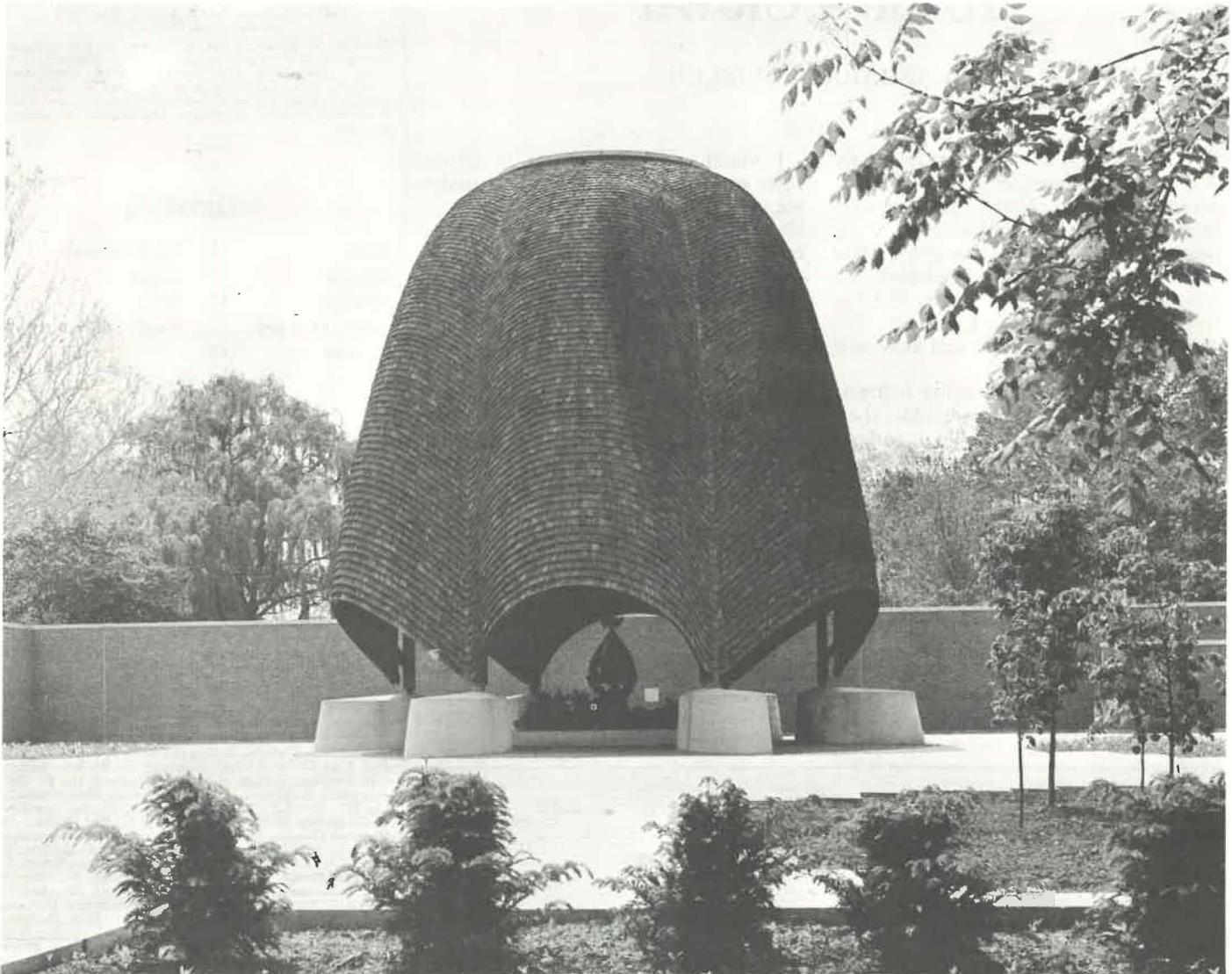


# THE LIVING CHURCH



The Roofless Church, New Harmony, Ind.: In the spirit of the community founders [see page 9].

**The Church in Utopia • page 9**



# THE LIVING CHURCH

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## To Be a Clown

By BARBARA R. GEISLER

Love, charity, I'd seen them in others, but in me there seemed to be an invisible shield. I couldn't get through, around, or over it until I lost my "I" by becoming a clown. I put the clown white over my face and added a red nose and mouth, red cotton candy hair, and big feet. "I" was certainly no longer. The clown passed my friends and they saw only a clown.

As the clown started selling balloons to three, four, and five year olds, their little faces looked up smiling, vulnerable, loving, certain of acceptance by the clown. For they knew beyond the curve of doubt that the clown was obliged to love them. Their vulnerable little faces permitted no alternative. I found myself caring and loving with an ache and an abandon I had striven for through duty and obligation, but never before achieved.

*Our guest columnist this week, Barbara Reichmuth Geisler, makes her home in San Anselmo, Calif.*

I found myself stooping to gather their garbled words, wanting to understand their lisped confidences. Sticky little brats, I might say yesterday or tomorrow, but for that today, each was individually beloved. I ached to tell that homely little girl her hair was a beautiful burnished gold, that because of something, anything about her, she was as special as she craved to be. I really cared how much *Star Wars* had meant to the carrot topped little boy. His dreams were his own, individual, and particular, as was he. With the realization of their expectation, their love flowed out of them in contentment.

When my four hours were up, I changed into heels and dress, and took off the clown face. I hung up the clown. Most often the expectation of love doesn't rise to greet me, but I have now tasted what it feels like to receive the golden ball of love. I have recognized and valued the individuality of each person. Perhaps I can learn to be a clown without having to put on the clown face.

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### Invitation to a Spanish Expedition

Doubts, like ancient scholars, preach the dogma that

Our individual hemisphere is square and flat,

And sketch upon archaic maps strict boundaries—

So ignorance presumes to chart wide, unknown seas—

But faith says all our worlds are round in shape and scope,

And we must sail for scented isles, blown on by hope.

Gloria Maxson

# LETTERS

## Kearney at Center

Congratulations on the excitement you have generated over the archbishopric. Two thoughts occur: first, Irving Peake Johnson, always somewhere getting money for his diocese, was usually referred to as the Bishop from Colorado. Any archbishop serving his own diocese and the whole American church would sure best be called the archbishop from . . . (wherever his see happened to be).

But your editorial comments [TLC, June 22] prompted the second thought: I wouldn't mind being made archbishop, in fact I think I would rather like it. But I have a nice little parish I wouldn't want to leave. If I am made archbishop, why not just declare my parish a diocese, thus making it my see. Then the title of archbishop would be most appropriate. I can't see the surrounding parishes and clergy according me either "Primus" or "Metropolitan." By the way, just in back of my parish there is a nice school. If the church would find a way to get it, I'm sure it would cost less money to move the national offices here than it would to move my wife and two children, after years of marriage, to the national offices. You can't beat a bargain like that, and Kearney is nearly dead-center (I'm speaking only literally) in the USA. Nominations are welcome, but only on these terms.

Keep up the good work and don't let the cow and cactus folk chide you too much for suggesting only major metropolitan (oops!) centers, albeit midwestern ones.

(The Rev.) CHARLES PEEK  
St. Luke's Church

Kearney, Neb.

## A Better Way

The letter of the Rev. Russell S. Northway [TLC, June 29] challenges the modern method of clergy deployment. Such a challenge is long overdue. The editor's comment that "there is bound to be a better way" is most relevant and perceptive.

In talking with members of a number of "search committees" recently, I have been astonished at their ignorance of how "it used to be done." It seems in order to review former methods. Until very recent times it was considered demeaning for a priest to put himself "on the block" for inspection by search committee members. I believe it still is. It was also considered "the kiss of death" for a priest to apply for a bishopric or even to evince an overeager search for preferment. "Theologues" were taught that they were expected to settle in

whatever parish or position they found themselves as though they were going to be there for life and to leave the matter of preferment or change of locale to the Holy Spirit. Human nature being what it is, this ideal did not always prevail completely. But I believe the system worked far better than the modern unabashed scramble for presumed improvement of one's lot, so "tremendously costly and time-consuming" as the Rev. Mr. Northway puts it. The cost in frustration, disappointment, loss of self-respect and discourtesy is enormous.

Success in gaining advancement has become the result of knowing how to

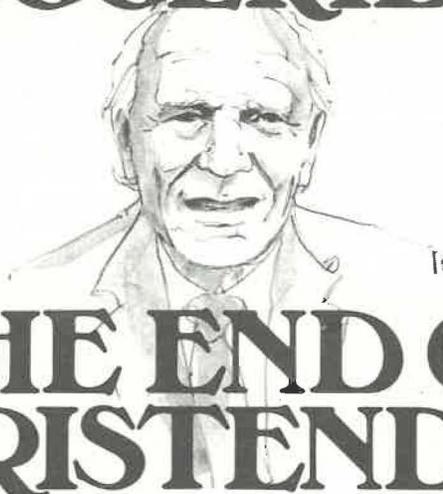
manipulate the system rather than of competence and dedication in the ministry. The political shenanigans, the jockeying for recognition, the interminable interviewing and being interviewed, the combing of clerical acquaintances for every possible source of recommendation, all combine to make a disgraceful situation.

Indeed there is bound to be a better way. That better way, which was once the accepted way, began with an extensive inquiry behind the scenes concerning a priest's competence and particular gifts. When this was done conscientiously and thoroughly, a more accurate

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—D. BRUCE LOCKERBIE, Stonybrook School

# MALCOLM MUGGERIDGE



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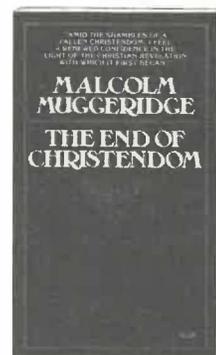
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evaluation could be secured than in the interrogation of the candidate himself. When a call had been issued, the candidate was then free to visit the parish, or diocese, in question to decide whether or not he was intended to accept.

I believe fewer sad mistakes were made under that system than is the case today.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

## Unlawful Visit

I was shocked — although I should not be any longer — that the Executive Council of the Episcopal Church "expressed appreciation to the Rev. Paul Washington of Philadelphia" for his unlawful visit to Iran [TLC, July 6] which served only to further lower the esteem of the United States in the eyes of the world.

Fortunately, the media gave much more attention to his more notorious companion, a former Attorney General of the United States.

(Lt. Col.) RONALD W. HENRY (ret.)  
Newport News, Va.

## Hard Reading

When I read the Rev. Ronald L. Woodruff's review of Richard Norris' *Understanding the Faith of the Church* [TLC, June 8], I wondered if he could have read the same book our Episcopal Church Women's Guild is struggling to get through. We find the chapters full of poor sentence structure and fuzzy obtuse ideas. But our strongest objection and criticism comes from the fact that the author can take a subject as important and fascinating as the problem of evil and make his explanation so esoterically boring that the struggling student feels the need of a long nap.

The author says "in other words" and "that is to say" over and over again because he has not expressed his ideas well in the first place. How we long for a simple declarative sentence. Let Mr. Norris look to C.S. Lewis, Dorothy L. Sayers, Winston Churchill, or John Steinbeck in his sentence structure. We are interested and we are even in the habit of reading learned material. But we believe that our problem in understanding this book comes from the fact that the author's prose is extremely convoluted and awkward.

We cannot recommend *Understanding the Faith of Our Church* to other study groups. In our opinion the right word for this book is not "first rate." *Caveat emptor.*

MARY C. ASHBY  
Ada, Okla. St. Luke's Church

*Our reviewer described this book as "harder to read" and requiring "serious attention." We agree. In view of the*

*misunderstandings and distortions to which Christian doctrines are often subjected, many believe that carefully balanced and qualified statements are indeed appropriate. Perhaps the real question is what this book is for. If we have understood it correctly, it is not intended as a summary of what Christians believe, nor as an inspiring picture of the dramatic conflict between good and evil (which C.S. Lewis gives so inimitably), but rather as an introduction to theology as a demanding intellectual discipline. This is not everyone's cup of tea. But is there an easy way to state the tough questions over which great minds have struggled for centuries? Ed.*

## Lambeth

If, as reported in your issue of June 29, the Most Rev. Theodore Scott informed the meeting of the Movement for the Ordination of Women that the Lambeth Conference of 1968 had opened the diaconate to women, I have the dubious privilege but ineluctable duty of informing His Grace that it did nothing of the kind — because it couldn't. Lambeth can pray, talk, advise, consult, bore, and take high tea with the Queen, but it can't open anything that doesn't come in bottles. Over the years I have noted that some of its right — and even most — reverend members sometimes forget that.

(The Rev.) CARROLL E. SIMCOX  
Hendersonville, N.C.

*Edward Walter Scott take note. Ed.*

## Presence by the Sea

With reference to the Very Rev. Robert Zimmerman's interesting editorial "Summer by the Sea" [TLC, June 29], I would like to comment on one of his observations. "I will *not* attend Morning Prayer," he writes, "while on vacation. . . I at least want to meet my Lord in the sacrament, rather than trust some visiting preacher to inspire me." I think that this is put well enough to become a byword.

However, I also think that we make a mistake virtually to confine our Lord's presence to the Holy Communion. After all, he did say, "for when two or three are gathered together in my name, there am I in the midst of them." Has my experience of this been false? Indeed, I believe him to be present wherever Christian love is exercised — on the street, in the marketplace, at home.

I simply cannot accept the idea that Christ is present *only* when we have the Communion. Great as is the efficaciousness of that service, I still feel that we can worship in a variety of ways, even as he worshiped while with us on earth.

To insist on the Mass is to hem us in. This also conveys the impression that

we meet the Lord only in the bread and the wine, when in fact we meet him in more ways than there are stars in the firmament.

(The Rev.) GEORGE W. WICKERSHAM II  
New York City

### Passion Play Praised

This is in answer to the news story about the Oberammergau Passion Play [TLC, June 29].

I have just returned from a visit to Oberammergau and the Passion Play. I found it very inspiring and Cecil B. deMille would have been proud to have been the director of some of the Jerusalem scenes.

Ms. Banki, in the news story, is quoted as stating that the Passion Play "is a work of fiction, incorporating some episodes from the Gospels." There are 23 such episodes in the first part of the play and 36 from the Gospels in the second part. She fails to state that there are 12 tableaux of the Old Testament to remind us that history repeats itself.

I was glad that I was not offered the Anti-Defamation League guidelines supposedly distributed in the village of Oberammergau, though I doubt that they could have closed my eyes and stopped my ears to the beautiful music and the play which is a solemn act of religious worship. NAME WITHHELD

## The Purple Prize

*Harold R. Brumbaum's article "The Winner's Wreath" [TLC, June 22] about the election of bishops, evoked a wide response. We here print a representative selection of the letters received on this subject and we thank all the others who wrote to us.*

In reading about the process by which the Diocese of California has recently chosen a bishop, and in being myself involved in the somewhat similar process some parishes use in choosing rectors, I am thankful that none of the original apostles were chosen by a process like this. More seriously, I am concerned that the clergy of the Diocese of California did not elect their bishop — the laity did.

I favor our democratic process in which the lay people are the church and choose the clergy who will lead and guide them. But almost all that a bishop does has to do with his clergy. He is

their pastor, he will affect their careers, guide their futures, and care for their families. If the laity, who see but little of the bishop, and who can change parishes or dioceses without difficulty, choose men or women for episcopacy on the basis of charisma, persistence, push and a person's track record as a successful rector, we shall miss some good people in the episcopacy in years to come.

(The Rev.) THOMAS DAVIS  
Holy Trinity Parish

Clemson, S.C.

• • •

I read with dismay Harold R. Brumbaum's account of the recent episcopal election in California [TLC, June 22]. He indicated that he hopes his account might be of use to other dioceses when their turn comes to elect a bishop. I do find it useful — as a description of what not to do when electing a bishop.

To ask a clergyman to fill out a 15-

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page questionnaire is to ask for several hours of his time. Fr. Brumbaum admits that this was a "sizeable chore." It is presumptuous and rude to ask for such an investment of time and thought from 130 people. It is little wonder that over half of those who received this mass mailing refused to participate in such a demeaning process.

The political nature of California's episcopal election would seem to stack the deck in favor of candidates with a smooth image and good campaign instincts. I do not believe that such persons invariably make the best bishops. And since the winner was the only nominee to travel across the continent to appear at the convention and caucus with the delegates between ballots — a campaign ploy which must have cost several hundred dollars — it appears that a large bankroll was helpful.

This is not to say that the California process is not without its merits. The polling of every congregation on a Sunday morning and the careful procedure for determining the makeup of the search committee are worthy of imitation elsewhere. Nor is this intended as a criticism of the Rt. Rev. William Swing, the newly elected Bishop of California. Bishop Swing is, after all, a native West Virginian, and that is surely recommendation enough.

(The Rev.) RICHARD H. SCHMIDT  
Christ Church  
Fairmont, W.Va.

The "Matthias Method" of choosing a bishop appears to me as preferable to the method described by Harold R. Brumbaum in his interesting article, "The Winner's Wreath."

In the Diocese of Southwestern Virginia we went through the identical routine last year. We got a good man, but no thanks to the system. When the six "finalists" (Egad!) had to go *with their wives* before six different groups in the diocese and be grilled as at a senate hearing, some of us were revolted. As for the 15-page questionnaire, I personally would have thrown it in the wastebasket.

All that this system accomplishes, as far as I can see, is to force the person to seek the office, rather than vice versa. St Ambrose would have been left in the lurch.

The alternative? A good committee should look for good people, yes, but for people who are known in the diocese. The rest has to be left to the diocesan convention.

I have had all sorts of bishops in my life — good organizers, bad organizers, authoritarians, non-authoritarians. My experience leaves me with the distinct impression that none of these characterizations was particularly significant.

What does make a difference, and cannot be ascertained by a questionnaire, or by an inquisition, is whether or not a man is a man of God. The same goes for a woman.

(The Rev.) GEORGE W. WICKERSHAM II  
The Cathedral of St. John the Divine  
New York City

Fr. Brumbaum states that "had this diocese not made use of the process it did, it would very probably not have elected the man it did, if only because he might very well not have come to its notice." However, he nowhere states which of the sources provided for by the election process committee (i.e., bishops, seminary deans, etc.) was responsible for bringing the winning candidate to the committee's notice. Moreover, he avoids stating the obvious lesson to be drawn from his diocese's experience: when an election boils down to a contest between two strong candidates, the winner will be the one who gets the Swing vote!

(The Rev.) LAWRENCE N. CRUMB  
The University of Oregon  
Eugene, Ore.

Since I am currently serving for the second time on a search committee for a bishop, may I make the following observations? The trend towards electing as California and others have done has the obvious danger of seeking a secular corporate officer rather than a bishop called by God. A questionnaire early on may well eliminate some outstanding priests who will not prostitute themselves or allow their vocation to be involved in a "longshoreman's workup." One questionnaire recently had more than 40 questions, most of them essay.

Secondly, isn't it interesting that the clergy never voted in the majority for their new "Father-in-God"? Even with the candidate on the scene selling himself, he couldn't convince one order to support him.

Finally, I have talked to many priests who have been subjected to a "Meet the Delegates Day" and can find few, if any, who feel that it was positive or helpful. Is our purpose to elect the "snake oil salesman" who can con the A.M.A.?

I thank Fr. Brumbaum for his balance in reporting though I wish something was said about the spiritual preparation, if any, for the election. I'm sure the Holy Spirit can break through any process we invent, but I cannot for the life of me justify the intrusion on the lives of so many clergy "candidates" to say nothing of the unpalatable idea of a Reagan, Kennedy or Carter type apparatus fighting for the "Purple Prize."

(The Very Rev.) GEORGE L.W. WERNER  
Trinity Cathedral  
Pittsburgh, Pa.

# BOOKS

## Grace and Nature

**KARL RAHNER: An Introduction to His Theology.** By Karl-Heinz Weger. Seabury/Crossroad. Pp. 196. \$10.95.

At the heart of Karl Rahner's theology, Karl-Heinz Weger tells us in his new introduction to his Munich colleague's thought, lies the concept of "the supernatural existential factor." This, being interpreted, means Rahner's understanding of the relation between grace and nature.

The three chapters which precede a pivotal discussion of this theme are devoted primarily to the philosophical aspects of Rahner's thought. His indebtedness to and independence from both Kant and Heidegger are clearly set forth. So is his "transcendental and anthropological method" in doing theology.

The final three chapters of this introduction address themes which are perhaps more familiar to many Rahner readers — his idea of "anonymous Christianity," his "transcendental Christology" and his ecclesiology which sets forth the notion of the church as "the primordial sacrament." Along the way in these latter chapters, Weger gives us some perceptive comments on why Rahner seldom quotes Scripture and why his liberal reflections have been accepted with relative calm by Vatican authorities.

A feature article on Rahner in last fall's *New York Times Magazine* quoted Martin Marty as saying that compared to Karl Rahner most other contemporary Christian theologians are scrub oak. I'm obliged to place Weger's work, especially in its heavily Germanic translation by David Smith, in the same part of the forest. Given an hour for theological reading and reflection, you would do better to invest it in reading Rahner's own words.

(Prof.) MARIANNE H. MICKS  
Virginia Theological Seminary  
Alexandria, Va.

## Books Received

**CATCH THE LITTLE FOXES THAT SPOIL THE VINE:** Living with Life's Hassles. By William E. Thorn. Revell. Pp. 121. \$5.95.

**THE HUMAN ADVENTURE: A Study Course for Christians on Sexuality.** By Robert J.L. Matthews. C.S.S. Publishing Co. Pp. 167. \$6.75 paper.

**FOR THE LOVE OF CHILDREN.** By Ulrich Schaffer. Harper & Row. Pp. 117. \$3.95 paper.

**A DEVOTIONAL GUIDE TO LUKE: The Gospel of Contagious Joy.** By John Killinger. Word Books. Pp. 144. \$6.95.

**GOD SPEAKS IN JESUS: A Journey Through the New Testament.** By Sister Blanche Twigg, M.H.S.H. St. Anthony Messenger Press. Pp. 184. \$3.25 paper.

# THE LIVING CHURCH

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## South African Church Leaders Fined

Thirty-five prominent South African church leaders, including the Rt. Rev. Timothy Bavin, Bishop of Johannesburg, and the Rt. Rev. Desmond Tutu, Secretary General of the South African Council of Churches (SACC), have been found guilty of contravening the Riotous Assemblies Act because of their participation in a protest march in late May.

The peaceful march in downtown Johannesburg was held to protest the detention of a Congregationalist clergyman who had given public support to Colored (mixed race) students who were boycotting classes because of inequalities in the school system [TLC, June 22].

A Johannesburg magistrate found the 35 persons guilty of attending an illegal gathering and disturbing traffic. All the accused pleaded innocent to the first charge, but guilty to the second. They were each fined £28, with the alternative of serving 50 days in jail. Two Roman Catholic priests and an Anglican layman, Mr. John Stubbs, elected to serve the prison term rather than pay the fine.

During the proceedings Bishop Bavin told the court that he believed in the vital importance of law and order and had taken part in the march with some reluctance. "However," he said, "I would say this: that, should I be found guilty by a human tribunal of breaking the law, I shall continue to believe in my innocence before the throne of Almighty God, for before his throne I know myself to be morally blameless in the matter in which I stand accused in this court.

"It was in what I believed to be obedience to him that I took part in the procession . . . my conscience and concern to do the will of God — sought in prayer — would not lead me to do otherwise."

## Demonstrations in England

Supporters of the ordination of women to the priesthood demonstrated at ordination services in London, Birmingham, Durham and Newcastle on June 29, England's *Church Times* reported on July 4.

At St. Paul's Cathedral, London, a group of eight people, including two priests and writer Monica Furlong, "managed to obtain tickets for the service itself, and in a silent demonstration

staged as the Eucharist began after the ordinations, they unfurled banners emblazoned with the slogan, 'Ordain Women,'" according to the Anglican weekly. They were escorted out of the cathedral.

In all four cities, leaflets were handed to ordinands and congregants as they arrived for the services, and in Newcastle, an all-night vigil was held with the theme, "Towards a Whole Ministry."

Churchpeople of all persuasions were divided in their reactions to the demonstrations. Three of the six bishops attending the London service deplored the group's action, for instance, and "the other three found it unexceptionable," said the *Church Times*.

The Bishop of London, the Rt. Rev. Gerald Ellison, described the demonstration as "extremely stupid and discourteous," but the Assistant Bishop of London, the Rt. Rev. Kenneth Woollcombe felt the demonstration had been conducted with dignity and sensitivity towards the service and those involved in it.

The protesters themselves said they had decided to make theirs a silent demonstration, because they thought to do otherwise would not be fitting, and pointed out that they had not interfered with the ordination service. They emphasized that they rejoiced with the men being ordained that day, "but wished everyone to share the sadness felt by those women who could not even have their vocations tested."

## Franciscans Close Long Island Friary

At the April meeting of their provincial chapter, the brothers of the Society of St. Francis voted to close the main buildings at Little Portion Friary, Mt. Sinai, N.Y.

The brothers feel that too much money and energy has gone into the maintenance of the large buildings, and "we have had to face the fact that responsible stewardship of the money and resources entrusted to us in a time of soaring inflation requires of us a decision which we have reached with painful unanimity." They also observed that the past 10-15 years "have seen many changes in the life of the friars with greater emphasis upon urban ministry and upon family units on a domestic rather than an institutional scale."

The novices who currently are being trained at Little Portion will be sent to the Bishop's Ranch, the Franciscan friary and conference center in Healdsburg, Calif., in the next few months. The few brothers who will remain in Mt. Sinai will move to a house on the grounds of the Poor Clares of Reparation, a cloistered order for women. These brothers will run the present conference center of the Poor Clares, St. Joseph's House. A new chapel is being built for the brothers and their guests, and will be consecrated to St. Mary of the Angels of Little Portion, as was the larger church in the old friary.

There are no immediate plans to sell or otherwise dispose of the property on which the old friary is located, but Our Lady of the Wayside guesthouse on the grounds has been rented to the Infant Jesus Roman Catholic Church in Port Jefferson, N.Y., as a shelter for runaway youths. The Franciscans hope to find an occupant for the main buildings of Little Portion who can make use of the facility's 27 bedrooms, two chapels, library, refectory, offices, and several sitting rooms.

## Woman Damages Cathedral

A 34 year-old woman, just released from a psychiatric hospital, caused damage in excess of \$5,000 to Christ Church Cathedral, St. Louis, according to *Interim*, the Missouri diocesan newspaper.

A Tiffany window in the rear of the cathedral, a stained glass window in the baptistry, and two windows covering stained glass windows were broken. The chancel was vandalized.

The woman told members of the cathedral staff that she had been released against her will from the hospital, and that she had no place to go.

The Very Rev. J.C. Michael Allen, dean of the cathedral, put the incident in perspective in a statement in *Interim*: "We live in so violent a time. Sometimes we try to ignore it, pretend it is not with us. But then violence strikes us as it did at the cathedral. A poor, battered, embittered young woman who could not remain in a psychiatric hospital even though she pleaded not to be released, thought she could only get help by doing violence. And she did it in the cathedral. Was she saying something to us about our faith, about our church? Have we

truly ministered to her and all those other people made violent by an uncarving, unfeeling society? The thought that perhaps we have not, worries me and saddens me. Has not the love of God so overflowed in us that we could love her and all those others?"

## Churches Asked to Attack Racism Anew

Concluding that the struggle against racism "cannot be optional for Christians," church representatives from more than 70 countries ended a five-day meeting in the Netherlands with a call to the World Council of Churches' 283 member churches to continue the fight against all forms of racism in the new decade.

The WCC-sponsored "Consultation of Churches Responding to Racism in the 1980s" branded racism as "an assault on Christ's values and a rejection of his sacrifice," and declared that "wherever it appears, whether in the individual or in the collective, it is sin."

While giving priority to action against the entrenched system of apartheid found in South Africa and Namibia, conference delegates also explored the problems of migrant workers, indigenous groups struggling for land rights, and the role that militarism and national security concerns play in racist systems the world over. The consultation also spoke out against "the dominant economic systems of the world which promote the self-interest, greed and values of the 'white world.'"

The WCC's Program to Combat Racism (PCR), was praised in the conference's concluding statement for the "prophetic nature" of its grants to African liberation movements. In 1979, PCR grants to the Patriotic Front guerrilla movement of Rhodesia were criticized severely by some European and American churches. Leaders of the Patriotic Front now hold power in independent Zimbabwe, formerly Rhodesia.

The WCC's Central Committee will consider the conference recommendations at a meeting in August.

## Of Bishops and Trains and New Roads

The rain was falling lightly on the orchids and other tropical vegetation as I sat on the porch of the hotel in Fortin de las Flores wondering how I was going to unite the stories of the presentation of the two new suffragan bishops of the Diocese of Central and South Mexico to their people. We were on our way back from the presentation of the Rt. Rev. Claro Huerta in the lush jungles of Veracruz in circumstances very different

*Continued on page 13*

## BRIEFLY...

A grant of \$355,000 from the Fleischmann Foundation will enable St. Jude's Ranch, Boulder City, Nev., a haven for abused, battered and neglected children, to build two more cottages to house 20 additional children. Currently, St. Jude's is home for 34 children from six to 18 years of age. The Rev. Herbert A. Ward, the Episcopal priest who is St. Jude's executive director, expressed his delight at the grant, and said he must now find the extra money to operate the cottages. "I don't know where the peanut butter and jelly money is going to come from, but God has always honored our faith in him and I believe he will this time, too," Fr. Ward said. "Peanut butter and jelly" is the term ranch officials use for the money needed to feed the children.

A poster featuring a grinning man in a clerical collar holding a glass and a bottle of Coca-Cola while someone, inquiring, "One lump or two?" prepares to drop ice cubes in the glass, is causing a minor flap in England. A spokesman for the soft drink company said the poster, which is being displayed all over the country, has received a warm reception from Anglican clergy, but the Archbishop of Canterbury doesn't think much of it. Archbishop Runcie said the "vicar" in the poster was "obviously Church of England," and with his "rabbit-scared grin" looked like a "harmless and ineffective clergyman" — resulting in a "dismissive view of Christianity."

The Ven. Robert N. Willing, Archdeacon for the Mid-Hudson Region of the Diocese of New York, led a "Think Tank on Rural Youth Ministry" at the Convent of St. Helena, Vails Gate, N.Y., for four days at the end of June. Funded by a special grant from the diocese's Rural Mission Program, the conference was expected to produce much of the material for a guidebook to be published in 1981. The five participants attested to the need for a sourcebook guiding their work with the frequently very small numbers of youth who reside in rural communities.

Sir Kenneth George Grubb, one of the Church of England's leading lay personalities and ecumenicists, died recently in Salisbury, England, at the age of 79. He was president of the Church Missionary Society from 1944-68, and dur-

ing this period, he was also chairman of a permanent commission of an organization called Churches on International Affairs. Sir Kenneth was one of the Church Commissioners, who manage the assets of the Church of England. In 1959, he was elected chairman of the House of Laity of the Church Assembly — the church's parliament until it was superseded by the present General Synod in 1970. He was knighted in 1970 for his services to the Church of England.

A 14th century manuscript of the Book of Revelation was sold recently at auction at Sotheby's in London to a person identified only as "a New York dealer," for about \$120,000. The manuscript, which belonged to an unnamed English family, is seven by five inches, and its 47 parchment pages are decorated with 94 half-page miniatures. The book is believed to have been produced in Yorkshire in about 1320. The signature of a John of Pollington appears at the bottom of the last page. Pollington is near two abbeys, and it is believed the manuscript may have been made for one of them.

The Lutheran Church in America (LCA) has approved the use of the title "bishop" for its top elected official and for the heads of its 33 synods. After eight years of trying, supporters of the change managed to muster the required two-thirds vote to win second-time approval of the title at the 10th biennial convention in Seattle recently. The LCA is the nation's largest Lutheran denomination. The use of the episcopal title does not imply support for the concept of apostolic succession among Lutherans. Following the 464-177 vote, President James Crumley assured the delegates that "this is a change in title only . . . not authority or power."

Armed police in Greece have been assigned to protect West German nudists from irate Orthodox clergy and laity, who have threatened violence if the country's first official nudist camp, the Salandi Beach Resort in southern Greece, is not closed. About 1,000 demonstrators, chanting such slogans as "Nudism is the devil's invention," and "Take your orgies back to Germany!" tried to storm the resort and were turned back by police. The protesters then held prayers at the site. The National Tourist Organization of Greece, which backs the nudist colony, condemned the demonstrators as "religious fanatics and hypocrites."

# The Church in Utopia

## *Modern Ministry in a Historic Community*

By MORTIMER W. GLOVER, JR.

Religious pietism and secular enlightenment thought inspired many Utopian movements in the 18th and 19th centuries. Both these tendencies took root in New Harmony, a tiny town in southwestern Indiana, near the mouth of the Wabash River. This lush farmland on the flood plain of the Ohio River Valley, part of America's Corn Belt and conservative Bible Belt, was the site of two experiments in communal living.

"Father" George Rapp (1757-1847), a millenarian visionary in Württemberg, Germany, formed his numerous followers into the Harmonie Society. They sought harmony between God and man, as well as among humans, by sharing possessions and talents to prepare for the Second Advent of Christ within their lifetimes. Seeking freedom from the Lutheran State Church at home, they came to America and first settled near Pittsburgh, Pa., in 1804. In 1814, two years before Indiana statehood, Rapp moved West and founded Harmonie-on-the-Wabash. It became a prosperous center of agriculture, trade and manufacturing.

After 10 years (some say they wandered to emulate the Woman in the Wilderness, of Revelation 12) Father Rapp decided his flock was growing too worldly, and the people wanted better trade routes. They advertised Harmonie for sale, including its brick cruciform church, much admired by early travelers (one of its doorways still stands as a

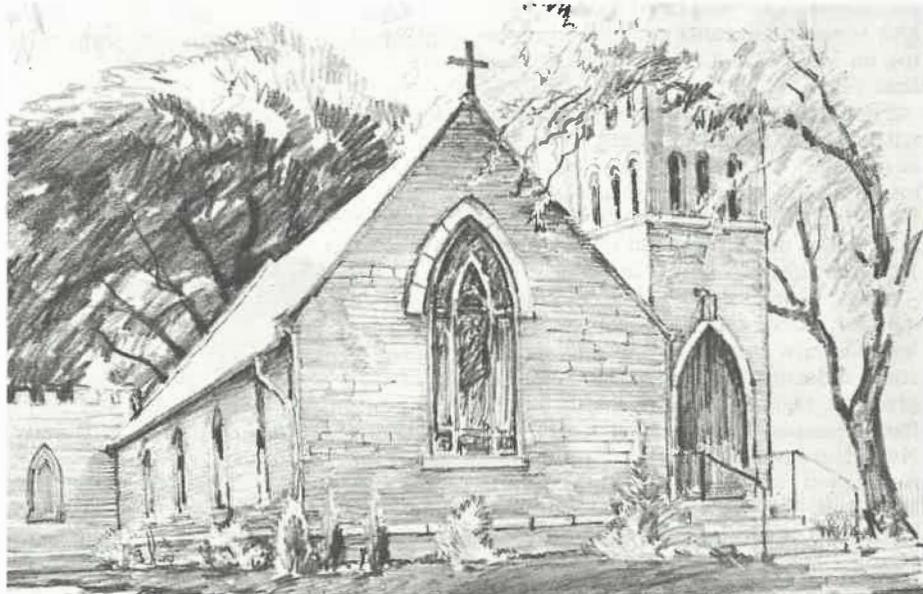
monument to the Harmonists); its dormitories for those practicing celibacy (one now a museum, one an Opera House); 40 brick and frame houses (many still used); granaries, barns, stores, mills, a tavern, farms and orchards. After selling Harmonie, the society returned to Pennsylvania and built a third town, Economy (probably meaning "divine dispensation"), now a part of Ambridge, Pa. There Rapp died at 90, still expecting Christ's literal return. The society finally disbanded about 1905.

The Welsh textile millionaire Robert Owen (1771-1858) wanted a site to demonstrate his belief that human nature could be perfected in a New Moral World based on scientific principles and sound education. In 1825 he bought Rapp's town, called it New Harmony, and persuaded William Maclure, patron of the Philadelphia Academy of Natural Sciences, to join him in forming the Community of Equality on socialist principles.

Owen and Maclure recruited such intellectual talents as Thomas Say and Charles Lesueur, naturalists; Gerard Troost, geologist; Madame Marie Fretageot, Joseph Neef, and Phiquepal d'Arusmont, educators in the Pestalozzian tradition; and Frances Wright, women's rights leader and abolitionist (Wright and d'Arusmont married, and two of their grandsons, the brothers of Guthrie, became prominent Episcopal clergymen). Some of these came down the Ohio River and up the Wabash to the settlement in a vessel famous as the "Boatland of Knowledge." They made New Harmony an intellectual and cultural center for many years, though Owen's grandiose communal scheme failed through poor organization. Their descendants in New Harmony contributed leadership in establishing free public schools for equal education for both boys and girls, free public libraries, and equal rights for women.

Robert Owen traveled to Washington, London, and Europe to expound his socialist doctrine (he first used "socialism" in its modern sense). His four sons and one daughter went to live in New Harmony. Robert Dale Owen became a political leader, active for women's rights, and congressman. David Dale Owen trained and led some of the pioneer geodetic surveyors in exploring the west. His specimens formed the basis of the geology collections of the Smithsonian Institution, whose enabling statute was introduced in Congress by Robert Dale Owen. Richard Owen taught geology, and became the first president of Purdue University; Owen Hall, the first building on the Indiana University campus in Bloomington, honors him.

Robert Owen opposed religion as he knew it in the established Church of England, then largely a socially insensitive and undemocratic institution. In



St. Stephen's Church, New Harmony, Ind.

*The Rev. Mortimer Glover, Jr., is rector of St. Stephen's Church in New Harmony. A native of South Carolina, he was associate rector of St. George's Church in New York City before going to Indiana.*



West door of the school building, designed by Frederick, adopted son of George Rapp. It was formerly the north door of the Rappite brick church, built in 1822.

later years he became a spiritualist.

In 1838, some dozen years after the communitarian organization of the Owenite Utopia dissolved, Jackson Kemper, on one of his journeys as first Missionary Bishop of the Episcopal Church, visited the town of New Harmony. He found sympathy among English descendants for an Episcopal congregation. Formally organized in 1841, St. Stephen's Church was named for a Wren church in London razed in World War II. It has played an important part in the town and diocese.

St. Stephen's congregation at first worshiped in a wing of the Old Harmonist church, which was dismantled in 1874 and its brick used in a wall around the old Harmonist cemetery beside the present rectory. A frame church was built in 1853, and the present St. Stephen's of cement block in 1912. Murphy Auditorium was completed in 1913, and some inhabitants remember canoeing on Main Street in the Wabash flood that year.

The Golden family, one of whom sang with the Metropolitan Opera Company, and other theater troupes toured in melodramas from their home base in New Harmony's Opera House (built as a Harmonist dormitory). Oil struck about 1936 brought a boom to the area.

Miss Mary Emily Fauntleroy, a member of St. Stephen's whose former home is now the rectory and another a state museum, began in the 1930s to preserve historic buildings still extant from Harmonist and Owen times. The New Harmony Memorial Commission functioned under state auspices from 1939 into the 1950s. Reconstituted in 1973, the commission in turn set up Historic New Harmony, Inc., to develop a cultural and educational center. A grant from the foundation of Eli Lilly,

prominent Episcopal philanthropist of Indianapolis, enabled a start.

When Kenneth Dale Owen, a descendant of Robert Owen, married Jane Blaffer of Houston, she became enamored of New Harmony's spiritual heritage. A devout Episcopalian, she commissioned noted architect Philip Johnson to design the Roofless Church in the spirit of the community founders. Dedicated in 1960, it is used ecumenically. The Roofless Church enshrines Jacob Lipchitz's mystical sculpture Notre Dame de Liesse (also called Descent of the Holy Spirit; other castings of it are in Assy, France and Iona, Scotland). MacLeod Barn Abbey, a retreat and conference center, is being built to honor the Rev. George MacLeod of the Iona Community. Ashes of theologian Paul Tillich, who felt an affinity to New Harmony's ideals, were interred in 1966 in a park he planned near the Roofless Church.

St. Stephen's Church, with only 80 communicants among nearly 800 town-folk, contributes a disproportionate share to the town's cultural and religious life. Eugenia Toole Glover, wife of the rector, is a distinguished concert organist. Under her direction St. Stephen's presents annual festivals of music in August. In the past, musical events, with local and visiting artists, have included organ recitals by Mrs. Glover; two folksong concerts by the late John Jacob Niles, dean of American balladeers; and an all-Vivaldi concert by soloists, chorus, and orchestra, led by William Toole, of New York City. Last year Mr. Toole conducted a choral evensong with two Bach Cantatas, and a performance of Honegger's King David (with narrator and dancer) in the Roofless Church. Visiting choirs from Evansville, Ind., Bloomington-Normal, Ill., and Pensacola, Fla., as well as soloists, have sung and performed in the church for the whole community in the past year.

The Music Festival for 1980 is planned to begin Sunday, August 10,



Portrait bronze of Paul Johannes Tillich, by James Rosati, in Paul Tillich Park, New Harmony.

with a service in St. Stephen's including Psalm 112 set by G.F. Handel and a trio and organ concerto also by Handel. There will also be a lecture on dance by Ian Fraser, researcher for the Indianapolis Museum of Art, a solo recital by soprano Jean Hertzberg, a chamber music concert by the International Quartet of Indianapolis, and a program of American music — sacred and secular — conducted by William Toole. The Festival will end on Friday night, August 15.

St. Stephen's also sponsors a Winter Gardening Project, led by a horticulturist experienced in social work. Because of the unusual plants introduced there long ago, many garden groups visit New Harmony.

The work of St. Stephen's Church in New Harmony clearly shows that the church's ministry is as relevant to people in small communities as in large urban centers. St. Paul's rural metaphor is as apt today as when he wrote it to the church in Corinth: Some plant, others water, but God gives the increase.



Harmonist granary built in 1818.



## What Sunday Is It?

By THE EDITOR

The planning of Sunday bulletins, hymn boards, and, in some cases, the arranging of out-of-doors church signs all lead to an urge to designate Sundays by number. Yet whether we use the new Prayer Book or 1928 texts, if we have followed Lectionary C this far, we have learned that the counting of Sundays after Pentecost or after Trinity has little point. The propers are arranged to go with certain key dates. This first Sunday of August, the proper is for the Sunday "closest to August 3." In fact this year it is August 3. Nothing more need be said. August 3 is August 3. For people finding their way in the Prayer Book or a Bible, or with weekly inserts, or a lectionary book, it is of no help whatsoever to know Pentecost was 10 weeks ago, or Trinity Sunday one less week ago.

In the church in which your columnist serves, the bulletin for this Sunday will simply be headed "3 August, 1980." It is useful to have the year recorded because each week several copies of the bulletin are filed for future reference. Three years from now, when the same Bible readings occur, it will be helpful to see what hymns and other variable materials were used. We may not use the same ones, but the comparison is helpful.

For the collect, our bulletin reads "Collect for the Day, p. 232 (Proper 13)," or with Rite I "p. 180 (Proper 13)." The reference to the number of the proper is helpful to those individuals (including the celebrant!) who wish to read the collect in the book, for there are several col-

lects on the page and the number of the proper is printed in much larger type than the date, and one only has a moment in which to find it.

Is it a spiritual loss to the congregation not to see that this is the ninth Sunday after Trinity or the tenth Sunday after Pentecost? Hardly. Interesting as symbolic numbers may be, the proper for this week does not have, and never did have, any reference to nine or ten. Of course *every* Sunday is a First Day of creation, a little Easter, and a little Whitsunday. Hence all Sundays, not just those in summer, are related to the Holy Trinity and to Pentecost. But we should learn to recognize this in the preaching, and in the eucharistic prayer, not in a routine system of counting (the proper prefaces for ordinary Sundays, pp. 344-5 and 377-8, articulate this).

The way of designating summer Sundays with which many of us have grown up is in fact only one of several possible ways of handling the propers during this non-seasonal half-year. The liturgical books of early medieval Spain and Gaul, from which we have derived so much, usually just had a set of several successive "Dominical" or Sunday propers which were used in rotation over and over again during the summer and autumn. This is still what Greek Orthodox do with their "Eight Tones," which provide the musical part of the proper, and which are simply used over and over on successive weeks. An ancient Roman system for this time of year would have a series of half a dozen prop-

ers for Sundays after the Feast of the Holy Apostles (June 29), another series for Sundays after St. Lawrence (August 10), and another after St. Cyprian (originally celebrated on the date of his martyrdom, September 14). This system, utilizing these fixed key dates, is similar to what we now have with our three-year lectionary.

On this particular year, when the Sundays land on the key dates, there is of course a conflict with these feasts. This occurred with the Apostles in June. St. Lawrence's Day is not a major feast for us, but that of St. Bartholomew (August 25) is, as also is the Exaltation of the Holy Cross (which long ago displaced St. Cyprian from September 14). The 1928 Prayer Book would require honoring St. Bartholomew, but did not have Holy Cross Day. The new Prayer Book generally assumes that such days will be transferred into the subsequent week. Understandably, commercial printed calendars usually transfer these days to Monday, although in practice this is probably the least likely day to attract worshipers. In the average parish, Tuesday, Wednesday, or Thursday would be better, depending on the local schedule of weekday services. (The rubric says "first convenient open day.") It should be noted, however, that the transfer of these days is not obligatory with the new rubrics, but "the Collect, Preface and one or more of the Lessons" of the feast may be used, BCP, p. 16.

This means that the propers may actually be mixed. If, in a certain parish, a series of sermons on the Epistle to the Hebrews were planned for the three Sundays of mid August, those Epistles could be read as appointed, but the Collect, Gospel, and proper preface for St. Bartholomew could be used on the 24th. For Holy Cross Day, conversely, one might wish to use the great Epistle of the feast but the Old Testament and Gospel readings of the Sunday. Would such mixed days be Sunday, August 24 (St. Bartholomew) with green vestments and Sunday, September 14 (Holy Cross Day), or would they be respectively St. Bartholomew's Day (August 24) with red vestments and Holy Cross Day (September 14) likewise? We believe it is a legitimate local option to take either route, depending on choice of sermon topic, hymns, and local interest.

In the case of a patronal feast, or the anniversary of the dedication of a church, it is a different situation. Then this feast is of course observed on a Sunday during the summer, and if it actually falls on a weekday, may be transferred to a Sunday. Thus in a church dedicated to St. Augustine of Hippo, whose feast falls on a Thursday this year, the parish festival may appropriately be celebrated on Sunday, August 31. Proper 17 would thus be totally omitted on that day.

## NEWS

(Continued from page 8)

from those of the Rt. Rev. Roberto Martinez in arid, cactus-filled Hidalgo.

Suddenly the close, loud whistle of a train burst in on my thoughts. The train – that was it! The train which connected all the work of the Episcopal Church in Mexico until recent times.

In 1952 the train carried the diocesan bishop, the Rt. Rev. José G. Saucedo, then a priest, on his first and subsequent trips into the jungles of Veracruz. Leaving the Port of Veracruz at 9:00 a.m., it arrived in Nuevo Morelos anywhere from midnight to 3:00 a.m., a journey of intense heat, the windows kept closed in the hope of avoiding the swarming mosquitos. Later trains took Bishop Saucedo to Rio Jaltepec where canoes awaited him for six-hour runs deeper into the interior. Although there still are trains passing through the area, highways and hard dirt roads are now connecting many of the Veracruzana communities, but not all, for horses are still needed to reach some of the congregations.

However, it was by car that the three bishops and a group of priests and lay people from the center reached Arroyo Zacate for the formal introduction of Bishop Huerta.

Night was enclosing the village square with its thatched-roofed buildings as the procession from the fiscal's house entered the dusky-rose trimmed white church of San Pedro Apóstol. Two softly-hissing butane lamps, aided by candles carried by the women, lighted the interior as the service, called *vispera* by the people, began with the formal presentation of Bishop Claro Huerta to his people, each just beginning to know the other as the suffragan bishop's previous missionary activities were further to the south on the other side of the mountains.

The church was full with people of all ages. Babies whimpered and were soothed by their families in the Zapotec and Chinantec languages. The younger children crowded around the chancel steps. All faces radiated a quiet pleasure – the people were in their own long sought-for church with their bishops and friends from outside.

The next morning the church was again full and indeed, from dawn to dusk daily, it is never empty. Beside it, in the new thatched-roofed, open-sided parish/community hall women and men bustled about preparing the chicken mole feast. Back at the fiscal's house Marcos Feria was teaching Bob Jones, rector of Christ Church, Mexico City, and here representing the English-speaking part of the church, to read the Gospel in Zapotec. He later read it in Spanish, as he had done in Hidalgo. The people of Arroyo Zacate were delighted and very much enjoyed meeting a priest for whom Spanish was also a second language.

Baptisms and confirmations by the three bishops, helping to show the people episcopal unity, followed. These were not the first for Bishop Huerta, for in the week following his consecration he had confirmed close to 150 candidates in the mountains of Acayucan. Bishop Saucedo's homily was delivered precisely as he had advised a young priest from the central plateau to do it – a simple and direct talk on the story and meaning of St. Peter, beloved patron saint of the village, with translation by Zenobio Lorenzo. After the service a long line formed for episcopal blessings for health and family and for thanksgiving. The day was still overcast with an unusual cool freshness as the visitors finally left for home.

Beginning in the last half of the 19th century it was the train that carried successive bishops to their far-flung congregations throughout this large country. In the northern part of the present diocese the train took them to Sayula and Dañu, state of Hidalgo, where they were met with horses, often late on frosty nights, for the journey into Nopala, San Bartolo Ozocalpan, Chapantongo.

It was to the last named town that Bishop Saucedo led another caravan, two weeks previous to the Veracruz trip, for the presentation of Bishop Roberto Martinez. We passed through Sayula on a newly constructed road into Chapantongo, which was a surprise. Ten years ago the area was moribund. Today houses sparkle with fresh paint. The recent arrival of the oil refinery at Tula is making a difference. Also, the sons and daughters who work in Mexico City now return each weekend and are looking after the old homes. Poverty is still very evident, but a new spirit is beginning to pervade the area.

Bishop Martinez' presentation was in the nature of a homecoming. He was born into this land where the green of newly-irrigated patches stands out in contrast to the grey, stony, cactusfilled earth which surrounds them. And he was born into this people who joyfully filled Chapantongo to receive him. The confirmations were his first as Bishop Saucedo led him in initiation. Marco Polo Bravo, son of the vicar Padre Martin, was his first confirmand.

Later, in the vast community center, an Hidalgo banquet was accompanied by mariachi musicians who were joined in song by the new suffragan and his family.

The Diocese of Central and South Mexico now has its episcopal team. Although each bishop has his particular jurisdiction, all three are in the process of visiting all Anglican work in the diocese, with Bishop Saucedo leading the two other and their priests and people into a deeper understanding of their duty as missionaries.

NANCY E. HOWARD

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## POSITIONS OFFERED

**EPISCOPAL CHURCH IN MICRONESIA** considering applicants as "mission" priests oriented to evangelism - mission development for team ministry on Guam, U.S. Territory. Demanding full-time schedules. First position, Jr. High School chaplain with mission church duties; second position, priest for new-mission development. These are difficult, challenging, and rewarding positions. Contact: Clergy Placement Office or World Mission Officer, E.C.U.S.A., 812 2nd Avenue, New York, N.Y. 10017. Interviews possible in U.S. with Guam clergy.

**ORGANIST/CHOIRMASTER** for liturgical parish. Adult and two junior choirs; applicants must be familiar with Anglican tradition. Send resume including all requirements and salary history to: Music Committee, 412 N. Church, Rockford, Ill. 61103.

**NON-STIPENDIARY** or retired clergyman wanted for small west Kentucky mission. Lovely three bedroom vicarage, utilities and car allowance provided. Reply Box T-462.\*

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

# PEOPLE and places

## Ordinations

### Priests

**Chicago** - Phillip Charles Bennett, curate, St. Mark's Church, Main and Hillside Ave., Glen Ellyn, Ill. 60137.

**Dallas** - Raymond P. Whitfield, Jr., curate, Church of the Good Shepherd, Box 5176, Austin, Texas 78763.

**Lexington** - Richard Gill Elliott, III, curate, Holy Trinity Parish, Clemson, S.C. Add: 116 Seneca Rd. 29631.

**Massachusetts** - Ruth Tiffany Barnhouse, in psychiatric practice, Washington, D.C. Add: 2311 Connecticut Ave., N.W. 20008. Robert Kirk Kaynor, assistant, Christ Church, P.O. Box 145, Hyde Park, Mass. 02136.

**New Jersey** - Edmund L. Burke, assistant, St. Stephen's Church, 158 Warren, Beverly, N.J. 08010.

**Virginia** - Ronald S. Okrasinski, minister of education, St. George's Church, Fredericksburg, Va. Add: 901 Princess Anne 22401.

### Deacons

**Central Florida** - Clayton Lee Bullock, assistant, Church of the Good Shepherd, Maitland, Fla. George Wilson Holston III, assistant, the Church of the Good Shepherd, Lake Wales, Fla. Jerry Ray Huft, assistant, St. Paul's Church, Delray Beach, Fla. George William McCammon, assistant, St. Thomas' Church, Owings Mills, Md. Harry Irvan Parsell, Jr. Eric Ravndal III, assistant, St. Barnabas' Church, DeLand, Fla. Christopher Reese Seitz, working toward doctorate, Yale University.

**Los Angeles** - Michael Joseph Carll, curate, Prince of Peace Church, Woodland Hills, Calif. Gary Lee Commis, curate, St. George's Church, Laguna Hills, Calif. Rand Lee Reasoner, deacon intern, Diocesan House, Los Angeles. Robert Newell Schaper, dean of students and associate professor, practical theology, Fuller Seminary, Pasadena, Calif.

**Southern Virginia** - Robert Claremont Sawyer. Irwin Morgan Lewis. James Currie Carter. Wayne Parker Wright. John Harvey Grayson.

**Tennessee** - Robert Kenneth Cooper, deacon-in-training, St. Stephen's Church, P.O. Box 366, Oak Ridge, Tenn. 37830. David Gable, deacon-in-training, St. James' Church, 1101 Broadway, N.E., Knoxville, Tenn. 37917. Lewis Oats, deacon-in-training, Church of the Holy Communion, 4645 Walnut Grove Road, Memphis, Tenn. 38117. John Ross, deacon-in-training, Grace Church, 20 Belvoir Ave., Chattanooga, Tenn. 37411. James Kelley Avery, M.D., non-stipendiary on staff at St. James' Church, Box 838, Union City, Tenn. 38261.

**Virginia** - K. Dexter Cheney, assistant, St. Columba Church, Detroit, Mich.

## Retirements

The Rev. Richard W. Clark, rector, St. George's Church, Clarksdale, Miss. Add: Vance, Miss. 38964.

The Rev. A. Chandler Crawford, vicar, Trinity Church, DeSoto, St. Peter's Church, Bonne Terre, and All Saints Church, Farmington, all in Missouri. Add: P.O. Box 42, DeSoto, Mo. 63020.

The Rev. William T. Holt, Jr., vicar, St. Stephen's Mission, Columbia, Miss. Add: 1226 Hexem Ave., Santa Rosa, Calif. 95404.

## Change of Address

The Rev. James A. Shortess, 201 Kipling, Winter Haven, Fla. 33880.

The Rev. Canon J. Jack Sharkey, the Andrus Home, 185 Old Broadway, Hastings-on-Hudson, N.Y. 10706.

# CLASSIFIED

## POSITIONS OFFERED

**EPISCOPAL** priest for rural traditional parish in resort-oriented northern Michigan. Require individual with pastoral experience, administrative expertise, and strong ability to develop growth. Reply Box T-465.\*

**PARISH** in fast growing suburban area seeking rector. Reply: Senior Warden, 8400 S. Pennsylvania, Oklahoma City, Okla. 73159.

## POSITIONS WANTED

**ORGANIST/CHOIRMASTER:** dedicated churchman, M.M. degree; quality music based on Anglican tradition; experience with boy, girl, adult choirs; good organizer. Interest in possible teaching position in local private school, small college. Eastern U.S. preferred. Resumé on request. John W. Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

**DEACON** - ordained May. Married, 29, no children. Seeking position midwest preferred. Consider any location. Desperately needs placement. No vacancy home diocese. Pastorally oriented. Reply Box A-461.\*

**MODERATELY** high church cook, 53, houseman, good references, free to relocate. Write: J. T. Sabin, 919 Stratford Ave., Stratford, Conn. 06497.

**1928 Prayer Book** priest: unmarried, 28 years old. Good references. Needs small parish or curacy. Reply Box L-464.\*

## WANTED

**NEEDED:** Gospel harmonies, commentaries; Jesus' life; miracles (Gospels, Acts), demonology. Your gifts are tax-deductible! Operation Pass Along, Eureka Springs, Ark. 72632.

## CLASSIFIED ADVERTISING RATES

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

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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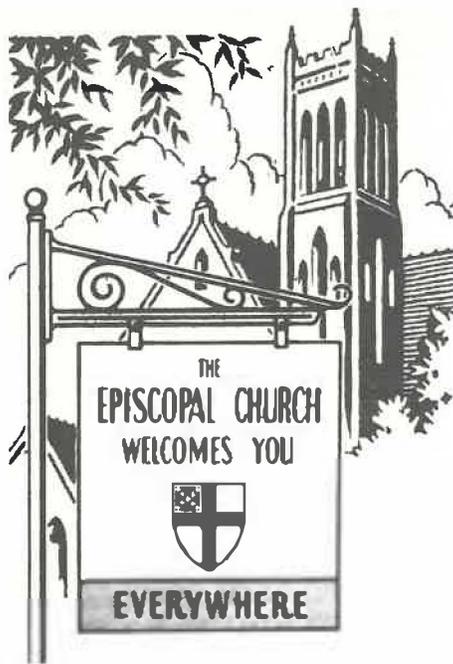
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# SUMMER CHURCH SERVICES



## SANTA CLARA, CALIF. (and West San Jose)

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

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 8; C Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## DURANGO, COLO.

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

## LAKEVILLE, CONN.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).  
Daily 10

## 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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**THE CATHEDRAL CHURCH OF ST. LUKE**  
130 N. Magnolia Ave., downtown, off I-4, near Disney World  
The Very Rev. O'Kelley Whitaker, dean  
Sun Eu 8, 10, 8; Daily Eu 12:05 ex Sat 8

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30, Fri 7:30, 10:30. C Sat 6

## SPRINGFIELD, ILL.

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

## BALTIMORE, MD.

**ST. JOHN'S, Mt. Washington** 1700 South Rd.  
The Rev. Arthur R. Lillcropp III, r  
Sun H Eu 9:30. Wed H Eu 8:15, 7:30. Summer Forum; Thurs 11

## BOSTON, MASS.

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

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

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James' Pl.  
Canon Pierce Middleton, r; William Doubleday, ass't  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9, Ev Mon-Fri 5

## WELLESLEY, MASS.

**ST. ANDREW'S** Denton & Washington  
The Rev. J.R. MacColl III, D.D., r  
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

## DETROIT, MICH.

**CATHEDRAL CHURCH OF ST. PAUL**  
4800 Woodward Ave. at Warren  
The Very Rev. Bertram Nelson Herlong, dean  
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

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

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

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

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## WILLINGBORO, N.J.

**CHRIST THE KING** 40 Charleston Rd.  
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun, the Rev. Canon William P. Scheel, the Rev. William Speer  
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

## ALBUQUERQUE, N.M.

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

## ALBANY (Capital District), N.Y.

**ST. JUDE'S MISSION OF THE DEAF**  
HC 2 Sun, signed & spoken (meeting at)  
St. Michael's Church, Colonie, N.Y.

## AUBURN, ALA.

**HOLY TRINITY** Church Dr. (Off S. Gay)  
The Rev. William P. McLemore, r 2 mi. south of I-85  
Sun 8, 10; Wed 10

## ALAMEDA, CALIF.

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

## LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Benjamin V. Lavey, r; the Rev. Donald Wilhite, Jr., ass't; Jarad 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 Pe first Sat 5-6.

## ROSS, CALIF.

**ST. JOHN'S** Legunitas & Shady Lane  
The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the Rev. Trevor Hoy  
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725-30th St.  
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c  
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu & HU; Fri 5, C; 5:30 Eu

**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.

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

## GARDEN CITY, N.Y.

**CATHEDRAL OF THE INCARNATION**  
Cathedral Ave. at Fifth St.  
The Very Rev. Robert V. Wlshire, dean  
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdys: Mon 8;  
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL  
MUSIC program by announcement.

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

**ST. JAMES OF JERUSALEM** West Penn & Magnolla  
1880-1980 Our 100th Year  
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley,  
ass't  
Sat V & H Eu 5; Sun, MP 9:35, Sol Eu 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC  
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.  
Wed HC & healing 12:15.

**ST. BARTHOLOMEW'S** Perk Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H  
Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H  
Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues &  
Thurs. Church open daily 8 to 6.

**EPIPHANY** 1393 York Ave., at 74th St.  
Ernest E. Hunt, D.Min., r; C. Cotes; J. Kimmey; J. Pyle  
Sun 8, 10:30, 12:15; Wed 8:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff  
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
48th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 8. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

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

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

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

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,  
d; the Rev. Canon Robert A. Jordan; Donald Ingram,  
org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu  
12:05; Ev & HD anno

## 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 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

## BREVARD, N.C. (Dio. of WNC)

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

## GERMANTOWN, PHILADELPHIA, PA.

**MEMORIAL GOOD SHEPHERD** 3820 The Oak Rd. 19129  
The Very Rev. Maurice A. Coombs  
Sun 8 HC, 11 MP & Ser (HC 1S)

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., LO 3-1878  
Sun Masses: 8, 9:15, 11 (High), 6:15. Sun Offices: Matins  
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &  
10). Daily Offices: 8:40 (Matins) & 5:30 (EV, Novena &  
Rosary). Confessions: Fri & Sat (5-6); half hour before each  
Sunday Mass; at any time by appt.

## NEWPORT, R.I.

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Bradley C. Davis, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC  
& HS 12; HD HC 8. Founded in 1696. Built in 1728.

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,  
ass't  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &  
4S). Thurs HC 1. HD as anno.

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH, Waccamaw** River Rd.  
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## NASHVILLE, TENN.

**ST. BARTHOLOMEW'S** 4800 Belmont Park Terrace  
The Rev. Chuck Murphy  
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all  
ages 9:15

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

## FORTH 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

## PETERSBURG, VA.

**ST. STEPHEN'S** 228 Halfax St.  
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.  
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

## 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 ex-  
clusively)

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## PARIS, FRANCE (Junior Year Abroad Programs)

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 6m3  
The Very Rev. James R. Leo, dean; the Rev. Canon J.  
Douglas Ousley, the Rev. Canon David R. Holston; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30  
(Wed 9:30)



St. James of Jerusalem Church, Long Beach, N.Y.