping, a lovely black Methodist woman talked to us over supper about the "homelands" — a depressing tale of oppression and misery. A fine white Anglican woman this morning complained it had been unfair: "Adina held the floor and we didn't get a balanced picture. She took advantage of us" (which, if true at all, ignores the long, long tradition of white dominance).

But to tell you all that is to put only the setting. At the level of the input there has been richness and a quality of theological integrity and devotional sensitivity that I have never seen in a conference so big.

Because of the number of poorly educated blacks, and school-age folk from across the board ("school leaders" is one of the five categories of delegates, and they're all teenagers) the addresses have mostly been simple.

It has disturbed me that most of the reportage going out from here is picking up the threatening and the sensational. A top local theologian warns that this is a last chance! The conference leader claims "sin in the church" — always a good headline grabber — when he is really giving a careful exposition from the Old Testament prophets!

What that misses is the theological integrity, the fact that in all the talk there is some listening, the quality of the worship. Yes, quality in worship, so that worship is where the day starts and the major papers almost instinctively lead.

ends, despite the tension, the barely-suppressed hatred some speakers confess to (including that of the British strain of whites against the Afrikaaners).

Dominating figures of the conference are Prof. David (pronounced Darv'd) Bosch, a Dutch Reformed theologian who teaches missiology, and an Anglican lay entrepreneur and evangelist, Michael Cassidy.

Cassidy towers because the vision of the thing is originally his, and as program chairman he drew up a schema that gets places despite daunting odds which suggest it can't quite be real.

Bosch as committee chairman led the committee through a mine field of pitfalls, as the venture was assailed from right and left and from within the churches. Large parts of the main churches here wish this conference could have been aborted. "Frequently, we had to nurse [the conference] back to life," Dr. Bosch told the opening meeting, describing the attempts to discredit it while it was still in planning stages.

Bosch, who has worked in America, also put the theological platform in his two major addresses. Let's extract a few gems from them for you:

—"One of the greatest dangers for the church is that she may be proclaiming so-called 'eternal truths' which remain floating in the air, completely irrelevant. The result is a church dying of pernicious anaemia";

—"From time to time, the current of history sweeps us through rapids. Familiar features no longer drift slowly by on the banks, but rush past in a bewildering blue as we plunge headlong downstream. The secure positions of yesterday are insecure today and irrelevant tomorrow. Old realities vanish at a stroke. We cannot find our landmarks. . . . As we gather in these days we are challenged to study the Scriptures so as

such a time as this. We need to construct new antennae to hear God's word

—"Again and again God draws himself by making them leave: Ab from Ur of the Chaldeans, Israel Egypt, the disciples from Jerusalem the [New Testament] authors same time refrain from comforti believers with the idea that at l the church they may find a hon even the church remains a *parol* 'emergency residence'."

In his paper at the central day week-long conference, Bosch gave the most authoritative statement nature of the Kingdom of God in perience. He argued for the rejec models of the Kingdom which upon a separation of the kingd this world and the Kingdom o models which would have the c dominate the entire society (inc those which overthrow the present to establish a new order by for favor of an already existent Ki concept, founded upon the omnip of God already established in Chr

This "anonymous" (for the mc Kingdom eluded the understand the disciples until after the Asc and continues to elude the church often, he said.

If the church is true to its functio parable of the Kingdom, her specicern will be for the powerless i world, as has been God's thro human history. Given that for the being, injustice, hatred and fea never entirely disappear, this reality dare not be allowed to pa the church which prays, "Thy Kir come, thy will be done, *on earth* heaven," he concluded.

As with all good theology, it w offering which makes as much se the disillusioned Christian activist West, as to the enthusiastic camp of South Africa or the Christian r of Asia. It fixes the point wher laudably motivated anti-Vie marcher began to feel lost.

As unhappy South Africa lurches whatever its fate proves to be (an cannot honestly be at all hopefu the pain has yet climaxed) her pr will be worth hearing.

One local speaker concluded a dress with a confidence: not long l he found himself weeping bitterly out quite knowing why. Searching t the source of his distress, he realiz wept for South Africa. As he told th ry, quiet tears rolled on thousar faces in the hall.

The best hope for South Africa to be that 6,000 Catholics, Protes Reformed, ecumenist, evangelica pentecostal caught there can at weep together. That has never hap in my homeland of Australia. I wor it ever has in America?



SACLA meeting in Pretoria: "The current of history sweeps us through rapids."

YOUTH COORDINATOR

A Living Church Interview

As Youth Coordinator for the Mid-Hudson Region of the Diocese of New York, Gary Dietz is responsible for organizing and leading Christian youth groups in an area that stretches across both sides of Hudson River and includes parishes in rural, suburban, and urban environments. Gary, who is 27, lives and has his office in Cornwall, N.Y., not far from West Point. He was interviewed by the Rev. Jan A. Kasas, editor of *The Episcopal New Yorker*.

It's wonderful to see you again have this chance to talk about your work in the Mid-Hudson Region.

It's great to be here, Jan. Just shoot questions.

To start, could you give us a broad idea of what you do as Youth Coordinator?

Basically, my job is to oversee a program on three levels: in the parishes, in the parish councils (which are made up of parishes — we call them parish councils — and in the region as a whole. But for the past year and a half I've been in the region and concentrated on building up the programs.

How is that?

Because I feel the really important ministry of the church is found at the parish level. And the goal of the youth ministry is that everything we do is designed to nurture what goes on at the parish level.

How do you go about it?

Basically, trying to start as many youth groups as possible at the parish level as possible. As part of that, I assist in training youth leaders to become leaders of youth groups, and to help them start their own groups. I also feel, quite strongly, that we have to encourage clergy and lay people to support the youth ministry — that it will be a legitimate part of the ministry of the parish.

What steps do you take to start a parish youth group?

First, I visited literally every rector in the 60 parishes in the region and found out what their needs were. Out of 60 parishes, only 10 had any kind of active youth group. Then, if a parish seemed open to starting a group, I'd arrange to come and preach a sermon about youth ministry. That was fun — to go around and see all of the different styles of worship and to meet the people. Usually, some lay people would be turned on after the sermon, and I'd recruit them as youth leaders. Then, I'd follow the steps of a program I've developed which seems to work very well. It takes six to eight weeks.

How does that work?

First, I meet with the adult leaders for two sessions to give them some basic training in youth ministry. And the basics really involve only two simple points: to be a good youth leader, you have to love kids and you have to be honest with them. That's all. I tell them, "If you need some skills in Bible study, or what games to play, or how to lead a discussion, you can get that from books. But the two basics — you've got to have them from the start." Then I talk to them about their role, which is the role of an enabler: you are there to enable the young people to do all they can, rather

than "lead" them. This is a very fine line. Young people expect adults to act like adults. Very often, adults make the mistake of trying to be like the young people. But they really don't want that. And after we talk about their role, we map out strategy to get the young people there for their first meeting. Getting them there is the hardest part.

Why? What are they afraid of?

Well, many young people today, when they hear of a church youth group, they think they're not going to have any fun. Many of them view our Christian way as a non-fun way of life. So one of the things we have to show them is that being a Christian and being part of a Christian youth group is fun. It's actually more fun than other kinds of groups. In addition, young people today are terrifically over-programmed as it is. They're very busy. They're under a lot of pressure. So any program has to compete with a lot of other things: school activities, jobs, just hanging out (that's important to them, too). So the first meeting is designed to do nothing more than sell the kids on the fact that being part of this group is going to be a good thing. It's a simple structure. We begin with prayer and end with prayer, we eat together, and we play games. We usually have something like a taco party — which is the "in" thing right now, and is really good because making tacos involves everybody. And the games we play are designed to build a community feeling.

Games like what?

"Knots" is a good one. Everybody gets in a circle. They put their hands in the center and grasp different people's hands. You can't grasp the hands of the person next to you or two hands of one person. And then you tangle yourselves up. And the object of the game is to untangle the knot without letting go of anybody's hands. So it means that people have to go through, over, under, around. It's a lot of fun, but it's also designed to



Garry Dietz talks with Debbie Nowicki, a member of the youth council.

force you to get to know your neighbor. In fact, you can't avoid it if you're playing "Knots."

You mentioned prayer. What kinds of prayers do you use?

Well, we start very simply, and in a way that I've found is enjoyable and meaningful to the kids. I ask them to share something good that happened to them in the last week. This gets them involved, and they begin to see that prayer is synonymous with good things. I might explain to them that in essence our sharing of the good things that happen to us is actually prayer — a prayer of thanksgiving. When I introduce the idea of prayer, I make it very clear to them that prayer and faith are very important ingredients in the youth group. I say, "We are looking into the possibility of starting a Christian youth group and one of the ongoing parts of a Christian's life is prayer." I tell them that I believe that prayer makes a difference in my life and that it can make a difference in everybody's life, and that it can make the group we are trying to start more exciting and more meaningful to all of us. And I say, "For now, I'd like to set the standard with you that we always say our prayers together and that our prayers may take different forms as the group grows."

So that's the first session with the kids. What happens next?

The second time we meet, we — again — have prayers, maybe a game, and then run the young people through some exercises that are designed to get them to think about what they want out of the youth program, what they can get here that they can't get anywhere else. Usually, I give them a list of about 15 items to choose from: have a ball, learn

more about myself, learn more about my faith, etc., etc. Then I ask them to pick the top five that they like, in order of preference. "Have a ball" is usually number one, but my faith in young people has been affirmed, because very often they end up choosing what I think are the five ingredients to a good youth group.

Five ingredients? What are they?

One: to have fun together. Two: to learn more about one's faith and to develop one's spirituality. Three: to learn more about one's self and to discuss various topics such as drug abuse, death, sexuality. Four: to do community service. Five: to raise money to do the above four. I sometimes have adults argue with me about the last one, but if a youth group does these five things, it's what I call a successful group. So the second week is spent helping the young people identify these areas of interest. We collect the lists from them, tabulate them real quick, and ask if everyone feels comfortable with the items the group as a whole has come up with. When they agree, we give them a sheet with these program areas listed and ask them to go home and come up with specific things they'd like to do in each category. You want to have a ball, fine — how?

And the third session is about how to implement them?

Well, yes, but first we talk about organization, how the group will be run. And to do this, we play the game of "Knots" again, because I tell them, "'Knots' is how I want this group to be run." And they all look at me like I'm crazy. What's this guy mean about "Knots"? So we play the game. And then I ask them, "What does the game of 'Knots' have to do with being part of a Christian youth group?" "I don't know," they say. Well,

everybody the leader all at once? took turns. If you weren't the leader, what were you? A follower. What have happened if somebody decided to walk away and leave the game? The game would have been lost. Why? Because the game would have been broken. . . . An analogy right on down the line drawing these analogies between "Knots" and a Christian youth group: everybody a leader, or a follower, at certain times. We need everybody's involvement from everybody's point of view. That's the idea I see things running. In my mind, it's called shared leadership.

Shared leadership? No president, no vice-president?

I despise that, I really do. Early in my ministry, I saw a kid shattered because he wasn't elected. He had a very low self-esteem and the adults had tried to build him up by assuring him that he would be president. The kids had other ideas. I think competitive election things are destructive. So I suggest that the group establish a program committee, and elect the committee by drawing names from a hat. These people will serve for a year — say three months — and then others are chosen out of a hat. So that at the end of the year, everyone will have had a turn. It's fair, because it's based on chance. And it helps the kids to grow because the kind of kid who hates to be a leader is forced into that role, and is forced to develop leadership skills whether or she wants to or not. So I tell them about this concept, and they almost always buy into it. The committee meets with the adult leaders and makes a plan for the week, and comes up with a 12-month plan to carry out the program. The ideas that the kids themselves have suggested. At the fourth session with the kids, the committee reports its 12-month calendar of events, which can be accepted or amended, and the rest of the meeting is spent celebrating the fact that the calendar has been established. Usually, we have a short service happens an informal Eucharist if the priest is with us, or maybe a simple pline service.

Where do you go from there?

The next step is to suggest to the young people that they have to begin to legitimize themselves in their parish. It's sad to say, but a lot of churches don't have youth groups to exist, but they're not equipped to incorporate them as a legitimate part of the parish. It's not a conscious thing on the part of adults sometimes they just don't take the abilities of the kids seriously — what they have to offer. So I arrange a weekend in which the kids will be over in the church from Saturday night to Sunday morning. They'll participate — up front — in the service as much as possible, and then they'll host the hour. It's sort of a Youth Sur-

plies that it's the one Sunday in which the kids will be allowed to participate. The sleep-over is more than we bake the stuff for the coffee and the rest of the time we spend with the community, but now on a serious level. We'll have a discussion about prayer and meditation, and a quiet period of doing it. And we talk about the Bible, and get more involved in the question: what does it mean to be part of a Christian community. The kids respond very well to the fact, I've had a group of seventh graders stay absolutely silent for 20 minutes as a meditation period. That's amazing! The next morning, the young people do the ushering and the reading service. We encourage one of them to read the sermon, but that's pretty hard so I usually end up doing it myself. The last step in the legitimization process is to suggest to the rector that he invite one of the young people from the group to go to each vestry meeting and report on what the group is doing. They don't have to stay for the whole service, they don't have to have a vote, they come, and report, and leave. It's another way of making the vestry realize the importance of the youth ministry in the parish.

What is the end of your involvement in the youth ministry in your parishes?

and no. The next meeting I tell them they're off on their own, but I'm allowing them to come back and help them if they have any trouble. During this process I become less and less of a

Why is it so important to you that you care about the youth ministry so deeply and you're so enthusiastic about youth ministry. What is your vision for the future of youth ministry in this direction?

think my own membership in a youth group when I was a teenager was crucial development. It was at St. John's, Wall, N.Y. If I hadn't been in that parish and hadn't had that chance to get to know the adults, I'd be a vastly different person. I was shy, and I didn't totally express myself. It was the adults — the Rev. Leo, who was rector, and a layman, Peter Finger, and his wife — they needed me and helped me overcome that. This relationship with adults is very important in my development, because of this I developed a high level of commitment to the whole youth ministry idea. Later, when I was attending high school by junior college, the new rector, Rev. Robert Butt, asked me to lead the youth group, and that kept me involved and gave me some skills. And I started to realize that working with young people was something I really wanted to do when after I graduated from college, in '65, I had a chance to become a part-time youth worker on Staten Island, which is out of the region, but still in the diocese of New York. I worked there for

but I think I had a high level of success.

What mistakes?

You had to ask? Well, I think the biggest one was that I didn't put enough emphasis on the fact that this was a Christian youth group, even though I was beginning to see the difference between a Christian group and just any group.

How do you emphasize that now, aside from prayer in the group?

I find more chances to witness to my own faith. I think, in fact, that because I'm a layperson and not a priest I get more chances to talk about faith. Young people see a lay person involved and committed to his Lord and the church, and they ask why. Why do you do this? Why are you here? What's wrong with you? And I just sit down with that young person and say, "If you want me to, I'll tell. It won't take forever, just a few minutes."

And what do you tell them?

I tell them that for me being a Christian is a good part of my life, that it has made a difference in my life — having a relationship with God, and praying. I just accentuate the positive: that I believe in this, that it makes me happier, that it makes me feel better. I think that to live a life without Jesus, without prayer, is to have an empty life. I find that this witness to young people is very, very powerful. Because, you know, a priest is supposed to feel this way. The church has somehow perpetuated the myth that you only have a valid ministry if you are a priest, and that's not true. So one of the things I push with young people is to help them realize the ministry they can have, and do have, if they're only willing to exercise it. You don't have to wear a collar to have that ministry, and I'm a witness of that.

That's a powerful statement, Gary. And I've picked up several themes in all that you've said. One is that the youth group brings them into contact with adults, which is something I never would have thought of as important.

It's very important, in fact it's one of the main ingredients in the program. Young people today are deprived of adult models, except in their own family circle. And even there, you don't have grandparents around as much as you did years ago, and in many families, even both parents are off working much of the time. So the church youth group is one way to fill that void.

The other theme I picked up is that the kids become active in the Christian community. What are some examples of that?

Well, one program I started has the kids calling on the elderly in a parish. The young people pair up and agree to spend eight hours a month with an elderly person. Some of them go and play cards, or just talk with the person. Some arrange for their parents to take them all to the movies. Again, it's a relation-

elderly, but more important, it helps the young people and the old people to know each other, so that they're not always kind of at opposite ends. And then there's fund-raising, which is also community building.

You mentioned IPC work and region-wide work. Could you tell us about that?

Well, the IPC system is somewhat loose, and we're just getting organizations started. But at the regional level, we're already developing a program that could, we hope, serve as a model for other large areas. It not only meets the needs of kids in the parishes, but also provides overall programs to enhance the parish work. Bob Willing, the archdeacon of the Mid-Hudson Region, [TLC, July 23, 1978] does this quite successfully on an adult level, and since we've got a strong working relationship, our programs are complementary in many ways.

What is the regional program?

First, we have a very important body called the Youth Council of the Regional Youth Mission. This involves representatives from each of the IPCs who meet monthly, plan common goals, and publish a newsletter. Then there's the youth mission team — clergy and lay adults — who will be trained in the skills of youth ministry. So, instead of having one youth minister in the region, I will have 13 assistants. They'll be able to do my job if I can't be in two places at once — which I've never been able to do.

They keep you busy, eh?

One of the things I'm facing is that I have a hard time keeping up with the job. There are now 35 groups among the 60 parishes. This means 1,200 young people. There are six or seven other churches waiting to start and I've had to tell them to wait until the fall. In addition, I'm also the Province II Youth Coordinator, working with Liz Crawford, the national youth person. The provincial coordinators are the advocates for youth ministry throughout the national church and help develop programs and generate research. We're all working to help groups apply for seed money, such as the \$300,000 grant the Episcopal Church Foundation earmarked for youth ministries this year. I'll be leading a group of young people to General Convention to help provide visibility for the ministry. I also do training programs all over the province, all over the country, in fact.

Sounds like a rich, full life.

It's hard work, but it's all worthwhile when you get to know young people. I had an experience recently. A girl who was in one of my groups had to move away. And I'd fought with her to get her to come to the group, but when she was leaving she pressed something into my hand. "Read this when you get home," she said. It was a poem. About getting to know people. And if a kid cares enough to write a poem — that says it all.

Fathers, Sons, Bicycles, and God

We recently received two parables from thoughtful and articulate clergymen. Each has to do with a bicycle, and each has something significant to say. Each is a good example of how a good preacher can draw lessons from the everyday world.

If we worship some seemingly successful father or mother image, fantasized from afar, instead of the one God, who alone is worthy of worship and who thus emancipates us, we may never be free enough to love and to give of ourselves. We must find our own confidence, sometimes the hard way. Let me illustrate. My son is nearly 20 years old, a sophomore at Stanford University, and is working at an exciting, demanding summer job in California. When he was eight years old, we lived in St. Louis where he often rode his bicycle but refused to remove the training wheels. The reason was that he was afraid of falling. He was becoming a big boy, too old for training wheels, and his mother and I decided that this young man needed to lose the false security of those little round supports. They were like little cushions. So I said to him, "Ernest, I'm taking off your training wheels today, and you are going to ride without them." My son protested strongly, assuming at the time that it was virtually impossible to ride a bicycle without them. "How can I turn corners without toppling over? I'll fall for sure," he asked. Undaunted, I took him by the arm up the hill behind our home, and said, "Get on the bike. The training wheels are gone and you *can* ride it."

Do you know what I did next? I pushed him hard

August

August dies gently like a Victorian lady who determines to meet God gracefully.

Gold, silver, and precious stones lie heaped about her, the abundance of her leisured life:

Great topaz brooches
like goldenrod,

Garnet clusters with jade leaves
like ripe lushness of blackberries,

Piles of golden chains
like hay shining in the sun.

But the moon was her favorite jewel:

Pearl pendant surrounded by a spray of diamonds
half hidden in black silk
like moon and stars shimmering richly.

So. Long after the lady is gone,
the estate settled,
the riches spent,

We remember the lady, not for her virtues,
But for the treasures,

Lamenting why she did not leave much more.

LaRhette Swann

what happened?

He fell . . . and he was mad! He said to me, "I told I would fall and I did. It's your fault." After a n skirmish in which he kicked me and yelled back, I him back up the hill, placed him on the bike again pushed even harder than the previous time. Guess happened this time?

He rode his bicycle and he didn't fall. He kept ri in fact, we didn't see him for hours. He returned l later, extremely proud of himself. And, in a way, h been riding ahead into life ever since. Even after confrontation, which was as difficult for me as for he didn't hate me but just had more respect for him and I hope for me.

Responsibility was the beginning of his freedom
(The Rev.) ERNEST E. HUI

Church of the Epiphany, New York

• • •

I recently took a bicycle trip with my eight-yea son. As we rode along, I was struck by the follo thought. The Kingdom of God is like a father an young son taking a bicycle trip on a two seat bic They loaded up their bike with all that they ne honked goodbye to the family and off they went. As rode alone, they talked to themselves, counte beasts in the fields and took in all the countr which one frequently misses when driving in a Pretty soon the father noticed that the ride was a bumpy and it was getting a little harder to peddl looked back and noticed that his son was peddling with one foot. "Hey, why only the one foot?" aske father. "My foot is tired," came the reply. For a they peddled on together. Then the father felt th was getting no help at all. "Hey, what's going panted the father. "Wow, this is hard work and I ne a rest," came the reply. Upon reaching a big hill father was beginning to tire and suggested that walk. "Are you crazy? We can make it if we work e came the voice from the rear. So they peddled fr they were worth and they did in fact reach the t the hill. This continued throughout the day unti father decided that his boy had gone far enough. , setting up camp for the night and eating supper, th said, "Let's do some jogging." This time the reply , from the father "I thought you were so tired." "V was but I feel better now," came the small voice then proceeded to run another mile while the f: walked.

The next day they continued their journey which the father peddling the whole time while the son dled three-quarters of the time with both feet, a tenth with one foot, a sixteenth with neither an eighth of the time they both peddled extremely and well together. Upon reaching home they agreed that it had been a fine trip and that they v do it again. (P.S. the son did not jog this time.)

Such is the way God is with us. He is like the f: who forever peddles even when we, like the boy, jo the flat when it is easy, when we tire and only pe with one foot and even when we really get bushed get a free ride. His real joy is when he hears us "Aw, come on, we can do it if we both work at it."

(The Rev.) CHARLES H. S

St. Marks'-in-the-Valley, Solvang, C

ORLE d places

Ordinations

Deacons

na — **Thomas Roschow Mangelsdorf**, St. Luke's Church, San Antonio, Tex. Add: in Hood, San Antonio, 78209. **Kirk Stevan** curate, St. John's, West Hartford, Conn. 9 Farmington Ave., West Hartford, 06119. **Vallace Sorensen**, curate, Christ Church of ension, 4015 East Lincoln Drive, Paradise Ariz. 85253. **David Earle Bailey**, curate, St. i's Church, Phoenix. Add: 2523 No. 86th St., ale, Ariz. 85257. **David Glenn Davidson**, St. Paul's Church, 1955 Almond Avenue, Creek, Calif. 94596. **Robert Craig Bustrin**, St. Luke's, 247 West Lovell St., Kalamazoo, 9006. **Jacqueline Scott Lesure Dickson**, St. Clare's, Pleasanton, Calif. Add: 2142 ., Hayward, Calif. 94541.
ornia — **Sister Connie Cory Hartquist**, C.S.F. Add: Community of St. Francis, 3743 t., San Francisco, Calif. 94110.
Angelos — **David Donald Duncan**, urban or the Diocese of Los Angeles, Religious Cen- m 203, 835 W. 34th St., Los Angeles, Calif.

Paul's, Ventura. Add: 3290 Vista Road, ventura, Calif. 93003. **Robert Joseph Gaestel**, curate, St. Michael and All Angels, Studio City. Add: 3646 Coldwater Canyon Road, Studio City, Calif. 91604. **MaryLinda Goshert**, curate, St. Martin's and part-time chaplain, U.C., Davis, Calif. Add: 640 Hawthorne Lane, Calif. 95616. **Ronald Edward Harrison**, curate, Our Saviour, San Gabriel. Add: 535 West Roses Road, San Gabriel, Calif. 91775. **Darry Kyong Ho Lee**, curate, St. Andrew's, Torrance. Add: 1432 Engracia Ave., Torrance, Calif. 90501. **Lorne Edward Weaver**, curate, St. Patrick's, Thousand Oaks. Add: One Church Road, Thousand Oaks, Calif. 91360.

Tennessee — **Sister Lucy Lee Shetters**, C.S.M., will continue her ministry at St Mary's Convent and Retreat Center, Sewanee, Tenn. 37375.

Deaths

The Rev. **Benjamin J. Rudderow**, retired rector of Trinity Memorial Church, Springfield, Ill., died recently. He was born in Philadelphia, Pa., June 28, 1890. In June, 1917, he was ordained to the priesthood and in November of that year he married Mary Janney Hooff. Prior to assuming the rectorship of Trinity Memorial, Father Rudderow served churches in Willow Grove, Jenkintown and Philadelphia, Pa., and Fairfax, Va. He was rector of Trinity Memorial from 1948 until his retirement in 1962. He has one daughter, Elizabeth Tyson Rudderow Heistand of Springfield.

York City on June 18. He was 70. Born Dec. 25, 1908, in Rochester, New York, Fr. Rodenmayer was ordained to the priesthood in 1935 and married the former Elizabeth Midworth in the same year. They had three children. He served parishes in New York City, Gloucester, Mass., and while rector of St. John's, Northampton, Mass., Fr. Rodenmayer was chaplain at Smith College. From 1952 to 1962 he was professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, Calif. Fr. Rodenmayer was influential in starting the General Ordination Examinations and started the Diocesan Commission on Ministry. He was Executive Director of the Division of Christian Ministries from 1962 to 1971, and the author of several books including *The Pastor's Prayer Book*, *We Have This Ministry*, *Thanks Be to God*, and *I, John, Take Thee Mary*.

The Rev. **Edmund Dargan Butt** was born in 1898, ordained a deacon in 1926 and priest the next year. He served congregations in Texas and in 1935 married Neville Landstreet who survives her husband. The Butts had two children. In 1934 Fr. Butt went to Valle Crucis in North Carolina and began his long association with the church in the southern mountains. In 1946 he joined the faculty of Seabury-Western Theological Seminary in Evanston, Ill. where he served for 18 years teaching pastoral theology with special reference to the mission of the church in small towns and rural areas. After his retirement from SWTS he was priest-in-charge of St. Andrew's, Collierville, Tenn., for five years. He died near Memphis on June 14.

CLASSIFIED

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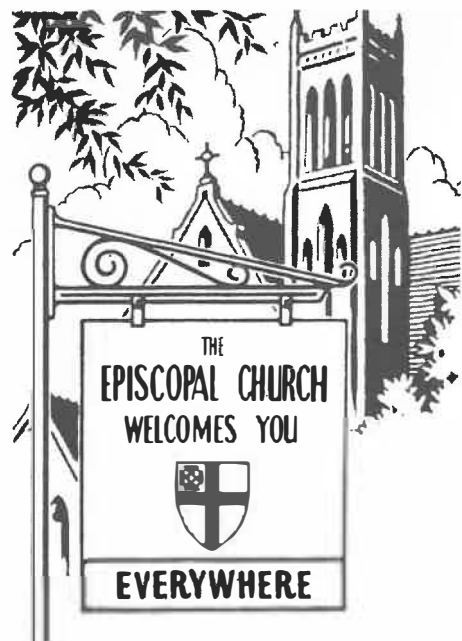
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The Rev. Richard M. Babcock, v
H Eu 6:30 & 10

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Sun H Eu 8 & 10

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Sun H Eu 8 & 10, Wed 11 & 7:30

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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

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the Rev. Maurice Campbell, the Rev. Richard Leslie
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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.

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HC Mon-Fri 12:10

DURANGO, COLO.

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

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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)

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TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
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Sun Eu 8 & 11 (MP 2S & 4S)

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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

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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

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Sun Eu 8:30

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HC 8:30; 10. Tues HC & Unction 11

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Rev. G. Daniel Riley
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Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:3
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HC & HS, Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ I

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Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EF
Thurs

(Continued from previous page)

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

Y 1393 York Ave., at E. 74th St.
Int, r: L. Belford; J. Pyle; W. Stemper; C. Coles
5, 11, 12:15HC, & Wed 6

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

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10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
5-6, Sun 8:40-9

MAS 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
hurch open daily to 6.

TRINITY PARISH
The 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

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

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

UTICA, N.Y.

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

BLOWING ROCK, (Western) N.C.

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

PHILADELPHIA, PA.

ST. MARK'S 1625 Locust St.
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;
Tues & Thurs 7:30, Sat 10

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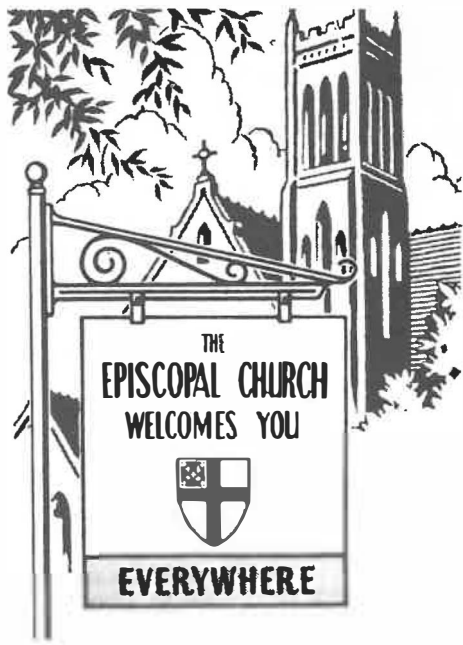
TRINITY Church & Spring Sts.
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HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

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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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9, 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

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.

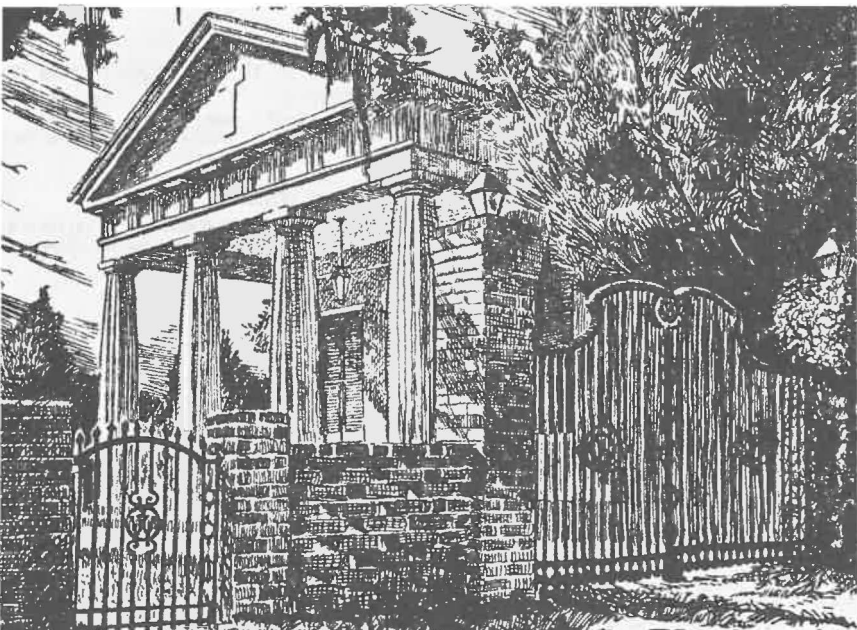
HOLY TRINITY West 1832 Dean Ave.
The Rev. Robert D. A. Creech, S.S.C., r
Sun Masses 8 & 10:30; Tues 12:10; Wed & Sat 10; Thurs
6:30; Fri 7; C Sat 5:30

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9



All Saints Parish, Waccamaw, Pawley's Island, S.C.