

THE LIVING CHURCH



Summertime is camping time at the Cathedral of St. John the Divine, New York City. Eight-year-old members of Athletics, Creativity and Trips (ACTS) prepa down for the night on the cathedral grounds after a recent trip to an amusement park.



Evil

By C.L. WEBBER

catalogues invariably begin with a page after brightly colored page of vibrant flowers and vigorous vegetation. Often a friendly farmer is pictured at his flourishing fields. In mid-when the seed catalogues come, it is easy to forget the reality of summers

On the last pages of the catalogues, the farmer (often in black and white only), will find opportunity provided to return to the real world. Here we find ways to keep the birds from the barnyard, to separate the cows from the pen. There are sprays for mildew, fungicides, poisons for pests, traps for various sorts of predators both wild and domestic. For those appalled by the thought of attacking nature so directly, it is possible to turn nature's power against itself. Ladybugs and praying mantises can be bought to decimate natural enemies in a natural way. It is clear that we cannot expect nature to be benevolent always. Most of us shared Jonah's feeling of anger at the vine which the Lord had allowed to flourish (with our help) was destroyed in a night by a worm which the Lord had prepared for reasons we could not understand. The problem of evil is not a magical abstraction for the farmer — it is the gardener. If God is good, why does the borer in my squash vine, blight my tomatoes? Why do the squirrels strip off my almonds before I can gather them? Why do the deer eat my beans

and broccoli before I can harvest the crop?

Annually I sign a permit enabling hunters to take a limited number of deer

on my land. The deer population, I tell myself, must be kept within bounds for their own good and, incidentally, the good of my crops. Last summer I had a

Oh Deer

Oh the deer is a creature of consummate grace,
It can leap any barrier with ease,
A delight to behold — till you notice at last
That the last soaring high jump has carried it past
The fence that encircles your garden. Aghast,
You find it's devouring the lima beans fast;
In fact, it's completely at home in the place.
Oh no, not the broccoli, please!

Now if you are a pale vegetarian type
Who would sooner eat carrots than steak,
Consider the gardener who toils in the heat
To provide an alternative product to eat
And discovers the deer have pronounced it a treat
And turned all the vegetables straight into meat
Although the majority weren't even ripe.
Well, at least the brute's stomach may ache.

Or if you are a green ecological sort,
Concerned for each lousewort and elm tree,
Have you thought of the gardener who planted a fern
Imported from Switzerland, north of Lucerne,
A species as rare as a rare Grecian urn,
And awoke the next morning in sorrow to learn
From his wife who brought in the horrendous report
That the deer had consumed it completely?

So if you are a lover of animals all,
Of pussy cats, doggies, and deer,
Tell me why it should be that the animals who
Are hostile to humans are locked in a zoo
While those who by instinct destructively chew
On the foliage have freedom to do what they do,
Invading the garden from spring until fall
And making it all disappear?

C.L. Webber

This is the fourth in a series of essays and
written for this column by the Rev.
C. L. Webber, rector of Christ
Church, Bronxville, N.Y.

strongly that the latter evil was worse than the first. Though all my crops perish, she maintained, and my labor be spent for naught, yet not one deer must be touched. Their good, in my neighbor's eyes, is absolute while mine is relative.

Evil may be, in part at least, a matter of viewpoint. On a walk through the woods I will stop at the sight of a deer and admire its beauty as it senses my presence and takes flight, smoothly, silently, gliding between the trees. In the woods they are grace and joy. In my garden they are evil incarnate. For the deer is evil to me only when it and I have designs on the same green plant. And I am evil to the deer only when my thoughts turn to venison.

Many of the "evils" I confront in my gardening are the result of imbalances which I have created myself by growing the wrong crop on the wrong land in the wrong way. I have created an artificial environment in which I hope squash and tomatoes will thrive. But that same environment is ideal for squash borers and tomato worms because there is plenty of food and few of their natural enemies. In a way, it is the problem of the city: an artificial environment in which the natural challenges are removed and unnatural opportunities are created. When that is done, in farm or city, a battle must then be fought to restore the balance which we have disrupted.

Sometimes there is at least a glimpse of humor in the on-going struggle. One year, as the corn approached maturity, my father-in-law put a transistor radio in the garden at night and tuned it to an all-news station. He hoped the sound of voices would keep the deer at a safe distance. On the contrary, it seemed as if the deer, hungry not only for corn but also for news of the larger world, had invited all their friends to come and learn (and dine) with them. In the morning the corn patch was a shambles.

Why is it that sometimes I cannot tell whether to laugh or cry when I find my garden in ruins? Is it because of the inherent absurdity of our efforts to shape nature to our own ends? Or is it because by laughter we somehow transcend the immediate evil? Does laughter, perhaps, express an inherent confidence in the Creator's ability to restore the balance we have disturbed and accomplish his ends in spite of our failures?

Martin Luther once said, "Man and the devil use all good for evil; God uses all evil for good." The Psalmist tells us that "the Lord shall laugh [the ungodly] to scorn; for he hath seen that his day is coming." Perhaps, then, the day will come when we, too, will be able to laugh at some of what now seems so evil. Perhaps we will be enabled to see God working good out of evil as the destruction of my corn is transmuted into the soaring beauty of a deer in flight.

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CALENDAR

August

26. Pentecost 12 (Trinity 11)
28. St. Augustine of Hippo
30. St. Joseph of Arimathea

September

2. Pentecost 13 (Trinity 12)

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LETTERS

Bishop Mason Retreat Center

At a recent board meeting of the Bishop Mason Retreat and Conference Center, one of our trustees produced the July 15 issue of THE LIVING CHURCH with its cover on Cursillo and the fine articles and photos inside.

We were all very pleased that the three photos were taken at the Retreat Center at Flower Mound, Texas, but disappointed that the location was not identified. (I realize, after reading the article, that the author was trying to concentrate on the what and not the where of Cursillo.) The Diocesan Renewal Center organizes and runs the Cursillos and Happenings in this diocese, but they are all conducted at the Retreat Center, which is another institution of the diocese. The chapel, grounds, surroundings and meeting places of the Retreat Center make a significant contribution to the inspiration that those who meet there derive from their experience.

CHARLES R. HICKOX, Chairman of the Board, Bishop Mason Retreat and Conference Center, Flower Mound Dallas, Texas

Military Schools

Now that the tumult and the shouting died, regarding the letter from Dana Grubb of the Episcopal Peace Fellowship [TLC, Dec. 17, 1978] protesting military schools and R.O.T.C., let me add a post mortem as we bury the issue.

Needless to say, Mr. Grubb missed entirely the purpose of these schools and the R.O.T.C. program.

For ten very happy years I was associated with one of the largest of the church's military academies, leaving there only to become headmaster of a church-associated school on the west coast. As a chaplain (WW II) I am certainly not an advocate of militarism . . . I buried too many young men in far-flung countries and jungles, yet I enthusiastically advocate military academies for the simple reason that they teach not only an excellent curriculum unsullied by the trendiness of public schools; by virtue of their quasi-military atmosphere they inculcate a respect for authority, respect for others, pride in accomplishment; the students thrive on competition, they are encouraged to excel and if they lose they are taught to lose gracefully and manfully. I saw many many lads enter the school as emotional or academic misfits, uncoordinated, sloppy, undisciplined; our greatest pleasure was to see them graduate as young men anyone would be proud to have as sons.

being prepared for war is utterly ridiculous. I have no statistics at hand, but I am confident that barely 5% of the military school graduates enter the armed services. Indeed the greater majority have become prominent in demanding careers such as doctors, scientists, engineers, lawyers . . . yes, even clergymen. And it's because of the self-discipline they were taught.

(The Rev.) SYDNEY H. CROFT (ret.)
Lynnwood, Wash.

Permanence in Marriage

When the General Convention of 1973 adopted a new canon on remarriage after divorce, it drastically changed "the Doctrine . . . and Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same" (1928 BCP, p. 542). This canon freely allows remarriages after divorce and requires only the consent of the bishop with no guidelines to help him. In addition, it calls for "continuing concern . . . for the well-being of the former spouse and of any children of the prior marriage" (Title II, Canon 18).

From time to time, we hear it said of such remarriages that "the bishop approves." Canonical consent does not necessarily involve such approbation. Furthermore, a bishop should be careful not to give permission in cases where a wedding after divorce occurs subsequently to a prior disobedience to the 10th Commandment: "Thou shalt not covet thy neighbour's wife." The favorite argument of those who have supported such a drastic change in our marital canon is that such problems should be dealt with from a pastoral rather than a legal viewpoint. The late Presiding Bishop H. St. George Tucker once wrote:

"The assumption underlying all the N.T. references to marriage is that its indissolubility is a divine law. One can further assume that this divine law is not simply arbitrarily imposed on mankind but that it represents what will best promote the moral and spiritual welfare of human society. Any proposal, therefore, which does away with the principle of the indissolubility of marriage not only contradicts what the Church has always acknowledged as a divine law but also substitutes for it human opinion as to what would best promote moral and spiritual welfare" (*The Southern Churchman*, July 17, 1937).

Other national churches of our communion including the Church of England have not departed from the historic position of this church on holy matrimony — at least not to my knowledge. The loyalty of the Anglican Communion to the teaching of our Lord Jesus Christ has been on the whole very consistent; it is, I believe, the best record of all the Christian churches.

A great increase in the number of

can church has occurred since 1975. This is tragic because at this time the rate of divorces in the U.S.A. has reached an all time high, probably higher than any other nation. The effect upon the children of broken marriages is devastating for the family as the fundamental unit of society. It is difficult for me to understand how this can be in an age of great social consciousness. One of our bishops over 50 years ago said: "In an age in which the clergy are coming more and more to preach a social gospel and every college and university in the land is turning out men and women impressed and imbued with the social teachings of the most enlightened sociologists of the day, it does seem a strange contradiction that in the matter of marriage and divorce we should have become such a nation of individualists. For in nothing is individualism more selfish and self-seeking than in the pursuit of its own happiness to the neglect of the claims of the family and of the children born in wedlock" (*A Twentieth Century Prophet* by E.B. Guerry, p. 101).

Canon Lacey, in a well-known work, says that marriage is "a natural relation" in the order of nature and cannot be dissolved. The time has come for a thorough evaluation of our canon on the remarriage of divorced persons.

(The Rev. Canon) EDWARD P. GUERRY
Cathedral of St. Luke and St. Paul
Charleston, S.C.

Cursillo and Faith Alive

I read with considerable interest the article about Cursillo [TLC, July 15]. I made my Cursillo several years ago and thank God for the growth of this movement in our church. We have commended Cursillo to the readers of the Faith Alive Newsletter a number of times.

My primary purpose in writing is to call attention to the difference in the Cursillo approach and the Faith Alive Weekend approach. Both are experiences of God's love and will only work when those involved in their leadership are committed Christians and who show this in their witness. A Faith Alive Weekend takes place in a specific parish and hopefully involves a large percentage of the parishioners, while usually only a small percentage of a given parish makes (goes to) a Cursillo at a given time. Actually, these events complement each other in that Cursillo provides teaching about the Christian faith that helps those people awakened on a Faith Alive Weekend to grow.

Cursillo is, on the other hand, a tool for Cursillistas in a parish to use to help reach those people whom they cannot get to go to Cursillo. It should be noted also that the follow up groups of the Cursillo (the fourth day aspect) are good when

clusivist, as Fr. Weiss pointed out.

We praise God for Cursillo, as well as Faith Alive, and hope that they will join us in the Pews-action fellowship some day soon.

FRED C. GORE
President and Executive Director
Faith Alive

Hockessin, Del.

Dr. Carolyn Gerster

I am responding to a news story ["Right-to-Lifers Plan Constitutional Amendment," TLC, July 29]. In that story it says, "Dr. Carolyn Gerster is reportedly an Episcopalian from Scottsdale, Arizona."

I want to assure you that Dr. Carolyn Gerster is indeed an Episcopalian and an active and devout communicant of the Episcopal parish of Saint Barnabas-on-the-Desert. Dr. Gerster takes her religious life very seriously, is a student of scripture, and is actively engaged in regularly receiving the sacrament and worshipping before her God each Sunday.

I further would like to state that I thoroughly agree with her statement in that same news item. To me the last sentence of her statement embraces most of what I feel. If I may quote, "Religious freedom to me means to worship as one chooses, not the freedom to kill."

I sincerely hope that this sets the record straight, because I felt it was important for you to know the commitment of Dr. Gerster to our Lord and his church.

(The Very Rev.) RALPH E. HUTTON
St. Barnabas-on-the-Desert
Scottsdale, Ariz.

Down the Ramp

I have just come across the letter from "Name Withheld" [TLC, June 24] *re:* architectural barriers in churches. I grant the writer that spending money on *any* major project should be undertaken judiciously. However, I detect a certain mean-spiritedness in tone. I would venture to guess that the construction of the ramp was completed with a great deal of grumbling, both open and disguised (barely). I'm not surprised that "the paralytic . . . promptly left the church." I daresay some of his/her fellow parishioners literally glared him/her out of the building, down the ramp, into the street, and all the way home.

Of course, I could be wrong . . . but I have my doubts.

JOHN D. RICHMOND
Champaign, Ill.

"Justice for All"

I am not too fond of the old term "Pecusa" because it has readily lent itself to misinterpretation. However we

U.S.A. part.

In the July 1st issue of TLC, tv cles may have an interrelationships is not readily apparent at first and I refer specifically to "Let's H the Flag" and "Colorado Rejects Candidate."

Having lived uncomfortably close situation in which a female candidate the priesthood was sledgehammered the "conscience clause" and the (cal process, I shudder to think that possibly exist a greater potential and fairness in the body politic the Mystical Body. May it not be

I am the child of an immigrant who constantly preached to me America was a land of fairness and opportunity. And this she believed though she toiled as a domestic for low wages. Mr. Milo_____ brought her spirit into my life again.

Each of us needs to lay to heart, liberty and justice for all," in the other issues. The shameful treatment of some of our women candidates for Orders is unworthy of being decorated with noble words like, "conscience also, quite frankly, un-American.

(The Rev.) ARNOLD F. MO
Chaplain, St. Luke's
Racine, Wis.

Thanks to Pension Fund

Eire, the Irish Republic, has been during a postal strike of such long time that it became a nightmare.

It is against this surrealist backdrop believe it or not, that I would like in a good word for the Episcopal Pension Fund. Before the postal strike was reading in various church publications some rather unkind things the Pension Fund. Well, while I am in a position to debate with those are not happy with the Pension Fund do know that there are some people the plan who rose magnificently aid at a time I was prevented from ing for help by this gosh-awful which has cost Eire an estimated \$100,000,000 this year in lost business.

Someone with savvy as to international finance, plus a "heart of when they discovered they could not my monthly check to me by mail, so sending it through financial channels that what I got was a notification "lodgement" (deposit) to my bank count over here, in the proper Irish (pounds) and pence, at the then-exchange rate. What is more, it gets more quickly than by mailed check

I figure that this is as appropriate as any of saying a sincere "I you," with the added commendation sincere "well done!"

(The Rev.) WILLIAM M. H
Dublin, Eire

Episcopal Church 1,553 Refugees

mounting domestic and international efforts to find a safe haven and new thousands of Southeast Asian refugees, the Presiding Bishop's Fund for World Relief's Immigration and Refugee Program Office of the Episcopal Church reports the halfway mark has been reached in the church's minimum goal of 3,000 Indo-Chinese placements in the next year.

A number of refugee men, women and children from Vietnam, Cambodia and Laos sponsored through July 15 is estimated with about 500 of those already in the United States and starting new lives, according to the Rev. John A. Huston, the Executive Consultant on Emergency Refugee Matters.

"The compassion and alertness in the Episcopal Church has translated into clear response with the refugee question," said Fr. Huston. "More and more congregations are now saying, 'Let us do our part.' People are telephoning and saying, 'It's too important to wait until fall; let's make our offer of sponsorship now,'" he added.

In the past few months there has been a surge in the number of refugees seeking escape from Vietnam, Cambodia and Laos as the governments of those countries conduct a purge against citizens of Chinese descent, Fr. Huston

estimates the escape rate was 65,000; it was 20,000 in January. Reliable statistics indicate that an equal number of refugees have died in their escape attempts, including those drowned in the South China Sea.

Delegates from 65 countries gathered at the World League of Nations hall in Geneva on July 20-21, at the call of the United Nations, to discuss the plight of refugees. Secretary General of the United Nations, Kurt Waldheim, invited the Episcopal Church to have observer status at the conference. In attendance was the Rev. Oliver Garver, Assistant to the Bishop of Los Angeles and President of the Episcopal Immigration Services in that diocese; the Rev. John Corn, Director of Episcopal Immigration Services and re-appointed counsel to the Church Service Immigration and Refugee Program; and the Rev. Samir J. Habiby,

Director of the Presiding Bishop's Fund for World Relief.

Many dioceses have established programs for helping congregations undertake refugee ministry projects. They include dioceses in Province VIII — California, Los Angeles, Olympia, Oregon — and the Diocese of Massachusetts in Province I, and some Province VIII dioceses in the southwest, which have held training workshops under the leadership of the Dallas program. The Dioceses of Chicago, Hawaii and Michigan are planning special efforts.

Resources to assist congregations and dioceses set up refugee ministry and sponsorship programs are available through the office of the Presiding Bishop's Fund. Fr. Huston's expertise as an adviser and consultant is offered and a new booklet, "How to Resettle a Refugee," developed by the Diocese of Dallas, provides details for parishes wanting to become involved in refugee ministry. Enquiries should be directed to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017 (212/867-8400).

From Virginia to Uganda

The Rev. Fletcher Lowe, chairman of the Hunger Committee of the Episcopal Church and rector of Holy Comforter Church in Richmond, Va., has escorted the wife of a Ugandan bishop back from exile and completed a survey of the rehabilitation needs of Uganda.

Fr. Lowe's parish was active in supporting the family of the Rt. Rev. Yona Okoth, Bishop of Bukedi, during their enforced stay in the United States. Bishop Okoth was one of four Ugandan Anglican bishops who fled after the murder of Archbishop Janani Luwum in 1977. Bishop Okoth returned to Uganda in early June.

On his trip, Fr. Lowe carried a letter of greeting from the Rt. Rev. Robert B. Hall, Bishop of Virginia, to the people of the Diocese of Bukedi and a scroll of greeting from his own parish.

The bishop's letter said:

"Peace and love from the people in the Diocese of Virginia to you in the Diocese of Bukedi. For many years we have known of your sufferings in behalf of the faith and of the cruel years that Uganda has experienced under its recent leadership. Now, a new day of hope and reconstruction begins and we thank God

for the freedom that is once again yours.

"Like the Apostle Paul your Bishop Yona has prayerfully preached and witnessed amongst our people and we are greatly in his debt for the message of love and reconciliation that he brought us and for his preaching of Christ crucified and risen as sufficient both for our sins and for our redemption.

"As brothers and sisters in Christ we pray for your future as people and Anglicans in a lovely but devastated land, and offer you our help and love."

Report on ACC-4 Released

The creation of a new Anglican-Roman Catholic commission based on pastoral cooperation rather than theological dialogue was projected at a recent news conference in London.

The news conference was held by Anglican leaders to announce the official report of the last Anglican Consultative Council (ACC) meeting, held in London, Ontario in May [TLC, June 17].

The Archbishop of Canterbury, the Most Rev. Donald Coggan, said that the existing Anglican-Roman Catholic International Commission (ARCIC) had been working for a number of years at a high level of theological thinking and agreed statements had been prepared on the Eucharist, the Ministry, and Authority [TLC, Jan. 29, 1978].

Roman Catholic members of the commission recently petitioned Rome to take another look at the non-recognition of Anglican orders by the Roman Catholic Church [TLC, July 15].

Now, Dr. Coggan said, it was felt that the commission should continue, but with a more pastoral bent. Asked what he meant in a recent statement that the ecumenical movement had "reached a dangerous state," he said he feared too many people were content merely with inter-church cooperation in welfare work with limited forms of ecumenical worship.

"We cannot be content until we enter full intercommunion," he said.

The Rt. Rev. John Howe, ACC's secretary general said, "Convergence is the trend in ecumenism now, rather than attempts to find enough in common to bridge gaps."

Bishop Howe revealed he was writing to Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian unity, with the aim of setting up a new

On the Ontario meeting itself, Bishop Howe said that this fourth meeting of the Council was universal in tone. "And this is the likely line of future development."

The report of the council agreed that the church has reached a second and formative stage. During the first stage, Anglicanism spread throughout the world primarily due to the initiative of the Church of England. For the most part Anglicans looked to the Church of England for leadership. In recent years, however, many "mission fields have become autonomous provinces with local, rather than expatriate, leaders. This has led to a second stage where, according to the report, "daughters have become members in one world family."

"In the past, the Church of England has been the norm," Bishop Howe said. "Today our norm is the universal church throughout all the ages."

Imaginative Response

Venture in Mission, the nationwide drive to raise money on behalf of the Episcopal Church's mission in the United States and abroad, has attracted some unusual gifts in the Diocese of Colorado. One man pledged three fatted lambs (worth about \$70 each at today's prices), a couple gave a gold coin and a gold bar (together worth about \$350), and securities and a 1978 Oldsmobile valued at \$7,000 were also pledged. The largest straight monetary gift was \$30,000 from an anonymous contributor.

The record contribution in the diocese has been set by St. Paul's Church, Central City, which collected \$11,000, or about 1,100 percent of its goal. The church has only 25 members.

British Priest: "Open Altars to Women"

The Rev. Alfred Willetts, controversial rector of the Church of the Apostles in Manchester, England, has announced his defiance of the General Synod decision to reject a proposal which would have allowed women priests from abroad to officiate occasionally in England.

In a letter to the *Guardian* newspaper, Mr. Willetts asked other clerics to sign an open declaration which says that the "Christian gospel requires the recognition that women and men are called to exercise the full ministry of Christian priesthood in partnership with Christ..." and asks clergy to affirm that they will offer hospitality in their parish churches to "any woman priest ordained in any province of the Anglican Communion to exercise her priesthood by celebration of Holy Communion."

Mr. Willetts, 64, caused an ecclesiastical storm in 1977 when he and his late

the Rev. Alison Famer of the U.S. to become the first woman priest to celebrate in England at a parish altar [TLC, Nov. 27, 1977]. Three months after the Willetts invited Miss Palmer to officiate, they themselves publicly concelebrated the Eucharist in further contravention of the canons of the Church of England. This took place shortly before Mrs. Willetts died of cancer.

Letter to Women Priests

An open letter from various British groups dedicated to the cause of women's ordination to the priesthood has gone to women priests in the U.S., Canada, Hong Kong, and New Zealand. It has also been sent to their presiding bishops, and to every English diocesan bishop. According to the *Church Times*, the text of the letter is as follows:

"Dear Sisters in Christ.

"We want you to know that many of us are sad that a majority in the House of Clergy in the General Synod of the Church of England voted against taking the legal steps which would have occasionally permitted you to exercise your priestly ministry when visiting our country.

"We value your priesthood and wish to thank you for your contribution to the life and witness of the Anglican Communion. We hope that you will get in touch with us and the groups we represent whenever you plan to come to the British Isles, so that we can make you feel welcome and be encouraged and strengthened by your presence."

Three British Anglican bishops were among the principal signatories: the Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester, for the Movement for the Ordination of Women (MOW), newly-formed "umbrella" organization; the Rt. Rev. Hugh Montefiore, Bishop of Birmingham, for the ecumenical Society for the Ministry of Women in the Church (SMWC); and the Rt. Rev. Ronald Bowlby, Bishop of Newcastle, for the Anglican Group for the Ordination of Women (AGOW).

Overseas Episcopalians Show Increase

Although membership in the Episcopal Church in the United States has declined in recent years, the number of baptized members in its overseas dioceses has increased 140 percent in the last decade, according to the Rev. Samuel Van Culin, executive for National and World Mission of the Episcopal Church.

Fr. Van Culin's figures are taken from a recent report prepared by the Mission Information and Education Office.

The report shows that there are 224,221 baptized Episcopalians in the 19 overseas missionary dioceses of the

total membership of 159,980 in Fr. Van Culin attributes this growth to the emphasis put on evangelism in the jurisdictions. "Instead of waiting, many Christians are on the move in spreading the Gospel," he said.

The 19 dioceses are located Third World: 14 in Latin America, 4 in Asia, and one in Africa.

According to the report, the diocese with the largest number of Episcopalians is Haiti, with 78,380 members, followed by Northern Philippines with 40,584. The smallest diocese is El Salvador with 463 baptized members.

There are 18 bishops and 372 serving in overseas dioceses who were born, while the number of American missionaries in these dioceses is

During the last two years, 600 have been ordained to the ministry. So far, there are no women who have been ordained priests or deacons in overseas dioceses. The overseas Episcopalians number 618 parishes and missions. The communicant strength is 89,000, according to the report.

All of the 19 missionary dioceses are under the leadership of a resident bishop, with the exception of Nicaragua which is temporarily under the Bishop of El Salvador.

Faith, Science and the Future

This is the third dispatch in a three-part report by David Dodson Gray on the conference on "Faith, Science, and the Future," convened by the World Council of Churches (WCC) in Boston. Fr. Gray is co-director of the Boston Institute for a Sustainable Future at Wellesley, Mass.

Significant progress was made on many fronts by the scientists and theologians who gathered at MIT from August 21 through 24.

On two important issues very different preferences emerged. On the arms race, both sides appeared to be in agreement on nuclear power both sides appeared to have a "reality" and it wasn't clear who was "being as wise as serpents."

These issues are not new to the Council of Churches. But clear presence of large numbers of scientists for the first time had changed the atmosphere as well as the intensity of the debate.

Scientists Change the Agenda

Disarmament was not on the agenda of the conference schedule. WCC has been active in the past on disarmament but the issue was thrust upon the conference by concerned MIT and Harvard scientists who see that current anticipated advances in weapons technology are seriously destabilizing the uneasy balance of nuclear terror between the US and USSR.

The new technologies, according

om the tenuous stability of re-ades. The current danger comes h-ologies such as the much curate MX missile which can h side to think in a time of ed tensions (such as another issile crisis) that the other side as itself) is not only endangered o capable of *reducing* the scope ther side's attack by striking

both sides are more inclined to other to the first punch — be- the more accurate targeting of now being developed — then we ientists argue, are much more rom nuclear war.

Plowshare

oup of MIT faculty concerned ese issues first joined with MIT al chaplain Scott Paradise and IT chaplains to organize "Plow- is an unofficial listening post and on center for war/peace con- An ample-size lounge was ob- in the MIT campus opposite the onference meetings in Kresge um.

h-are was first planned as a place ooth conference participants and ernal public a place to meet war/peace concerns. A schedule lty speakers including MIT In- professor of physics Philip Mor- d professor of engineering Henry l (a founder of the Union of Con- Scientists) was set up for open e in the daily WCC conference e.

the National Endowment for the ities provided funding for closed- TV coverage of all conference sessions, thus making access to CC conference available to the l public. And the American s Service Committee and the ship of Reconciliation provided g for a staff person for four s to organize the center.

conference participants on ar- ined the MIT and Harvard faculty and Plowshare, and together they to arrange with the conference hip to bring their disarmament as into the center of the con- e schedule. "After all," they "what greater threat is there to tainability of the future?" onference working committee — and space was made for a ma- nary presentation.

Reinhold Niebuhr

ip Morrison and Paul F. Walker rgued earlier in the *Scientific an* (October, 1978) that "Step by i the name of 'realism,' the U.S. oved from a dangerous position e even more dangerous. Every

speed of response has added genu- ine risk, the risk of unreasonable o mistaken leadership, of an error in judg- ment. . . . The spring has been wound tighter and tighter each decade. . . . The risk is that the overwound spring will break, and the nations with it."

The scientists mobilizing around the war/peace issue at the WCC conference seemed to want to tell the world that our coiled-spring superabundance of nuclear-strike power is so very dangerous that something must be done — even something as conventionally unrealistic and unthinkable as *unilateral* disarmament by stages. In such a setting even unilateral disarma- ment by stages becomes a realistic way to unwind the spring.

Roger Shinn, professor of social ethics at Union Seminary (NYC) and Anglican Bishop Hugh Montefiore (Birmingham, UK) led the contrary view. In their eyes the scientists' proposals were "utopian" and "unrealistic."

As I watched this debate unfold, I thought how nurtured Christian leaders of this generation have been on Reinhold Niebuhr's penetrating analysis as we confronted Hitler of the "sentimentality" and "idealism" of American liberal Protestant pacifism in the 1930s.

The worldly realism of a Reinhold Niebuhr before, during and following World War II had led many Christian leaders, then and now, to aspire to and in some cases to achieve a measure of influence with individuals such as John Foster Dulles and Dean Acheson.

That Niebuhrian tradition of hard po- litical realism still seemed the only Christian realism possible to many at the WCC gathering. As post-Niebuhrian Christians we have learned well to eschew anything which might seem idealistic or utopian.

"The Price of Defense"

Philip Morrison led a star-studded eve- ning plenary session with his strong ad- vocacy that made a forceful appeal to the intuitive appreciation of the power of technology shared by most scientists and technologists.

Morrison (with Walker) had argued earlier in the *Scientific American*: "We believe the time has come for a new arms-control approach, one that can be adopted unilaterally on its own merits. Our proposal is that the US buy as much force as it needs but not more. . . . We have reached the conclusion that a very different structure of military forces would better meet the ends the country seeks. . . . The new forces we shall describe are safer forces because they would not generate in others, who may misread US purposes, as great a perceived need for enlarging their forces. . . . Most important in our view, it would reduce the probability of a war

could be their last" (*Scientific American*, October, 1978, p. 38. See also Morrison and Walker, *The Price of Defense*, 1979).

Ships Passing in the Night

Joseph Weizenbaum, a professor of computer science at MIT, was a plenary speaker later in the WCC conference. He genuinely did not understand why the church could not be idealistic, why theo- logians always talked of being "realistic," and why that realism could never include unilateral disarmament.

The scientists saw as real the tech- nologies whose misuse or mistaken use could end present industrial civiliza- tions. They did not know of the Niebuhrian critique of 1930s pacifism nor of the Niebuhrian tradition through the Cold War years of the 1950s and the Vietnam War years of the 1960s.

What the scientists were saying, some of them, is that if you are determined to be realistic in your search for a sustaina- ble society, then genuine realism focuses on the coiled-spring nature of our pres- ent arms race. In such a setting the ulti- mate realism is any action which will back off from such a holocaust, even if it means unilateral actions.

At the Plowshare center a Japanese exhibit was on display of pictures taken within hours after the Hiroshima and Nagasaki nuclear explosions. Later members of the Japanese delegation and a woman survivor spoke.

I found myself wondering at our curious amnesia about details of those World War II actions. We know those events happened. Many of us years ago read John Hersey's novel *Hiroshima*.

But today we are in the position of Germans before German national TV broadcast the TV series "Holocaust," and they were awakened to all they had done and that had been done in their name. This international gathering under WCC auspices made me aware personally that fellow-Christians from other parts of the world seemed to have a clearer grasp of the magnitude of how the US had used nuclear power in the past — and might use it in the future. It is my impression that Americans like myself have selective amnesia about the full meaning of these events, and that we have still to come fully to grips with both the events themselves and also their port- ent and meaning for us and the world today.

The scientists and others had pre- sented the conference with a manifesto, which was referred to an editorial com- mittee of the conference. When the pro- posal returned to the floor in business session for a vote, all references to "unilateral" disarmament had been ex- punged. An amendment to add the word "unilateral" was defeated by a large ma- jority with little debate.

I felt as I watched all this that the

each other like ships in the dark of night. I felt that the WCC had not perceived the full significance of the witness of its scientists and peace groups to what they saw to be the greatest of all dangers to ever achieving the conference's goal of "a just, participatory and sustainable future."

The Great Surprise

Civilian use of nuclear power has been on World Council agendas for years. The WCC has evolved a position that nuclear power is neither bad nor good but is instead "a conditional good."

The argument has also been made repeatedly that the rich countries with nuclear power had a responsibility not to slam the door in the face of developing countries that needed inexpensive, clean nuclear-generated electricity in order to modernize ("develop") their countries. First World concerns about the spread of nuclear materials, technology and terrorism were often taken as a smoke-screen put up by those who did not want to share with latecomers to the banquet of life the full benefits of growth, science and modernization.

The great surprise of this WCC conference was that all this came tumbling down.

The energy working group of the conference came to plenary with a majority report recommending, among other things, that "all governments . . . impose a moratorium on construction of all new nuclear power plants." A minority report strongly dissented from the call for a moratorium, giving a number of reasons including the needs of Third World countries.

It is not clear yet how Third World participants came to back so solidly this majority recommendation of a moratorium. The chair of the energy working group was Dutch. He told me many Third World participants arrived with the conviction that complex technologies induced a new form of colonialism and dependency in their countries, dependencies which were both technical and also financial.

This view was certainly reinforced by plenary speakers reporting on science and technology in Africa, Asia and Latin America. There had been heated debate within the energy working group, the chairman told me, and no Third World participants had signed the minority report.

The final vote was on a compromise recommendation, calling for a moratorium of fixed duration (five years), during which governments would be called upon to enter into an extremely participatory process of both risk assessment and also public debate and decision about the risks, costs, benefits and alternatives to nuclear-powered electricity generation. Many scientists and some

out the final vote was decisive: 129 to 45, with 21 abstaining.

The Winds of Change

How did the one change take place at the WCC conference (on nuclear power) — and the other did not (on disarmament)?

It seems clear that public participation worldwide in energy futures and energy alternatives is much more advanced than war/peace futures. People in the US and around the world feel personally and deeply involved with energy issues.

There has been broad public experience with the impacts of energy scarcities and price increases. And despite the very decentralized nature of solar-oriented leadership, the solar message has gotten through. It appears to have some intuitive credibility to a wide range of people.

Likewise, the experience of becoming technologically dependent — what Joseph Weizenbaum characterized as "technological toxification" amounting to an addiction in its power over us — is also a widespread experience.

But how does the broad public awareness come to focus upon the extremity, yet technological nearness, of an all-out nuclear war that hasn't come yet? — and that if it comes, will end all of industrialized civilization in a brief 30 minutes?

The military, like the nuclear-power-generation industry, are not our current heroes. But assessing the risks and costs that go with the benefits of military security is even more awesome a task than persuading innumerable homeowners to insulate, commuters to shift from their cars to mass transit, and get rooms cooled to 78° instead of 72° or 70° all summer.

All my work since 1972 on the transition to a sustainable society has always explicitly assumed a surprise-free future. "Barring nuclear war, then. . . ." Similarly, the WCC conference at MIT did not face up to the possibility of an earlier-than-expected eschaton or end to this age.

Some scientists at the WCC conference talked about the reality of science and technology magnifying human power to such planet-destroying dimensions that our situation is truly a new one — one that perhaps necessitates our reexamining our old theological convictions.

That sort of challenge to the gradual evolution of the cultural and theological status quo did not get much of a hearing at this gathering. Whether from faith-in-God, or perhaps from faith-in-still-more-growth, the reality participants were closest to had no place for new moves in relationship to a dreaded scientific eschaton.

BRIEF . . .

Voodooism has become the widespread religion in Brazil according to a Lutheran missionary. The Rev. Paulo Hasse, second vicar of the Brazil District of the an Church-Missouri Synod, says a reason for its growth may be the ment it provides. "People want thing new," he said. "The poorer are especially desperate with their tion. The first one who comes and something, they accept it." Pastor said the practice of voodooism from highly exclusive and secret which no outsider has ever succed- attending to exhibitionist farces travel agencies show tourists. . . . Brazilians are open to Christian said, when they see it is something can give them hope.

The Crookston, Minn., Ecumenical Group had its annual blessing crops for the 11th time this About 30 people in seven airplane elliptical, 50-mile "petals" in all tions, asking God's blessing for weather and good crops in the fertile Red River Valley. Clergy from people from the Lutheran, Presby and Roman Catholic Churches took in the service.

In an unusual expression of inter-unity, the Roman Catholic, Protestant Jewish, and Muslim communities in France have published a joint statement for automobile safety called, one another on the highways as The message admonishes, "Be patient For us believers, life is sacred: it from God . . . respect for life means daily, manifested at every moment Being responsible for life means take useless risks, to respect measures, to predict the reactions of others on the road. It also means courteous."

The Los Angeles County government will have to stop paying the electric for lighting a wooden cross on a wood hill. However, it was decided private religious groups could lease land and pay the \$100-a-year bill. so choose. The cross is a local landmark. The new opinion on the cross came after the local chapter of the American Atheists Organization challenged legality of a religious symbol on public property with the light bill paid the government.

THE MIT CONFERENCE

By RUTH TIFFANY BARNHOUSE

Do you know that some large pharmaceutical companies do the tests for new drugs in Third World areas where there is no protection against experimentation on human subjects? Did you know that surplus stocks of medicines, medical supplies, and other goods taken off the market in the First World are often sold in the developing countries? Did you know that serious environmental hazards are not confined to the Third World, but also attend the burning of natural gas and coal? Did you know that continued burning of fossil fuels will, within two generations, bring about such a buildup of carbon dioxide in the atmosphere that the world climate will change, with disastrous consequences to the world food supply? Are there just a few of the more spectacular disclosures at the recent conference on Faith, Science and the Future that took place at the Massachusetts Institute of Technology in Cambridge, Massachusetts, July 12-24. It was sponsored by the Church and Society task force. There were approximately 400 official participants, including those scientists, theologians and others who presented formal lectures. The figure also includes about 100 students who had gathered for a pre-conference held at Wesley College in order to examine social issues from the standpoint of the younger generation. They presented a thought-provoking report of their deliberations. In addition, there were 300 accredited visitors, numerous clergymen, and a very large staff, who were invited to attend all plenary sessions, and were given copies of all papers and reports. Simultaneous translation

facilities were provided so that every presentation could be heard in English, French, German, Spanish and Russian. This technological luxury greatly facilitated the process of debate and made it possible for the emotional momentum to be maintained. Even so, there were participants from all over the world, many of whom, in order to use one of the official languages listed, had to address the group in what was not their mother tongue. Forty percent were from the Third World, 20% were women, and there were delegations from the USSR and other socialist countries.

Twelve days may seem like a long time for a conference, and it might be supposed that this was to permit a leisurely pace, particularly for the many overseas visitors, some in the U.S. for the first time. Not so. I have never been to a meeting where the sense of single-minded dedication to the serious work in hand was so pronounced. There were sessions every morning, afternoon and evening; those who were assigned to various committees were kept busy during all free time, and often well after midnight.

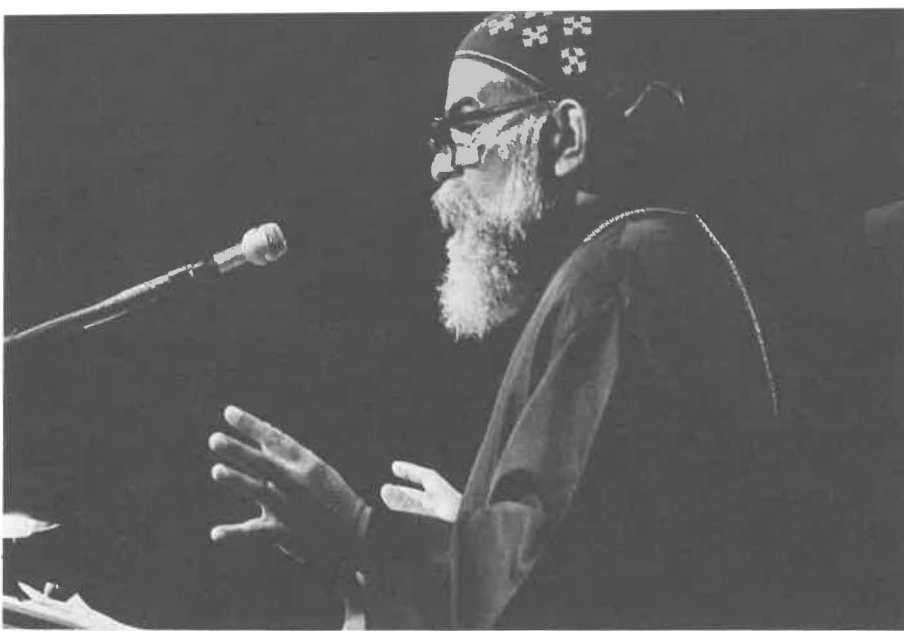
Using their own expertise and the input of the lectures given at the plenary meetings early in the conference, all participants worked in one of the 10 Sections. The reports of these Sections were presented in the last few days of the conference, and, along with the attached recommendations, were debated on the floor and revisions made accordingly before being voted upon. The list of topics covered by the Sections is worth giving in full. I. The Relation Between Modern Science and Christian Faith; II. Humanity, Nature and God; III. Science, Education and Ethics; IV. The Biological Manipulation of Life; V. Technology, Resources, Environment and Population; VI. Energy for the Future; VII. Restructuring the Industrial and Urban Environment; VIII. Economics of a Just, Participatory and Sustainable Society; IX. Science and Technology, Political Power, and a More Just World Order;

summarize the work of the first three Sections, X. Toward a New Christian Social Ethic and New Social Policies for the Churches.

Under great pressure of group opinion, an impromptu Special Session on Nuclear Disarmament took place on July 18, since it was felt that the planned program was seriously deficient in the attention paid to this over-riding issue. There were ten speakers at this session, including Prof. Philip Morrison of MIT, Nobel Laureate George Kistiakowsky, Archbishop Kirill of the Russian Orthodox Church, and others from various parts of the Third World and Europe. We have all been told so often about the horrors of nuclear disaster that many of us tend to turn off when it is discussed. It is, perhaps, the apathy of helplessness. But Professor Morrison tried to break through that apathy, and for all who were present, he succeeded. He explained what a "megaton" actually is: it would take 300 miles of railroad boxcars to hold one megaton of dynamite. The bomb dropped on Hiroshima was only 1/60th of a megaton. During the entire Vietnam war only 6 megatons of explosives were used. As of 1978, the U.S.A. had seven thousand megatons of strategic nuclear weapons stockpiled, while the Russians were estimated to have about 4,600 megatons! Prof. Morrison went on to say that neither side actually intends to use these weapons, but that they may be used anyway: the arms race itself is the greatest risk. One of the most arresting points of the evening was made by Dr. Jan Evert van Veen, Executive Secretary of Church and Society of the Netherlands Reformed Church. In his view, the real winner of World War II was Hitler, other powers having been reduced to a level of mutual suspicion that is uncivilized and intolerable. He said that the "balance of terror mentality denies Christian values" and infects people unconsciously in ways that influence their entire behavior. He attributed the alarming rise in suicide of the young partly to such causes. Third World representatives expressed their anger and their sorrow over being endangered by a quarrel having nothing to do with them — not only endangered by the threat of nuclear holocaust, but by the diversion and depletion of resources which could better be used to relieve the unimaginable poverty and hunger of their people.

I was particularly impressed by the way in which speakers from Latin America, Africa, and Asia described the "Future of Science and Technology — Perspectives in Developing Countries," a topic to which six lectures were addressed. The spectre of the transnational corporations as arch-villains of many of the world's problems began to

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Metropolitan Paulos Gregorios: The debate grew heated and the participants were chided.

be raised. Shocking patterns of callous exploitation were exposed. But the speakers were also quick to point out the advantages which could and often did accrue to their countries from the importation of foreign technology. As the conference wore on, it became ever more clear that individual Christians in the West could not put all the blame on that too handy villain, the TNCs, leaving their own consciences clear. Our very habits of thought are shot through with such an extreme acceptance of greed, personal comfort, and indiscriminate competitiveness that we are often quite simply unable to see, much less appreciate, the values inherent in other cultures. Often the help given to the developing countries, offered with the very best of intentions, is inappropriate to their real needs and so does more harm than good, and in any case is sadly too little, tragically too late. As I listened to these lectures and the subsequent discussions, I got a very uncomfortable image of the Western developed countries being very much like the Serpent in the Garden of Eden, persuading Eve to accept the fruit. The Serpent, too, may have thought he was doing the right thing, blinded as he was, and as I fear we are, by pride.

"Energy for the Future," the subject of several lectures, was also the topic of Section VI, whose report engendered the longest and most heated discussion. This was because a minority report was submitted. The majority felt that a wide variety of energy conservation measures must be immediately undertaken, and all reasonable technologies for the use of renewable resources (such as solar energy) must immediately be developed. Thus far the minority was also agreed.

The division arose over the question of the use of nuclear power. The majority felt that, for fear of its diversion to warlike purposes, but still more because of the hazards connected even with peaceful uses, there should be a moratorium on nuclear power until all the present questions and problems had been solved. The minority, an impressive spokesman for this view being Prof. David Rose, believed that without the use of nuclear power continued overuse of the fossile fuels would be inevitable, bringing ever closer the irreversible disaster of the carbon dioxide climate crisis. The debate on this point lasted several hours, and grew so heated that the moderator of the conference, Metropolitan Paulos Gregorios, was obliged to chide some of the participants for their intemperate language!

No matter where the experts, not to mention the politicians, may come down on this question eventually, it is absolutely manifest that there *really is an energy crisis!* The perception of local maneuvering for short-term power and profit on the part of some individuals and companies is what makes many people believe that the present fuel shortage in the U.S. is artificial. This error is supported by the wish to maintain our affluent *status quo*.

A number of lectures and discussions attempted to center around the problem of making the seriousness of the issues clear to the people "back home." Even more important, how do you change the attitudes and personal habits of the millions of people in the developed countries whose patterns of thoughtless waste and overconsumption are accelerating the crisis? Unfortunately, in spite of some good presentations, and

tendency to high-flown rhetorical platitudes here. Many (present) felt that the conference from the lack of any major input from the social sciences. It certainly to this observer that psychology and anthropology might have been offer much to fill this gap.

In conclusion, I have selected memorable quotations from the pages of lectures and reports.

"We must strive to make evident and celebrate what people are that computers are not . . . and to hold the engineers and programmers of computers accountable, not the computers themselves" (Dr. Thomas B. Sheridan, USA).

"The moral unease felt by scientists and non-scientists alike is revealed in the use of euphemisms: research in 'defense' research however often in both senses of the word) its goal is to be" (Section III Report).

"... the dominant Western scientific world view, in which science sets the standard for the acceptability of evidence [leads to] a minimizing of the value of individual or group experience and a ring of the value-laden nature of data. . . . Data are not value-free. We must make choices about what to look for, to measure what we find, and how to present it" (Prof. Karen Lebacqz, School of Religion, USA).

"The 'industrialization of science' that the goals and directions of research are set largely by governments and industries, often with scant regard for the good of society as a whole. If they see this, scientists are in effect oppressing themselves with oppression" (Section Report).

"How are we going to reconcile present day technology with our criteria of propriateness based on the condition of the environment as the inner as well as the outside world; of man as steward and trustee of God's bounty, not the owner and possessor?" (I. El-Kholy, Cairo, Egypt).

"In order to encourage individual responsibility for energy saving in addition to governmental and institutional action, we recommend the introduction internationally of a 'Fuel Pledge' . . . We propose that churches throughout the world . . . should co-operate [in] publicizing the Pledge and promoting it among all people of good will. We propose the following wording:

I pledge myself to save fuel and electricity at home, at work and at leisure, and to help to make available to those whose basic needs are not being met" (Section VI Report). The Conference adopted this unanimously, and I earnestly hope all readers of this article will do likewise.

gical Education Report

report which the Board of Theological Education is submitting to the General Convention is the longer ones contained in the Blue Book. As policies in theological education will influence leadership in the church for many years to come, it is an important one. The Board for Theological Education (BTE) was established by the General Convention in 1967 to assist and strengthen theological education in the Episcopal Church. When the BTE was formed it was widely assumed that, since seminaries had long been the best and virtually only form of theological education, the main need was to raise money for these seminaries to expand their programs. It was also widely assumed that theological education was intended to prepare for ministry. Ministry was widely understood to mean that which the seminary graduate was ordained to do. In the meantime, both the board and the church have come a long way.

In the early years, members of the board no doubt believed that ministry could not be equated with the ordination of the clergy, and they recognized that changes were needed some improvement. Some very fine changes have been accomplished, including the establishment of diocesan commissions on ministry, improvement of canon law, the strengthening of canonical provisions, new attention to continuing education, and various developments encouraged by BTE. On the other hand, the BTE did not move rapidly, or did it assume a position of leadership with regard to substantial new approaches to the field as a whole. It ap-

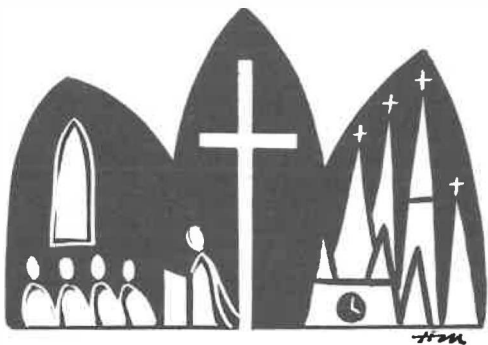
although its statement that it usually met "at Virginia Seminary, a location central" revealed an extraordinarily provincial preoccupation with the east coast. This year's report reflects a great deal more recognition that a large amount of substantial theological education is going on in a variety of locations all over the country, and that it is serving candidates for the professional ordained ministry, for the non-stipendiary diaconate and priesthood, and men and women in all sorts of lay roles. We applaud this broader view of the entire picture.

At the same time, we feel much is yet to be resolved. We concur with the BTE in its concern for high standards of scholarship in the established seminaries. This is most important. On the other hand, it is widely believed that preparation for Christian ministry needs to take place in the setting where ministry is to be exercised. We also see little reflection of this important insight in the BTE's report. Theological research and study, and competent preparation for ministry, are both needed. Neither is a substitute for the other.

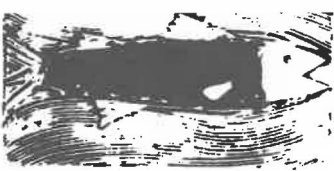
Labor Day Ahead

Summer weekends have a quality of their own, a quality that is usually summed up and concluded on Labor Day weekend. People in different parts of the country tend to spend it in their distinctive ways. Here in Wisconsin, much of the attention of the day will be devoted to devouring the bratwurst. Since in some other parts of the country this worthy comestible is not well known, perhaps a word of explanation is in order. A bratwurst is a light-colored sausage, deliciously seasoned, of German origin. A good way to cook them is to simmer them in a pan of beer for twenty minutes or more, and then roast them over charcoal. On a warm weekend in many parts of Wisconsin, in the cities, suburbs, and rural areas alike, a thin blue haze of aromatic smoke hovers in the air, a mouth-watering, nose-tingling haze, which arises from countless broilers in backyards, patios, parks, and terraces, as brats are being cooked. A bratwurst roll, which offers one way of eating the sausage, is an irregularly shaped, homemade looking sort of roll — quite unlike the tasteless and homogenized hot-dog roll. Ordinarily, one could eat one or two brats, but on Labor Day, with a case of beer or root beer, or other beverages to be consumed, who knows what the limit can be! In Wisconsin, it may be added, it is permissible also to like Polish sausage, or Italian sausage, which are produced here in the same convenient sizes, but the brat will rule on Labor Day.

All of this has no moral, except to say that a picnic, like any other meal, can be an occasion for mere self-indulgence, or for good companionship with family and friends, or for the Christian practice of hospitality. We understand that the latter occurs when we invite others to entertain them and not just to be entertained ourselves, when we gladly share our food and drink and company with those from whom we expect nothing in return.



reluctant to recognize the changes which, even in the 1960s, could be envisaged from the high percentage of lay ordinations in the church, the emerging squeeze on professional lay jobs, the crowding out of professional lay persons in the church (such as the Church Army and professional directors of religious education), the erosion of the diaconate, and the widespread entry of lay persons into secular jobs in order to support themselves. Gradually the board has adjusted its view to realities which many clergy and laity had to recognize long ago. In 1966, the board called for more attention to the ministry of the laity and to non-stipendiary clergy,



By GILBERT RUNKEL

They Can't Bite — If You Don't Fish

The little boy said, "Mr. Runkel, how come you always catch trout?"

His father also fished once in a while — when he thought conditions were just right, or when he didn't have something else he wanted to do.

"How come I always catch trout?" I replied. "Well, I guess it's because I go *fishing* — and because I try to think like a fish."

The boy's father *read* a lot about fishing (which was good); and he was an excellent fly-tier. But he went *fishing* only when he didn't "have anything better to do."

If we are to be "fishers of men," we have to do our "Homework" — read the Scriptures, say our prayers, make sure that our "tackle" is in good repair. And we have to try to "think" the way those we would evangelize are likely to think. But we also have to go "fishing." Just as one cannot catch trout with his rod in a rod-case, his flies in his hat-band, and his reel in a tacklebox (regardless of the number of books he may have read about angling), neither can he produce a "catch" for our Lord if his interest in evangelism is purely academic.

Too many of us are "hour a week" Christians. But suppose that we were to become serious about our discipleship. What is required of us if we wish to accept our Lord's offer to make us "fishers of men"?

Basically, I believe there are five things required of us. There may be more; but I think five will do.

First, we must be willing to give people our time. Fishing takes time — and patience.

Secondly, we must respect their background, beliefs, and the degree of their spiritual development. (Big fish are more wary than little ones.)

Thirdly, we must discover what they think is the purpose of life.

Fourthly, we must convince them that some "gods" are inadequate to the quality of life human beings have a right to expect.

And, finally, we must convince them of the fact that we have a relationship with God — and not just an opinion about him.

As we move along in this series, we will try to underline these five points. But for the present, perhaps it might be well for us to think a little bit about the fifth point: for unless we have a relationship with God (and not merely an opinion *about* him), the other four points are useless and sterile.

Our knowledge of God comes to us through a Person — about whom his Father said, "Thou art my beloved Son, in whom I am well pleased." And so, as Christians, we must think of God in terms of Christ.

However, in our enthusiasm for him (and I hope we all have enthusiasm for him), we are sometimes prone to say things about him that our hearers cannot understand — and present images of him that are not entirely true. If we are to "get through" to people, we must watch our vocabulary (and use words they understand — and can't misinterpret). We must learn how they think — how they feel — and how they can best be approached. Otherwise, like fish, they will not be "caught."

To us, as evangelists, Christ is God. He is God (to us) because we believe the Christian faith. It is through our faith in him that we acknowledge him as God. But our initial introduction of him to those we would evangelize cannot be on the basis of his being God. They are not likely to look on Him as God initially — any more than those who later became his disciples did. Like Peter, James and John, and all the rest, they must be brought to the point where they can see (in him) the finest, most thoughtful, wisest person they have ever heard about. And as we relate to them the gentle way in which he dealt with people (and the gentle way in which he has dealt with us), they will begin to see in him something more than the finest human they have ever heard about.

Our task is to make them "see Jesus" — to make them see how "good" he is (and *not* how "bad" they are) — to raise Christ up, and not to push them down.

One of the things that most mass evangelists do not seem to realize is that our Lord seldom talked about people's sinfulness — but about his Father's love

for an evangelist to judge the worth of those he would evangelize. He to introduce Christ, and to extend for if he does little more than about people's sins (and their redemption), it is likely that they never know the love of God through Christ.

So, as one-to-one evangelist should not presume that the people are talking with us any more sin we are — and should not arouse in him a sense of sin. The Gospel (not guilt) that we are commanded to give him — in doses the level that he can cope with.

It took Peter a long time to reach level of understanding that enabled to say, "Thou art the Christ, the living God" — even though "Evangelist" was the Lord which means that we, in our day be humble about our abilities reliant on our tools. If Peter was "caught" despite the fact that our Lord a man of prayer and a student of Scriptures he read (and expounded the synagogue, we had better keep tools (our tackle) — our prayer our Bible-reading — in good repair, then, we must go fishing.

We have to tie our flies. We "read up" on angling. We have to tate on the task — and on how approach it. And, then, we have fishing.

They can't bite — if you don't

Sunfish Songs

I

My life,
like a Sunfish on God's blue
skims and darts,
the wind's toy.

Though dreaming
that I command,
How I pray
the wind be
the Breath of God.

II

Misty morning
Tear filled eyes
The first breath of wind
A fevered brow
Slack sail trembling hopeful
The low despairing cry
Sunfish glide
The child died.

God be my fair wind
And have mercy on her soul

William J. McGill

places

Ordinations

Deacons

lo — **William Howard Lea**, deacon-in-charge, St. John's, New Castle, Colo. 81467. **Steven Ingham**, curate, Christ the King, P.O. Box 1, Colo. 80002. **George Frederick Lewis**, 1 Sierra, Alamosa, Colo. 81101. **Frederick Meyers**, Nashotah House, Nashotah, Wis. **Stephen Albert Wengrovius**, curate, St. Boulder, Colo. Add: 2425 Colorado Ave., **John Charles Connely**, Add: 4160 Evans er, Colo. 80303.

— **Robert Day Matheus**, curate, St. Des Moines. Add: 5720 Urbandale Des Moines, Iowa 50310. **Alan Arnold** deacon-in-charge, St. Paul's, Durant. Add: Street, Durant, Iowa 52747.

ton — **Jesse Carl Belden**, deacon-in-charge of the Advent, Cynthiana, Ky. **Gill Elliott III**, assistant, Holy Trinity Lemson, S.C. **James Edward Hamilton**, St. Stephen's Episcopal School, Ft. Lauderdale, Fla. **Walter Majkrzak**. **Charles Layne Smith**, St. Stephen's Church, New Port Richie,

nt — **Ann Brewer**, **Stephen Kelsey**, **Weldon**, **Jean Brooks**.

Retirements

Charles Richmond, rector emeritus of

mandett Drive, La Mesa, Calif. 92041.
The Rev. Canon **Bob P. Steiling**, canon of the ordinary in the Diocese of Idaho, has retired because of ill health. Canon Steiling has served the diocese for the past 21 years.

The Rev. **William Howard Melish** has retired as rector of Grace Church, Corona, Long Island, N.Y. He and Mrs. Melish will continue to live at 176 Dean St., Brooklyn, N.Y. 11217.

Deaths

The Rev. **William Alfred Johnson**, public affairs officer for the Episcopal Church's Executive Council staff, died July 6 at his home in Port Chester, N.Y. He was 54 years old. Fr. Johnson was born in Tyler, Texas in 1925. He earned a law degree from the University of Texas at Austin in 1949 and practiced law there for several years. He then earned a theological degree from the Episcopal Theological Seminary of the Southwest and was ordained priest in 1959. He did graduate work at the A&M University of Texas and a year of study in Mexico. After serving parishes in Texas, he was affiliated with the Houston Metropolitan Ministries for three years and was, from 1971 to 1976, director of chaplaincy for the Episcopal Mission Society of the Diocese of New York. Fr. Johnson was a key figure in church negotiations on matters of corporate ethics and responsibility. He joined the Church Center staff in 1977 to help develop church social and political policy. He also served, by invitation, as staff for the Episcopal Church's Human Affairs and Health Commission and the Anglican Consultative Council committee dealing with social issues. Surviving are his wife, Mildred Grabern Johnson, and four sons.

The Rev. **John B. Lyte**, D.D., Ed. D., rector emeritus of All Saints Memorial Church, Providence, R.I. died June 4 after a long illness. He was 79. Born in Lynn, Mass., Nov. 28, 1899, a son of the late

graduated from the Episcopal Seminary, on-Hudson, N.Y., and the Episcopal Theological School in Cambridge, Mass. He was ordained deacon in 1926 and priest in 1927. In 1930, after having served as curate of Grace Church, Lawrence, Mass., he was instituted as rector of St. George's, Newport. Three years later, he became rector of All Saints' Memorial, where he stayed until his retirement in 1968. Throughout his career, Dr. Lyte enjoyed a reputation as an innovative and popular clergyman. While in Newport, he started an early "Golfer's Mass" and invited parishioners to wear golfing clothes to church — which was unheard of in 1932. While at All Saints Memorial, Dr. Lyte was known for his visits to members of all faiths at local hospitals and for broadcasting services over the radio for the benefit of shut-ins and others. He is survived by a son, two sisters and two granddaughters. He was the husband of the late Mae (Morris) Lyte. He served the state of Rhode Island as vice-chairman of the Board of Education for 13 years and received honorary doctorates from the Rhode Island College of Education and Brown University.

The Rev. **William Cameron Norvell**, 67, died July 24 at his home in River Hills, Wis. He had been rector of St. Christopher's Church, River Hills, for 19 years. Fr. Norvell, a native of Detroit, was graduated from Trinity College, Hartford, Conn., in 1933. From 1935 to 1948 he was a sales engineer and executive at Westinghouse Electric Corp. in Cleveland. He was graduated from Virginia Theological Seminary in 1952, and later served as rector of Christ Church, Bloomfield Hills, Mich., until going to River Hills in 1960. Fr. Norvell was a former chairman of the Greater Milwaukee Conference on Religion and Urban Affairs, a member of the Wisconsin Council of Churches, the board of trustees of the Milwaukee Theological Institute and membership chairman of the DePaul Hospital Foundation. He is survived by his wife Deborah, three daughters, and a sister.

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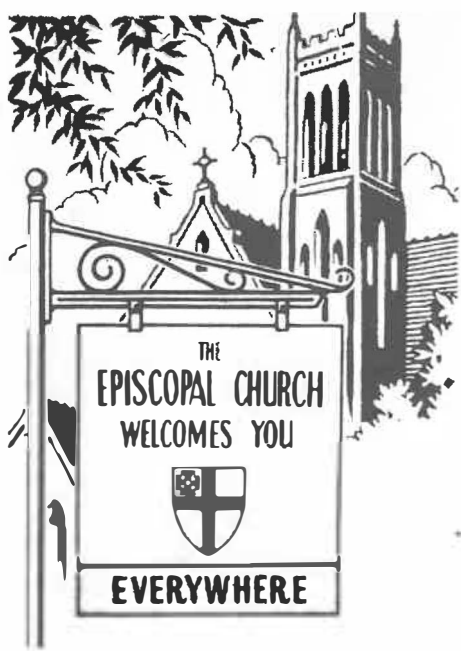
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 Wed, HD, 10. 1S & 3S 11

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 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



St. Thomas Church, New York, N.Y.

COCONUT GROVE, MIAMI, FL

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 Sun MP & HC 8, HC 10 & 5; Daily 7:15

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OUR SAVIOUR 1068 N. Highland
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 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

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 Mon-Fri 5

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 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Caro
 The Rev. Russell Gale
 Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual He;

HACKENSACK, N.J.

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 The Rev. Marshall J. Vang, r
 Sun Masses 9, 5 (Sat)

NEWARK, N.J.

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 Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat

BUFFALO, N.Y.

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

PAGE — Lake Powell, ARIZ.

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

HARRISON, ARK.

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 Wed 10. Holy P first Sat 5-6

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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 Church-
 men; 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, Inter-
 ceptions; 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.

(Continued from previous page)

A, N.Y. (Finger Lakes Area)

'S Lewis & Genesee Sts.
with L. Lain, r
8 & 10. Wed 12 noon with healing. Wkdy as anno

BEACH, L.I., N.Y.

OF JERUSALEM West Penn & Magnolia
larlin L. Bowman, the Rev. Glenn A. Duffy, the
niel Riley
Sat Eu 5

ORK, N.Y.

AL CHURCH OF ST. JOHN THE DIVINE
ind Amsterdam Ave.
30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
at 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

HOLOMEW'S Park Ave. & 51st St.
Thomas D. Bowers, r
(Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
& 3S), MP & sermon 2S, 4S, 5S. Wkdys 12:10 H Eu
urs: 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &

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

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3-6, 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
i, 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.

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

A, N.Y.
CHURCH Downtown
S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;
L. C. Butler
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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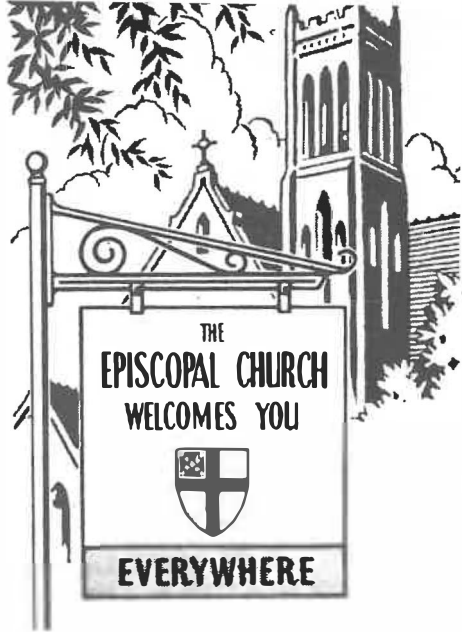
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. Geoffrey R. Im-
peratore, ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S).
Thurs HC 1; HD as anno

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Sun EU 8 & 10; Wed 10; HD 6:15

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

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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

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Sun Masses 8 & 10:30; Feast Days 10 & 7:30; C Sat 11,12

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6:30; Fri 7; C Sat 5:30

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