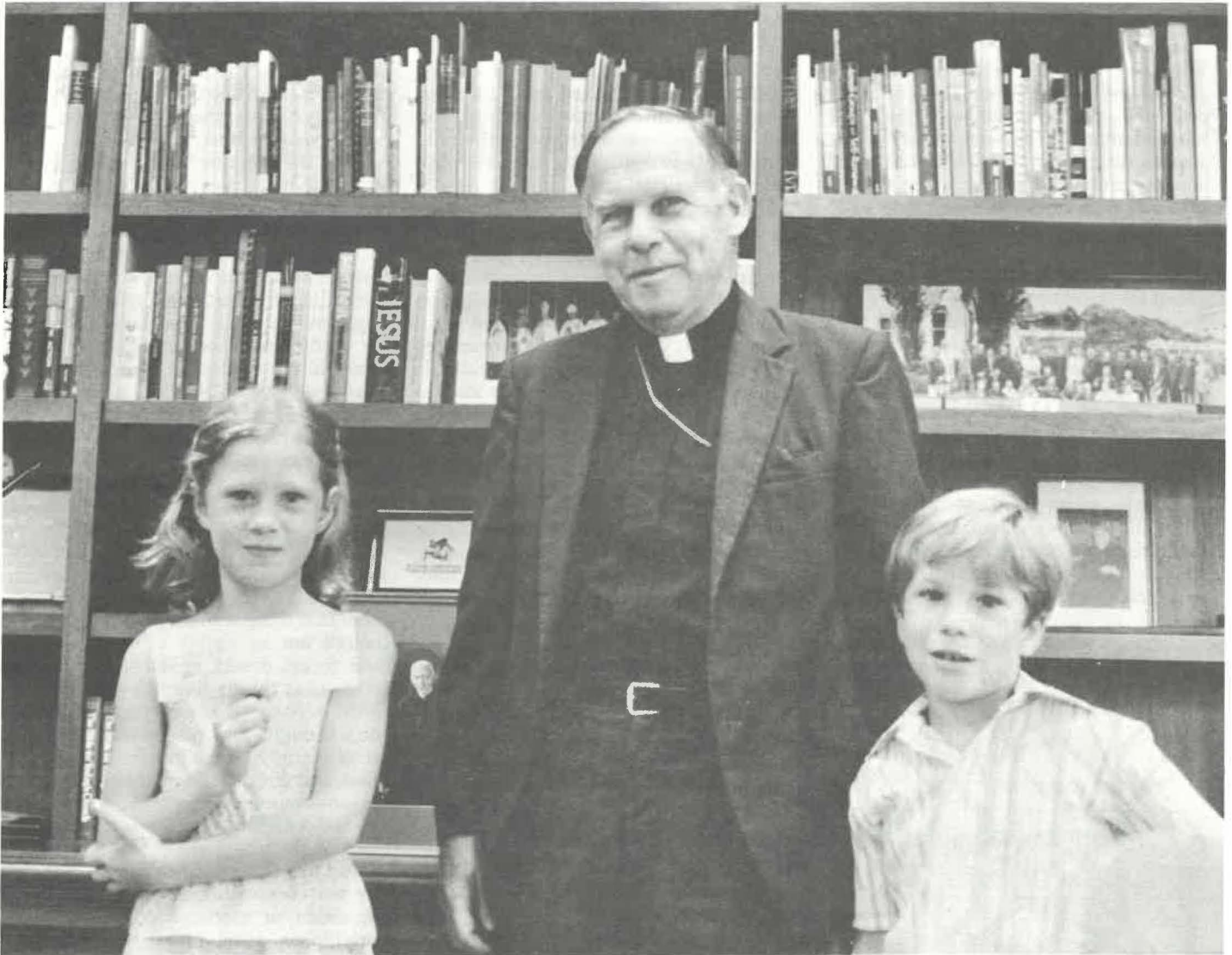


THE LIVING CHURCH



Jennie Hanchett and David Calone, of historic Caroline Church's vacation Bible school (Setauket, N.Y.), gave a check of \$130 to the Rt. Rev. George Edward Haynsworth, partnership officer for Latin America at the Episcopal Church Center and Bishop in El Salvador, who accepted it on behalf of the Rt. Rev. John M. Allin, Presiding Bishop. The School used educational material on relief and development work throughout the world from the Presiding Bishop's Fund, and took up the offering on the last day of class.

The First Article

During the past weeks we have considered a lake as a paradigm of the problems and opportunities which face human beings as they encounter the created world around them. Man can use a lake for profit and pleasure in a variety of ways. Decisions must be made as to the wisest and best use.

Yet the very word "use" begs the question. Perhaps in some instance no human use at all should take place. Are we prepared to see that things may have been created simply to be what God made them, and that, as the first chapter of Genesis seems to say, their very existence is "good"?

Of course we ourselves cannot perceive that a lake, or anything else, is good if we do not know anything about it. On the other hand, when observed, lakes offer so much that we can only be astonished at their richness. The scientific study of lakes is known as limnology. Lakes involve a great variety of

plant and animal life living together within a contained space as a vast "balanced aquarium." Hence limnology has been a prime field for studying the relationships between different species living in a restricted environment.

The dean of limnologists is Professor G. Evelyn Hutchinson of Yale University. For many years he assembled information about a vast variety of living things. He noted that each not only has its preferred place within a given environment, but that its very nature makes certain limits mandatory. Of available foodstuff, a given animal is only able to gather, eat, and digest certain specific items. Similarly, only in certain ways is it adequately protected from too much heat or cold, only in certain ways can its young grow up properly, and only in certain ways can it be safe from enemies. In fact a certain kind of salamander, apparently swimming about so freely, may perhaps be able to live only in one small

part of a lake. It may in turn be an important item in the diet of a certain fish which in turn is the favorite food of a certain wading bird, and so forth.

All of the complex factors which make up the livable circumstances for a certain species constitute, in Hutchinson's studies, a "biological niche" within which that particular species exists. Each such niche interfaces in various ways with the niches of adjacent creatures — sometimes overlapping, sometimes competing, sometimes cooperating, or sometimes interpenetrating each other. As more species were studied exhaustively, it became apparent that every species inhabiting a particular lake ultimately has some direct or indirect effect on every other one. All contribute, in some manner or other, to the biological economy of the lake.

Defining these concepts with a clarity which had not been perceived before, Hutchinson was prepared to show that there is a comparable economy present, though not so visible to the eye, in a field, forest, desert, or sea — in fact anywhere that things live. So what is now called ecology emerged from Hutchinson's thought and research as the systematic study of the interrelatedness of plant and animal life in their surrounding environments of earth, water, and air, and ultimately in the total environment of the biosphere of the earth.

Man has the most negotiable niche of any vertebrate animal, yet we too have our essential needs, which include (as Hutchinson often points out) intellectual, aesthetic, and spiritual factors. Preserving our niche ultimately will require preserving those of myriads of other creatures from which we often benefit in indirect, obscure, and unperceived ways. If our life is to continue on this planet, it will be the study of ecology, rather than the building of bigger airplanes, which will make it humanly possible. Lakes, simply by being lakes, have enlarged our understanding of the universe and of ourselves in ways that are as yet immeasurable. THE EDITOR



Margaret Perschbacher

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LETTERS

The Church "Out There"

Mr. Page Tredway, Jr.'s response [TLC, July 20] to an earlier editorial "Pursuing the Archbishopric" [TLC, June 22], helped me to understand why so many Episcopalians in the church "out there," presumably beyond the Hudson River, want so little to do with an organization based in New York City.

I would suggest that the church is alive and amazingly well in other places. I love New York, live here, minister here, and feel as if I owe a good deal to the church in this metropolitan area. However, I do not enjoy — or condone — the smugness exhibited by many New Yorkers who suggest that we have some natural right to be considered the best examples of what the church is or should be.

There is much we can learn with humility and joy from the church "out there" . . . if such a distinction is ever acceptable among Christian people.

(The Rev.) THEODORE W. BEAN, JR.
Church of St. Margaret
Plainview, L.I., N.Y.

A Great Loss

I am deeply saddened by the news that the Rev. Carroll E. Simcox has renounced his ministry in the Episcopal Church [TLC, Aug. 10] because he has seen "this church moving away from the faith once delivered to the saints, from the doctrine and discipline of Anglican Christianity and from that worship of God so beautifully enshrined and expressed in the Book of Common Prayer which was born in 1569 and — for American Churchmen — died in 1979."

The official leadership of the Episcopal Church has turned an unconcerned back on literally hundreds of thousands of lay churchmen who were forced to make similar deeply painful decisions in their separate lives over the years following the 1967 General Convention. Untold numbers of good Episcopal priests and bishops have chosen early retirement or have suffered ruination of mental and physical health for the same reasons Fr. Simcox made his decision for renunciation.

What will this church say and do now (this church that is so rapidly becoming indistinguishable from the secular world) — now that we have lost a man of such obviously great intellectual and spiritual stature as Fr. Simcox? I can only hope that his announcement might jolt the leadership of this church enough to finally wake up and do an about face from the self-destructive course pursued since 1967. I would suggest they begin by paying serious attention to the one

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Latimer Garrett, Director



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organized group of "dissidents," the Evangelical and Catholic Mission, which is pledged to remain within the Episcopal Church working to recall her to the faith and doctrine received from her one true Master. The leaders would be well advised also to put off their patronizing attitude and listen attentively to the Society for the Preservation of the Book of Common Prayer, heeding well the serious mission of this organization which represents the majority of the laity as far as their liturgy (supposedly the "words of the people") is concerned.

I grieve over the loss of Carroll Simcox, knowing how well he loved and served the Episcopal Church over the years, and I commend him for the integrity of heart, mind and soul his action demonstrates.

ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

Since I know him to be really a humble man I would not embarrass Fr. Simcox by magnifying his effectiveness upon the whole church, especially during his tenure as editor of **THE LIVING CHURCH**. This note is simply to say that with his renunciation of the ministry the church has lost a great and good mind, an inquiring mind, an able conveyor of the faith, but above all an honest gentleman. But how are our church leaders to know this? In their paucity of honesty and knowledge of the faith, their pursuit of the almighty dollar, how are they to know this?

I am inclined to the belief that the only thing holding many other such worthy priests in the church is the economic factor — the pensions and other fringe benefits, without which they would be joining the ranks of welfare recipients. And *that* is a great tragedy: clergy holding on desperately to what little they have for the sake of their families, yet despairing and dispirited, their enthusiasm for the faith all but destroyed. Apparently the church is at its nadir, and can only go upward. But when, O Lord, when will that be?

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

Lutheran Liturgy

May a Lutheran reader respond to "How Roman Catholics and Lutherans Worship" by Robert M. Baur [TLC, July 27]? He writes that the Lutheran Church-Missouri Synod "participated fully in the development of the new liturgy" along with the other major North American Lutheran bodies. That is true; however, due to the conservative takeover in the Missouri Synod in the 1970s, the new leadership and many of Missouri's constituency decided that they did not like the book for theological, liturgical, and stylistic reasons and

pulled the Synod out of the project at the Dallas convention in 1977. By then the book simply had to go to press as constituted, even though it made for an awkward situation, "like inviting guests to dinner and slamming the door in their face" as one observer put it. Missouri is now preparing its own new hymnal which will be somewhat like, but distinct from, the new *Lutheran Book of Worship*.

Meanwhile, Concordia Publishing House already had received orders for over 10,000 LBW hymnals by mid-1978. Many LCMS churches are therefore apparently using the new book in spite of synodical convention directives. The book is being enthusiastically received everywhere, and thanks to an extensive period of preparation and orientation, our congregations have had little or no opposition to its adoption. It has revolutionized our worship in many places because it is both thoroughly contemporary and in keeping with historic Lutheran (and ecumenical) traditions.

EDWARD A. JOHNSON, PASTOR
St. John's and Grace Churches
(Lutheran Church in America)
Ohiowa, Neb.

Is Walsingham Necessary?

Your July 13 editorial was a noble, if somewhat strained, attempt at rationalizing a contemporary significance for the "shrine" at Walsingham. Although your defense was motivated by commendable intentions (i.e. a refutation of the hide-bound prejudices of anti-Roman bigots) Walsingham would still seem to require a bit more than indulgent benefit of the doubt to legitimize its function as a viable religious entity today.

Is the florid medieval romanticism so evident there anything but an affected throwback (of dubious taste) to the 16th century era of the Counter-Reformation, as noted in your editorial? Does it represent anything other than an almost eccentric exercise in an effete sentimentality that can only serve to distract one from the daily relevance of the timeless basics of our Lord's teachings? Stylistic aesthetics aside, does this Mariolatry serve any legitimate function in our faith today? It has historically been perceived by some as a sop thrown to women to balance the masculine identities of the members of the Godhead, not to mention the priesthood. But is this credible or even symbolically necessary in an era of vastly increased participation by laywomen and with female priests evidently an imminent reality? Is the nostalgic piety inherent in the concept of Walsingham really a credit to our faith and in any way reflect the grit, awareness and serious commitment Christians must possess as we tackle the world of 1980?

BRUCE E. JONES
Denver, Colo.

THE LIVING CHURCH

August 31, 1980
Pentecost 16

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Anglican Priest Heads New Nation

An Anglican priest, the Rev. Walter Lini, was sworn in as Prime Minister of Vanuatu when Britain and France ended 74 years of joint rule over the archipelago of the New Hebrides and gave independence to the new nation in the South Pacific on July 30.

Vanuatu, a nation of some 70 islands, has a population of 112,000, including Melanesians of mixed blood and English and French settlers.

The United States was represented at the independence ceremonies by James Michener, whose book, *Tales of the South Pacific*, was based on his World War II experiences in the New Hebrides.

Preparations for a smooth transition to independence had been disturbed in late May when French-speaking separatists, armed with shotguns and bows and arrows, took over Espiritu Santo, largest island of the chain.

The uprising was led by Jimmy Stevens, who wants autonomy for Espiritu Santo. Stevens is supported by French and mixed race planters, and has been helped by businessmen from the Nevada-based Phoenix Foundation seeking a tax haven. The Anglophone government of Prime Minister Lini fears that separatist sentiments may spread to other islands of Vanuatu.

Concurrences Withheld

The standing committee of the Diocese of Utah has unanimously passed a resolution to withhold its concurrence in the election of the Rev. William Wantland, Bishop-elect of Eau Claire and of the Rev. William Louis Stevenson, Bishop Coadjutor-elect of Fond du Lac because they are on record "as being unwilling to ordain any woman to the priesthood or episcopate despite the canons of the Episcopal Church in America."

The resolution was initiated by the Rev. Anne Thieme who telephoned Fr. Wantland to ask his position on the ordination of women. He told her that he would not ordain any woman. Ms. Thieme, who is not a member of the diocesan standing committee, then suggested to the committee that they make a resolution withholding concurrence in that election. The resolution was adopted at the meeting in Brighton, Utah, held July 11-13. On July 16, Ms.

Thieme held a telephone conversation with Fr. Stevenson who told her that he would not ordain a woman. The standing committee has unanimously voted to withhold their concurrence in his election as well.

Robert M. Gordon, executive assistant to the Rt. Rev. Otis Charles, Bishop of Utah, told THE LIVING CHURCH that "the standing committee [also] goes on record that they will not approve the ordination of any priest who is against the ordination of women." In an earlier action the committee passed a resolution that they "will not in the future approve the election or consecration of suffragan bishops." The standing committee believes that the program of assistant bishops is a positive one and that to elect any more suffragan bishops would be a step backwards, according to Mr. Gordon.

The standing committee of the diocese is made up of six clergy members, 15 lay members, and four ex officio members with voice and vote — secretary, treasurer, the bishop, and chancellor of the diocese.

The withholding of concurrence in the election by one diocese is expected to have no practical effect on the consecration of the bishops-elect, as unanimous consents from all dioceses are not mandatory. Nevertheless, the standing committee of the Diocese of Utah looks upon the resolution as a means of expressing their concern. At press time, Mr. Gordon did not know whether other dioceses would consider following Utah's lead.

The resolution is as follows:

Whereas a Bishop of the Church is called to "guard the faith, unity and discipline of the Church," and to "share in the government of the whole Church," being responsible to serve the national church as well as a particular diocese (BCP 517, 518); and

Whereas it is a matter of canon law that men and women be considered equally when making application for Holy Orders; and

Whereas the Diocese of Utah has repeatedly affirmed its support for the ordination of women (Convention Journal 1973, 1976, 1977); and

Whereas the Standing Committee of this diocese has gone on record as holding a matter of principle to be sufficient cause for withholding its concurrence in the election of Bishops; (Minutes of Standing Committee, May 16-17, 1980)

Therefore be it resolved that the Standing Committee of the Diocese of Utah withhold its concurrence in the election of the Rev. William Wantland, Bishop-elect of the Diocese of Eau Claire, who is on record as being unwilling to ordain any woman to the priesthood or episcopate despite the canons of the Episcopal Church in America (General Convention, 1976; telephone conversation with the Rev. Anne Thieme, July 10, 1980).

Be it further resolved that the Standing Committee of the Diocese of Eau Claire be informed of this action and that copies of this resolution be sent to the Presiding Bishop, the diocesan Bishops and the Standing Committees of the Episcopal Church in the United States of America.

The standing committee of the Diocese of Utah is also withholding its concurrence in the election of the Rev. William Louis Stevenson, Bishop Coadjutor-elect of the Diocese of Fond du Lac, who is on record as being unwilling to ordain any woman to the priesthood or episcopate despite the canons of the Episcopal Church in America (General Convention 1976; telephone conversation with the Rev. Anne Thieme, July 16, 1980).

British Evangelical Leader Criticizes Canterbury

Dr. Clifford Hill, a leading evangelical spokesman in Great Britain, has leveled a thinly veiled criticism at the Archbishop of Canterbury, the Most Rev. Robert Runcie, for allegedly failing to quell church factionalism as his predecessor, Dr. Donald Coggan, had done.

Dr. Hill made the charge in a pamphlet entitled *The Evangelism Scandal: Can Britain Be Evangelized By Divided Loveless Christians?* "I usually come away from meetings at Lambeth Palace depressed. But since Dr. Coggan's retirement the lack of unity and love seems to have been even more apparent," Dr. Hill wrote.

Dr. Hill is an officer of the Evangelical Alliance which embraces some 700 churches, societies and fellowships. The Alliance largely sponsored the National Congress on Evangelism held at Prestatyn, North Wales, in April. This congress launched the Decade of Evangelism which Dr. Hill directs.

Dr. Hill also had some depressing words to say about the Nationwide In-

initiative in Evangelism (NIE) which was created in 1977 by a panel representing all Britain's Christian churches and church-related bodies and was chaired by Dr. Coggan, then Archbishop of Canterbury. Described as unique in that it represents the first united and positive action in evangelism since the Reformation, it was officially dedicated at a service in the chapel of Lambeth Palace.

Dr. Hill says that although NIE has not been an organizational failure, lack of unity in the spirit and the bond of love has so far been "the real cause of NIE's failure to inspire the churches. . . . With such disunity at the heart of Nationwide Initiative in Evangelism, it is small wonder that it is not really catching the imagination of Christians around the country and that by the beginning of June only 200 had booked to attend the Assembly [to be held at Nottingham University] in September instead of the anticipated 2,000."

Bishops to Ponder Dropping "Filioque" Clause

At their meeting in October, the bishops of the Episcopal Church have agreed to consider deleting "and from the Son" from the Nicene Creed. The House of Bishops plans to meet from October 2-9 in Chattanooga, Tenn.

Insertion of the phrase more than two centuries after the creed was promulgated by the Second Council of Nicea in Constantinople is considered a major cause of the schism between the Church of Rome and the Eastern Church.

The Orthodox argue that it can be interpreted as a rejection of the doctrine that all things came from God the Father.

The initiative to reconsider the issue in the Episcopal Church was taken by the executive council of the Associated Parishes, an organization of clergy, laity and congregations that began pushing for liturgical revision of the 1950s. The association's unanimous resolution to the House of Bishops asked that the phrase "and from the Son" be dropped from the Creed in order to remove "a cause of scandal and offense to all Christians of the Eastern churches and a source of embarrassment to some in our own church."

Capt. Howard Galley, a lay captain in the Church Army and an Associated Parishes board member, said the earliest the proposed modification can be effected is 1985. Mr. Galley noted that the "filioque" clause was nearly left out of the new Book of Common Prayer.

This "was understood by the Orthodox as adding it back in," Mr. Galley said, "and they had a fit." Mr. Galley explained that the original intent of the phrase was not to alter the doctrine of the Holy Spirit, but to emphasize "the route by which he gets to you," by the

redemption through Jesus Christ.

If the bishops agree this fall that the "filioque" should be eliminated, the issue will come before the 1982 General Convention where the clergy and lay deputies will have to approve the motion and the House of Bishops will have to pass it again. Changes in liturgy require action from two successive General Conventions, so all actions will have to be repeated in 1985.

At his enthronement in March as the 102nd Archbishop of Canterbury, the Most Rev. Robert Runcie elicited much favorable comment from the Orthodox Churches by using the "authentic text" of the Nicene Creed.

Renewed interest in the question of the "filioque" clause appears to some observers to be a conciliatory gesture toward the Orthodox churches, whose ecumenical ties to Anglicanism have been strained in recent years by the ordination of women to the priesthood in the U.S. and other Anglican churches.

"In the long haul one hopes it will help relations, but it's not being done as a political move," Mr. Galley said. "It's obvious the Western Church made a mistake."

Toxic Waste in Canada

The Canadian fisheries department has promised to give close scrutiny to a mining corporation's application to dump mineral wastes off the coast of British Columbia; but church and tribal leaders are pushing for a full-blown public inquiry.

Fisheries Minister Romeo LeBlanc has planned only a departmental review of the special permit issued in 1979 which allows Amax of Canada Ltd. to dump 100 million tons of waste at Alice Arm, a town at the end of a coastal inlet near the border with Alaska.

The company maintained in a recent report that there was no significant Indian fishing in the area where more tailings containing arsenic, lead, radium 226 and other potentially polluting elements would be discharged.

The Rt. Rev. Douglas Hambridge, Anglican Bishop of the Diocese of Caledonia in northern British Columbia, called for a public hearing on any further dumping privileges and recently won broader backing for his campaign from the Anglican Church of Canada's general synod last June.

"It [the company report] was clearly wrong," he said. If a company can apply, without public scrutiny, for a change in pollution control limits, he said, "it just makes the original standard absurd."

The bishop was joined in the protest by the Nishga tribal council which discovered last April that the company discharge is already 10,000 times the level permitted under the government Fisheries Act.

"The company has offered us a share of the mine — our share is death," said the tribal council in an open letter demanding a moratorium on the disposal system proposed by Amax.

Meanwhile Amax has appealed a fisheries prohibition on test work the company proposed to do before beginning construction on the tailings discharge pipe. Forbes Boyd, an ecology protection officer, said Amax had not provided enough detail on the work to be done at the site.

Bishop Hambridge and the Anglican Church of Canada have been questioned by critics on the theological basis for their involvement in the pollution issue.

"But we are opposed as much for a theological reason as any other," the bishop explained. "We are involved because we are concerned about the world and the people in it."

Torres Convicted

Carlos Alberto Torres, a former member of an Episcopal Church Hispanic affairs commission, has been convicted with seven other suspected Puerto Rican terrorists on charges of conspiracy to commit armed robbery and illegal possession of weapons.

They were among 11 suspected members of the FALN terrorist group who were arrested in April in Evanston, Ill. The group insisted they were political prisoners and refused to take part in their trial. They were not present when their guilty verdicts were announced, but they had previously said in a statement that they expected to be found guilty "by the same government that is guilty of colonizing Puerto Rico."

When Mr. Torres became a fugitive in 1977, FBI officials attempted to probe Episcopal Church records and interview the church's staff in an effort to determine his whereabouts. Maria Cueto, former head of the church's Hispanic affairs commission, and her secretary Raisa Nemikin were jailed for 10 months for refusing to testify before a grand jury.

The Presiding Bishop, the Rt. Rev. John M. Allin, was also served a subpoena, but it was withdrawn after church officials agreed to show FBI agents some records and office equipment.

New Southwark Bishop Named

The Rt. Rev. Ronald O. Bowlby, Bishop of Newcastle, has been named to succeed the Rt. Rev. Mervyn Stockwood as Bishop of Southwark, a Church of England diocese which covers London south of the Thames.

Bishop Stockwood, who will retire in October, has described himself as a Christian Marxist. His successor has said he shares many of the aims of so-

cialism without being a member of the Labor Party.

At a press conference when his appointment was announced, Bishop Bowlby spoke of the church's need to identify with the oppressed and those suffering from the structures of society. At Newcastle, one of the most economically depressed areas in England, he has experienced these problems.

Portuguese Church Joins Anglican Communion

The Lusitanian Church of Portugal became a full member of the worldwide Anglican Communion on July 5, at a Eucharist and special ceremony in the Lusitanian Cathedral in Lisbon.

The concelebrants were the Rt. Rev. Luis Pereira, Bishop of the Lusitanian Church, the Rt. Rev. Daniel Cabral, Bishop of Oporto, and the Rt. Rev. John Howe, Secretary General of the Anglican Consultative Council, who represented the Archbishop of Canterbury.

Anglican representatives at the service came from England, Ireland, Scotland, and Wales. Twenty people from the Lusitanian Church's companion Diocese of Long Island also attended, led by the Rev. Canon Edmund Olifiers, who represented the Presiding Bishop.

The Lusitanian Church, with the Spanish Reformed Episcopal Church, applied to the Archbishop of Canterbury for "full integration" into the Anglican Communion in 1978. A commission set up by the Primates Committee recommended that the churches' request be heeded, but stressed that the acceptance of the two as full members of the Anglican Communion should not be misunderstood as an attempt to foster "a rival Catholicism in Europe, side by side and in conscious antithesis to the Roman Catholic Church in the Iberian Peninsula." The commission's report emphasized that it is not the policy of the Anglican Communion to pursue a proselytizing mission in Europe as an alternative to Rome.

The Spanish Church will enter the Anglican Communion officially during its synod later this year. The two churches will be extra-provincial dioceses under the metropolitan authority of the Archbishop of Canterbury, in his capacity as the focus of unity of the Anglican Communion, and as president of both the Lambeth Conference and the Anglican Consultative Council.

Both churches are small numerically. The Lusitanian Church has 3,000 members in 17 congregations, located mainly around Lisbon and Oporto. Nine of its 15 priests are self-supporting. The Spanish Church is smaller, with about 200 members in 11 congregations throughout the country and served by eight priests and a deacon. The Rt. Rev. Ramon Taibo is bishop.

BRIEFLY . . .

The Rev. J. Faulton Hodge, rector of St. Mary's Church, Jefferson, N.C., has persuaded the State of North Carolina, Wilkes Community College, and St. Mary's Church to pay for the largest fresco ever created in the United States to be painted in an abandoned church near Glendale Springs, N.C. The fresco, to be of the Last Supper, is being executed by Ben Long, an artist who directed the painting of a trilogy of frescoes at the Benedictine monastery in Monte Cassino, Italy.

India's infamous "dowry" system still persists despite efforts by the government to gain public acceptance of an anti-dowry law, and statements from Hindu religious leaders that the concept of a dowry is pernicious and without religious foundation. The custom is blamed for the deaths of young women every year who commit suicide or are murdered when their dowries are found insufficient by their husbands' families.

The Anglican Church of Kenya has ordained its first black African woman priest. The Rev. Lusia Okuthe, 61, was ordained to the priesthood by the Rt. Rev. Henry Okullu, Bishop of the Diocese of Maseno South at a ceremony in Kisumu, Kenya. Mrs. Okuthe was educated in Nairobi and at St. Philip's Bible School, Maseno, Kenya. She taught primary school and is a licensed midwife. From 1957-78, she headed Kenya's Siriba Teachers' Training College.

The Association of Anglican Musicians, meeting in Pittsburgh in June, voted to establish a placement office to aid both full-time musicians in the church, and churches seeking musicians. Churches and/or musicians seeking positions may contact Dr. Sam Batt Owens, director of music and fine arts, Grace-St. Luke's Church, 1720 Peabody Ave., Memphis, Tenn., 38104. Dr. Owens is acting placement officer, *pro tem*.

The English Tourist Board has plans for "marketing" 16,000 parish churches throughout England, according to the *Church of England Newspaper*. In an exhibition recently opened in Church House by the Archbishop of Canterbury, the Tourist Board attempted to show

"how even the smallest churches can turn tourists into pilgrims." "We regard each visitor as a hidden pilgrim," said Michael Montague, chairman of the tourist board. "You've got to make visitors feel they are being greeted hospitably. There are ways of encouraging tourists to part with a great deal of money."

The Rt. Rev. William J. Gordon, Jr., Assistant Bishop of Michigan, added more than \$1,000 to his diocese's Venture in Mission campaign chest by competing in the "Heart of Michigan 10,000 Meter Run" at Midland, according to *The Record*, Michigan's diocesan newspaper. Bishop Gordon finished 322nd out of a field of 700 runners, and came in second in the 61-and-over age category. He completed the course in 46 minutes and 27 seconds. Friends and co-workers were asked to pledge at least \$1 for every minute that his time was under his age - 62. Bishop Gordon told *The Record* that this was the longest race he had ever run. "My last was ten years ago. I won second place for men over 30 in a race at Point Barrow, Alaska. . . . The race was outdoors, in the dark, at 10 degrees below zero. I think I might have won that race, but the starter counted in Eskimo and I got a late start!"

The Rt. Rev. Ronald Goodchild, Suffragan Bishop of Kensington (London), has licensed Deaconess Audrey Kemp to be minister in charge of the parish of St. Faith's in the west London suburb of Brentford. Bishop Goodchild said he wanted the church to experience "what happens when a woman is put in charge of a parish," and said the "experiment" had the parishioners' goodwill. He described Deaconess Kemp, 53, as "a very able woman, highly trained theologically, and with a very great deal of experience of parish work and life."

The Protestant Reformation Society of Great Britain and its secretary, the Rev. David Samuel, have published a statement called *Ten Reasons Why the Pope Should Not Be Invited to Make a State Visit to Britain*, following unconfirmed reports that Pope John Paul II was planning such a visit. The "controversial figure" of the pope himself heads the society's list, and his claim to be the vicar of Christ and head of all Christians cannot, it argues, be accepted by Protestants. Any papal visit to Britain, maintained the society, would be wholly misleading, "for it would appear that the pope was being accorded general acclaim by the British people as a whole."

ENERGY —

Some Questions for the Conscience

By CHARLES F. LUCE

The thrust of national energy policy is clear. Over the next two decades we must find substitutes for the diminishing world supplies of oil and gas which presently provide 70 percent of the energy that drives our industrial economy. Even more urgently, we must reduce our dependence on imported oil.

But questions abound. What energy resources and technologies should replace oil: coal, uranium, solar, biomass, wind, geothermal, conservation? What risks do we assume pursuing each of these courses? Who pays and who benefits? What is fair?

These are important questions, and many have ethical implications. In no way are we near resolving them. We do not even seem to have the will to face some of them.

Political turmoil in the Middle East and steep price rises of crude oil have forced us to realize that world oil resources are finite, and that the foreign sources upon which we depend for almost half of our national oil consumption can easily be interrupted.

Various groups, each vying for the attention of the news media and the public, insist their favorite energy resource or technology is the preferred, perhaps the only, oil substitute we need. A solar lobby opposes nuclear and coal, a nuclear lobby argues that conservation and biomass can't do the job, and so on.

Fortunately, Americans have a wide range of energy choices. But, while we continue a divisive debate on which is

the best, we deepen reliance on imported oil. Our procrastination creates severe hardship for those countries, mostly underdeveloped, whose economies are becoming bankrupt because our continued heavy oil imports cause world oil prices to soar. In 1979, according to a State Department survey, oil-poor developing countries increased their balance-of-payments deficit by as much as \$14 billion as a direct result of oil price increases.

The argument over "which is best?" misses the point. All sources of energy, and most ways of saving energy, have both good and bad points. There is no ideal energy source which, alone, can satisfy our energy needs. We must develop a mix of energy-sources bearing in mind the needs of consumers, of the environment, and of national security. And, most certainly, effective conservation policies must be adopted for all the nation.

In this century solar power can be developed for use principally for heating water and buildings in the south and west. Nuclear power and coal must continue to be developed and form the backbone of new energy supplies in the west, midwest, and the northeast. A vigorous search must be made for new sources of oil and gas, both natural and synthetic. Hydroelectric sources, principally in smaller streams, must continue to be developed. Geothermal, wind and biomass must supplement these major energy sources.

But what about the risks of an energy problem which relies on these domestic energy sources? Does it not present dangers to the environment and to public health? First, we must recognize the greatest risk of all — the threat of

nuclear warfare if we continue our alarming reliance on foreign fuel sources. President Carter has warned Congress that our nation must be prepared to use military force to retain access to Persian Gulf crude oil. The only means by which we could effectively exert such force in that remote area is with tactical nuclear weapons.

Coal presents health and environmental risks at every stage of its fuel cycle — from mining to ash disposal. But these are manageable risks, well within the range of risks all of us accept as part of everyday life. Let us remember, too, that great progress has already been made in improving the technology of coal mining, burning, and emissions control. Before the end of this century, coal liquefaction and gasification techniques will help us to burn clean liquids and gases from coal in our nation's power plants, as well as in our transportation system and in homes.

Nuclear energy, I believe, presents the least overall risk to health and the environment. Nuclear power generation does not involve combustion, therefore, does not produce the particulates and harmful oxides that are byproducts of combustion. Nuclear fuel (uranium) is dense in energy content, therefore the volumes to be mined, transported and disposed of are very small in comparison to coal.

An American Medical Association report which evaluated the health effects of nuclear, coal, and oil for electric generation found nuclear the least dangerous, in occupational and non-occupational hazards, by factors of five to 300 times as compared to coal. Oil was determined less dangerous than coal, but more hazardous than nuclear power.

Often the question of waste disposal is urged as a major impediment to the continued development of nuclear power. Waste disposal is not an unsolved technical problem. Even a well known

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RNS

Political turmoil and steep price rises have forced us to realize world oil resources are finite.

anti-nuclear organization, the Union of Concerned Scientists, has found that "there are no fundamental technical obstacles to achieving safe and acceptable disposal of radioactive wastes."

There are ways to solidify the waste and encapsulate it for storage in geologically stable underground sites. What is urgently required is a federal government decision on the specific method of disposal and the specific storage sites. The government should speed up this process of decision, for, unfortunately, the delay is interpreted as inability to solve the problem.

But no energy resource or technology is without risk — even solar, which is often perceived to be free, inexhaustible, safe and non-polluting. The sun's energy is diffuse and of low intensity. Solar systems which catch and concentrate that energy for hot water or space heating or electric generation require large quantities of mineral ores and energy-intensive materials: copper, glass, plastic, steel, concrete, aluminum. Indeed, a solar-electric system equal in energy output to a nuclear plant would require about 10 times more such materials than the nuclear plant. The production of these materials is far from non-polluting.

Solar electric systems when developed would require, in addition, large land areas. For the Con Edison service area in New York City and Westchester —

about 660 square miles — an all-solar system would require 220 to 250 square miles.

Solar, therefore, has its own environmental costs, as do wood-burning, windmills, hydroelectric projects, biomass production, geothermal plants, and practically every energy resource and technology. Gasohol not only raises environmental questions related to the incomplete combustion of the fuel, but perhaps more serious concerns about the ethics of diverting a basic food into motor fuel while millions of human beings are suffering from malnutrition or even starvation.

Truly effective energy conservation policy presents its own unique problems and ethical considerations. Voluntary conservation programs — spurred by patriotic motives — have been seen to have little effect. Economists say that the greatest incentive to conservation is to price energy at its relatively high marginal economic cost. Some sociologists assert that energy rationing is a more equitable conservation measure.

Each of these conservation options has its detractors. Conservation through pricing strikes hardest at the poor, and has proven unpopular here and in Canada. In June, Congress rejected — by an incredible 403 to 44 vote — President Carter's 10-cent-a-gallon oil import fee, a measure he asserted would conserve 100,000 barrels of oil a day. Earlier this

year the Canadian government was turned out of office largely due to its proposal to impose an 18-cents-a-gallon gasoline tax.

Conservation by rationing is equally unpopular. In the six years since the Arab Oil Embargo, two administrations have unsuccessfully sought a consensus to impose a standby gasoline rationing system. Though rationing is said to be fair to the urban poor, it appears that rural and suburban areas of the country — where no mass transit exists — are violently opposed. Moreover, the Department of Energy estimates the system would cost \$2 billion a year to operate, take some 15 months to establish, and would require 15,000 to 20,000 people to administer.

Even assuming a successful conservation program, our energy resources must be increased to provide more jobs, food, housing, clothing and other necessities for a growing population. By the year 2000, U.S. population is expected to increase from 222 million to 261 million and the work force from 106 million to 129 million. During the same period, world population is expected to rise from 4.5 billion to 6.35 billion. In good conscience our present generation cannot fail to plan for the foreseeable basic needs of the men and women who will comprise the next generations.

A recent report, published by Resources for the Future, projects that the nation's energy consumption will reach 115 quadrillion BTUs in the year 2000, up from 78 quadrillion BTUs of energy in 1979 — an increase of 1.9 percent per year. This projection assumes large energy savings from conservation, principally through improved automobile and residential spaceheating efficiency and greater use of power plant waste heat to produce process steam.

Meeting our energy needs in the year 2000, while cutting oil imports by half, will require a sizeable domestic production program. Projected elements of such a program include an estimated 50 synthetic fuel plants, each capable of producing the equivalent of 100,000 barrels of oil per day from coal, shale and heavy oil; 400 additional coal-fired generating units, plus 200 units to replace older plants which must be retired; 130 additional nuclear power plants; and doubling the solar-related energy sources.

Energy decisions, whether of production or conservation, will be hard. They will be unpalatable to one group or to another and they will involve some risks to public health and safety. Delaying these decisions will make them even less palatable and more risky. We must pose the hard choices before the public, we must recommend the solutions we think best, and we must trust that the "fearless sifting and winnowing" of ideas in free public discussion will lead to correct decisions.

Fifty Years a Priest

Prospect and Retrospect

By DAVID C. TRIMBLE

As one ordained in the year 1930 the time is ripe for an assessment 50 years later of a challenging, sometimes trying, but generally happy ministry spent in the western Province of the Pacific and on the eastern seaboard of this country. It has included rural as well as urban churches. If experience is the best teacher, a half-century is a sufficient period to observe what ventures have proved effective in the church and those which have not. Baring-Gould and Arthur Sullivan wrote and composed the moving hymn, "Onward Christian Soldiers." It is a reminder to church people that they are troops who bear before them a cross, not a sword, as they go into battle. The enemy is worldly evil and ungodliness. More often than not, however, the planned strategy of the military is lacking.

At diocesan, synodical and General Convention gatherings a long range strategy for Christian evangelism and church growth is not apt to be found. The delegates usually focus attention on "the serving of tables" as budgets, elections, canonical revision, the liturgy and local concerns. An inspirational speaker is brought in from time to time as a change of pace so to speak. Possibly the reason for little emphasis upon the long range goal of spreading the gospel at home and abroad is that such strategy requires a constant availability of clergy and lay manpower in the field to guarantee success. Under the "call" system of clergy use such guarantees are not possible.

The church can take a lesson from cor-

porate business which must use its employees and leaders strategically and wisely. As one corporate executive puts it, "When the whistle blows in the head office you move!" Our church is chained to an archaic system of clergy placement which has hindered progress in this country since the beginning of the Colonial era. Vestries and clergy are tied to contracts which thwart movement to other parishes when desirable. Bishops are relatively helpless to make changes in this respect. Computerized deployment has been an aid in answering the problem but not the cure.

In many instances unhappiness, a sense of futility, rejection and discouragement motivate clergymen to leave the parish ministry for secular employment. The smaller and rural churches suffer mostly. Months and even years elapse before vacancies in the pulpit can be filled.

Some branches of Christendom avoid such pitfalls through a modified call, or centralized system, which works effectively and provides continuous pastoral care.

In the field of lay ministry in the Episcopal Church a notable step forward has been taken. In the past vestries were often self-perpetuating bodies, headed by the same wardens for many years. Today rotation of vestry members makes for a broader degree of interest and control. The use of a larger number of lay chalice-bearers, lay readers and lectors, and lay committees have proved wise innovations.

Fifty years ago the Orient — China, Japan, and the Philippines — plus Africa and South America were major challenges to the missionary efforts of the home church. With the rise of indigenous church leadership in these places, and the rise of a native ministry, foreign

missionary enthusiasm at home seems to have decreased. This is to be regretted. The "Great Commission" to go into the world and minister is too infrequently emphasized in our parishes.

A positive note is the increase in interest in our congregations of Bible study groups. The Sunday school, though playing a vital role, is lacking in time, teacher training and capability to instruct thoroughly the faith. Encouraging is the growth in parish day schools where young can gain an accredited education mentally and spiritually under church auspices. As a secondary motive for existence such schools do much to increase community interest, support and pupil enrollment.

In the field of soul care auricular confession and/or consultation dare not be neglected. Clergy are wise to set a definite time each week, preferably on a Saturday afternoon, when they will be in the church for this purpose. Every soul needs an outlet for anxiety and impartial advice from one whose lips are sealed. Many hurts and tragic situations may be avoided through this practice. In this category of soul care falls the whole subject of confirmation preparation and pre-marriage instruction both of which should require a reasonably long and proper training of weeks and months.

In our seminary curriculum of 50 years ago the importance of clergy visitation in the homes of parishioners was stressed, the assumption being that the pastor is never familiar with his people under his care until he comes to know them too in their household environment. A layman once said, "When my rector thinks enough of me to visit in my home, I feel a reciprocal obligation to worship and visit in his church." Today parish visitation by the clergy is too often sadly neglected. Surely at least one visit to each home annually should be a minimum of pastoral love and concern.

Recent Prayer Book revision has been a matter of extreme controversy to clergy and laity alike. Given time and usage the grain will remain and the chaff carried off. No revision is ever final. The ordination of women has been another unsettling matter. Time and experience again will determine the proper function and scope of the ordained women in church ministry.

In conclusion, Christianity is more than a Prayer Book liturgy or worship on Sundays. It is for the marketplace as well. It is for the whole woman and whole man. That parish which ministers to the spiritual, mental, physical and recreational needs of its people moves ahead. Those practices which have been found effective and sound in other Christian bodies can speak to us. To move forward to new conquests our Episcopal Church cannot be blind to such lest we have eyes and see not, ears and hear not.

The Rev. David J. Trimble, retired priest of the Diocese of Maryland, is staff assistant at St. John's Church, Hagerstown, Md.

Simplifying Our Lives

By ROBERT M. COOPER

Most of us most of the time just go on about the business of daily living. Some of us are more reflective than others, something that often seems not to be a blessing for those who reflect. Some of us think that we are afflicted, that reflection is affliction. There are many voices claiming that life could never have been so hard as it is now, that never was life so complex. With the claims that never has life been so complex, so difficult, so stressful come the responding assurances that there are ways to simplify life. Not every claim that life can be made simple is a specifically religious claim, though most of them are trying to tell us that something like innocence can be recovered, that we can be childlike again. The writer Seymour Krim once said, "I'd like to die a natural death — if there are any left." Some of us would paraphrase that and say, "I'd like to live a simple life — if there are any left." Life has never been simple. Life has always been complex.

Peter L. Berger's new book, *The Heretical Imperative: Contemporary Possibilities of Religious Affirmation* is an effort at reflection upon *what it is* to be bound up in a complex society. Berger, whose work as a sociologist — specifically as a sociologist of religion and of knowledge — is well known, gives us in *The Heretical Imperative* three types of theological thinking dominant on the contemporary scene. He knows, as did H. Richard Niebuhr 28 years ago in *Christ and Culture*, that no "type" will ever accurately or adequately capture in all of its incurable particularity any religious phenomenon. Berger has not, as he himself says, written a book about faith. He has written rather a book about theology, and theology always has to do with

reflection on faith, whether on one's own or on the faith of others.

Berger's book is not being glibly mentioned here along with Niebuhr's widely influential book. It is my belief that Berger's book will provoke considerable critical discussion, and that not merely among academicians.

For Berger, "the situation of modernity" is typified especially in modern consciousness's being characterized primarily as "powerfully relativizing." He speaks of "the vertigo of relativity," and with it speaks of the three types of alternatives which he believes to be available for the alleviation of that vertiginous condition. The types are: the deductive, the reductive, and the inductive.

As Niebuhr prefers his fifth type, "Christ the transformer of culture," so Berger personally favors his third, the inductive, type. Berger speaks of "the deductive possibility" as the type of theology which proceeds by "reaffirming tradition." He takes as his principal instance of this type the so-called neo-orthodoxy of Karl Barth. In passing, he treats Soren Kierkegaard as well. (Those who know Kierkegaard will be troubled by Berger's talking of "leaping into faith," since such speaking represents an erroneous understanding of that writer.) One of the especially attractive features of *The Heretical Imperative* is that it should appear in this period with the tumult that is occurring widely in those parts of the world which are Islamic. In particular, the discussion of Islam in the Shi'ite movement (representing about 10% of the world's 700 million Muslims) — and more especially the discussion of that movement (or sect) in Iran — makes the book unexpectedly rewarding for some understanding of current momentous world affairs. He treats Islam, and the Shi'ites in particular, in terms of "neo-orthodoxy."

The "reductive possibility" Berger speaks of in terms of "modernizing tradition." He takes Rudolf Bultmann, and secondarily Martin Heidegger, as instancing this possibility. Imprecisely put, he means by "reduction" that which would account for a given religion, or

view of religion or belief system, by saying something like this about it: "What is basically at stake here is..." or "These views and beliefs can be translated adequately in this way..." Inasmuch as Berger had gone outside of Christianity for a parallel in his discussion of neo-orthodoxy to Islam, we could expect him to go in his discussion of the reductive possibility of Buddhism. He does not.

The third type is the "inductive possibility," or what he calls the movement "from tradition to experience." Friedrich Schleiermacher is his principal instance of this liberal possibility. There are many criticisms which need to be made about the choice which Berger makes. They can only be suggested here. It is Berger's fundamental claim that what is singular about modernity is that the modern world represents a turn from the world being seen as *fate* to the world being seen as filled with *choice*, from the world seen as *destiny* to the world seen as *decision*. There is considerable warrant for such a claim, but one is left knowing that the expression is facile.

When once the world is seen as choice-laden, as ripe for decision, Berger claims that we are then faced with the necessity of choosing, specifically choosing among religions. This can mean that one can now choose some particular religion just as it is now alleged in the West that one can choose a life-style or have a sexual, or religious (denominational) preference. Or it can mean that one must choose among the various religions what suits one's preference, taking something from this and something from that. That this view will be repugnant to a variety of traditional Christians ought to be obvious. It will look variously like apostasy or blasphemy or tepidity. The encounter of Christianity with other religions has to begin again, begin again in our time, a millenium and a half after the demise of the Hellenistic world. Julian's claim that the pale Galilean has conquered was premature.

We have seen that it is Berger's claim that traditional societies, tribal societies, etc., are fated, are destined. Choice, he says, in such societies, is virtually, if not altogether, meaningless. Yet is it odd how Berger speaks of this matter of tradition, especially when it is contrasted, as it is, with so-called "experience." It cannot be taken for granted that we know what experience is; and it is a major fault of this book that we are never told clearly what is "experience."

This is a book which is exciting and occasionally brilliant, a book which will be read and discussed for a good while. Life is complex now. Yes. But there was never a time when life was simple. It is the sense of the enduring complexity of life, which our age shares with others, that one so much misses in *The Heretical Imperative*.

The Rev. Robert M. Cooper is on the faculty of the Episcopal Theological Seminary of the Southwest, Austin, Texas. The book reviewed here is The Heretical Imperative: Contemporary Possibilities of Religious Affirmation by Peter L. Berger, Doubleday/Anchor, pp. xv + 220, \$9.95.

EDITORIALS

Labor Day Weekend

Most of us enjoy the Labor Day weekend. It is one last delicious chance to enjoy the lazy leisure of the summer, before the brisker weather and faster pace of life resume in the fall. Let not the pervasive "Protestant work ethic" of America cause us to forget that leisure, as well as work, is a gift from God, for which we are to give thanks at his altar. The holy Gospel for today also reminds us that even at a large party or family picnic, there are ways to exercise our Christian calling.

Blowing Our Own Horn

People immediately think of *THE LIVING CHURCH* in connection with church news and current development of thoughts and attitudes in the Episcopal Church. But this magazine also serves other functions and meets other needs. One of these is advertising. A variety of goods and services, relating to Episcopalians or to the general religious market, are presented in our pages.

Yet many of our readers belong to religious groups or perhaps plan conferences which are never publicized. Or they are interested in schools or institutions which could be made more widely known. Or they belong to parishes which desire new members. Advertisements in our pages can help. If an ad continued on our back page throughout the year brings one new family into active membership in your parish, it has been very worthwhile.

The Church in Russia

The life of Christian Churches in the communist nations of Europe presents a most complicated picture. Roman Catholics in Poland and Orthodox in Rumania are allowed to flourish, whereas in Albania the effort has apparently been made to exterminate Christianity. Russian Christians suffer under the absence of Christian literature and academic resources, yet through its exiles and its underground, the Russian Orthodox Church has made significant contributions to Christian intellectual life in the 20th century. In all of these cases, the picture is affected by complicated local and historical factors.

Some churches in Russia are said to be well attended, although for the past generation visitors from the West have reported that most churchgoers were old people. What would happen when this old generation was gone? Today there are some indications that the Russian church is indeed turning this corner and attracting some younger adherents. A recent letter from Russian Christian students, addressed to their American counterparts, reflects this.

Such documents must be read between the lines. We think the reference to "youth culture" of particular interest. The spectacle of the hippie movement invading Russia may not be attractive, and certainly the Soviet authorities opposed it. Perhaps that is the unstated point. Russian officials cannot really control every thought and action of the masses of young people.

It is evident that Christians in communist countries generally crave communication with other Christians elsewhere. We hope that efforts on our part may come to be more widely supported.

BOOKS

Dual Role Ministry

OUR PASTOR HAS AN OUTSIDE JOB. By John Y. Elliott. Judson Press. Pp. 111, \$4.50 paper.

As an Episcopal priest supporting myself in business, I found the book to be quite positive and accurate in its presentation and accounting. The strong point is made that dual role ministry is a viable alternative in varying situations to the standard full time parish ministry and also that dual role ministry is not for everyone. As pointed out, there is a lack of education within the church and the seminaries for exposing and pointing people toward dual role ministry.

The tracing of Project CODE is most interesting and certainly shows that the dual role can work. The forms in the Appendix A and B are quite good and point out the need for both church and per-

sonal evaluation, with contracts spelling out what are the responsibilities for lay persons and dual role clergy, and also expectations for the secular work. I recommend this book.

(The Rev.) EDWARD L. HOOK
Colorado Springs, Colo.

How the Other Half Murders

THE KIDNAPPED SHADOW. By Thomas Brace Haughey. Bethany Fellowship. Pp. 155. \$2.50 paper.

For Anglicans, murder has savory ecclesiastical associations. The bellringers of Dorothy Sayers, and the adventures of the pious Miss Marple of Agatha Christie fame, have accustomed us to murder in the shadow of elegant gothic church towers, and to absent-minded vicars who find crucial evidence when crossing the garden on the way to evening song. But what is an "Evangelical" detective story? In order to answer this pressing question, we read this book, of the Baker Street Mystery series, pub-

lished by a well-known Evangelical press and written by a self-proclaimed Evangelical author. It features a grandnephew of Sherlock Holmes, and an overweight companion, both reborn believers, who unravel mysteries while occasionally preaching their earnest faith both to criminals and to police colleagues. Not the greatest, but fun.

H.B.P.

Books Received

THE CHRISTIAN COUNSELOR'S POCKET GUIDE. By Selwyn Hughes. Bethany. \$2.95 paper.

RUSSIAN CHURCH SINGING, VOL. 1: Orthodox Worship and Hymnography. By Johann von Gardner. St. Vladimir's Press. Pp. 146. \$5.95 paper.

SCHOOL CAN WAIT. By Raymond S. and Dorothy N. Moore. Brigham Young University Press. Pp. 281. \$7.95 paper.

THE FAITH WE HOLD. By Archbishop Paul. St. Vladimir's Seminary Press. Pp. 96. \$3.95 paper.

CELEBRATION IN THE BEDROOM. By Charlie Shedd and Martha Shedd. Word. Pp. 127. \$5.95.

MY PERSONAL PRAYER DIARY. By Catherine Marshall and Leonard LeSourd. Chosen Books. Pp. 424. \$11.95.

Excerpts from a Letter from the Youth of Russia to the Youth of America

Your lives and ours have passed on different continents; we have matured in distinct streams of historical tradition, yet the time has come for us to open our hearts to one another and unite our common efforts in creative quests.

We sense your influence around us at every step. You indeed now stand as the cultural leaders of the human race. Thanks to your example tens and hundreds of thousands of young people in our country have already escaped the suffocating, garrot-like constraints of totalitarian ideology by becoming renegades and outsiders. They flow in endless streams through the streets and pathways of our country, restoring, as it were, circulation to its enormous and nearly lifeless body. They sing your songs; they wear your clothes; they adopt the values of your way of life, chief among these being freedom, sincerity, humanity, and love for the land. The hippie movement which bounded over to us from you has in the last few years changed the complexion of our country's young generation.

• • •

We are thankful to you for this spirit of freedom which has seeped through the cracks of that dam which our customs offices form and have penetrated the hellish wail of those who jam our airwaves.

But we also wish to tell you about another call now rising to meet this one, one growing from the very depths of our own existence. Its origins lie in a desperate protest within our human nature against the limitless powers of falsehood.

• • •

The education we received in Soviet schools and institutes offered no answers to the uneasiness we felt. . . . They decide for us how we ought to live, what we ought to read, what we ought to watch, what we ought to listen to, what we ought to sing, even what we ought to eat. From birth we were fed by the whole of socialist culture a unified, a finished, and an absolutely and essentially *false* image of the world, a world which has rejected tragedy, compassion, and virtually all Christian values from life, and sought through the inevitability of fate to regulate human life from birth to death.

• • •

We had reached the brink of human despair and gazed into the depths of spiritual perdition when we heard a call to salvation – the voice of our ancestors, our fathers, our saints. We *found* Russia. Through thick layers of falsification and prohibitions, we, like archeologists, succeeded in distin-

guishing the true outlines of Russia's religious history and culture. The mystery of the Church's presence and work in Russia – and Christ's in the world – became clear for us. Commentaries produced in our country revealed Orthodoxy anew to us – not as a quiet haven for the weary, the disillusioned, those fleeing the stark realities of their souls, but as a triumphant power bestowing upon life rebirth and confirmation. Orthodoxy began to appear to us not only as an end, but as the beginning of spiritual efforts – the formation of a "new creation."

• • •

We then came to reject all accommodations, and made up our minds that beneath the Church's holy domes we would go to the extreme and become renegades whom the battle with the stagnation and cowardice of our consciousness would indeed torment, but whose souls would come to be saved from self-decay and death.

• • •

You must never think that we have exchanged one totalitarianism – that of communist ideology – for another – that of ecclesiastical legalism. No, it is to find in her freedom in Christ and unity according to the image of the Holy Trinity that we have come to the Church. We have come in order to enter the fulness of that brotherhood which Jesus founded in the Garden of Gethsemane. We know that Christ is a liberator not a legislator, and no one seeking in His name to enslave us will succeed in becoming an obstacle between Him and our hearts. Nevertheless, we accept with thankfulness any help from those of His ministers who would aid us in becoming one with Him.

The absoluteness of our trust in Jesus Christ – this is our covenant with our ancestors: the Holy Prince Vladimir, his sons Boris and Gleb; Sergius of Radonezh, Andrei Rublev, Seraphim of Sarov, Patriarch Tikhon; Gogol, Dostoevsky; and all our martyrs, saints and prophets.

• • •

Against us works a destructive State machinery tremendously adept at using its penal system for suppression, but may our very defenseless become our defense! With open hearts we appeal to you: open your hearts to us as we have ours to you.

• • •

This document reached America with the names of several signatories, some of whom are apparently well-known young people in Russia. Fuller information about this document may be obtained from Religious Books for Russia, Inc., P.O. Box 631, Lenox Hill Station, New York, N.Y. 10021.

PEOPLE and places

Appointments

The Rev. H. Gordon Bernard is priest-in-charge, St. Philip's Church, Daviesshire, Brunswick, Tenn. 38104.

The Rev. James McKnight, D.D.S. is non-stipendiary priest-in-charge, Immanuel Church, LaGrange, and St. Thomas' Church, Somerville, Tenn.

The Rev. William Mengebier is non-stipendiary curate at Emmanuel Church, Harrisonburg, Va.

The Rev. Ron S. Okrasinski is rector, St. Mary's Church, Rt. 1, Box 115-s, Colonial Beach, Va. 22443.

Ordinations

Priests

Chicago — John Wellborn Hicks, curate, St. Paul-by-the-Lake Church, Chicago, Ill.

Dallas — Rex D. Perry, curate, St. Alban's Church, Arlington, Texas, and chaplain, to University of Texas-Arlington. Add: Box 308, 76010.

Michigan — Steven Carroll, assistant, Grace Church, Port Huron, Mich. Sherry Mattson, ecumenical chaplain, Oakland University, Rochester, Mich., and assistant, St. Stephen's Church, Troy, Mich. Mark Neumeier, assistant, St. John's Church, Saginaw, Mich.

North Carolina — John W. Westcott III, is assistant to the rector, St. Francis' Church, Greensboro, N.C.

Tennessee — James R. Arnhart, non-stipendiary member of staff, St. Paul's Church, Murfreesboro,

Tenn., and administrator, Rutherford Hospital. Add: P.O. Box 261, Murfreesboro, Tenn. 37130. Stuart John Phillips, non-stipendiary staff member of Church of the Advent, Nashville and musician, Grand Ole Opry. Add: P.O. Box 116, Nashville, Tenn. 37027. Herman John Pomy, non-stipendiary staff member, St. Bartholomew's Church, Nashville. Add: 4800 Belmont Park Terrace, Nashville, Tenn. 37215. Vernon Campbell Smith, non-stipendiary staff member, St. Luke's Church, Knoxville, and Knoxville Community Action Commission. Add: 600 Chestnut St., Knoxville, Tenn. 37914. Laurence K. Packard, priest-in-charge, St. John's Church, Martin, Tenn. Add: P.O. Box 82, 38237. Joseph L. Pace. J.C. Woods, Jr. Ellis Oglesby Mayfield, Jr., on staff, Church of the Good Samaritan, Knoxville, Tenn. and North Knoxville Group Ministry. Add: P.O. Box 5104, 37918.

Religious Orders

Brother Matthew Joseph, BSG, recently made his first profession of vows in the Brotherhood of Saint Gregory, St. Bartholomew's Church, White Plains, N.Y. Brothers Anthony Francis, John Peter, Stephen Joseph, and William Francis, BSG, were admitted to the order as postulants at the same service. Brother Augustine, BSG, was admitted to the postulancy of the order at St. John's Church, St. James City, Fla., and Brother Nicholas, BSG, was admitted to the postulancy of the order at St. Mark's Church, Portland, Ore.

Awards

Mr. Robert S. Potter, former chancellor of the Diocese of New York, was recipient of the Episcopal Layman Award, presented at the annual president's dinner, Bard College, Annandale-on-Hudson, N.Y. Mr. Potter is a member of Holy Trinity Church, New York City.

The Rev. David A. Stowe, rector of St. John's Church, Sommerville, N.J. was elected "Outstand-

ing Citizen of the Year" by the Somerset Valley Chamber of Commerce. Fr. Stowe oversees and manages Somerville Senior Citizens' Housing, Inc., of which he is one of the founders. He is also on the boards of the Somerset Medical Center and the United Way.

The Rev. Francis C. Lightbourn, Wilmette, Ill., recently won first prize for poetry in the 1980 Marjorie Peters Fiction and Poetry Endowment Contest open to members of the North Shore (Chicago) Creative Writers, a workshop in imaginative writing.

Degrees

The Rev. W. Armistead Boardman, chaplain, Colonel, USAF, Ret., and founding vicar of St. Matthias Church, Monument, Colo., received the Doctor of Ministry degree from Iliff in Denver.

The Rev. Orris G. Walker, rector, St. Matthew's/St. Joseph's Church, Detroit, Mich., received the Doctor of Ministry degree from Drew University.

The Rt. Rev. John B. Coburn, Bishop of the Diocese of Massachusetts, received the honorary Doctor of Divinity degree from Trinity College, Hartford, Conn.

The Rt. Rev. John Arthur Thomas Robinson, lecturer in theology at Trinity College-Cambridge, England, received an honorary Doctor of Laws degree from the University of Southern California, Los Angeles, Calif.

The Rev. Joseph A. Howell, rector of St. Mark's Church, Grand Rapids, Mich., and the Ven. Erwin M. Soukup, archdeacon and canon to the ordinary, Diocese of Chicago, received the degree, Doctor of Divinity, *honoris causa*, from Seabury-Western Theological Seminary, Evanston, Ill., earlier this spring.

Mr. Robert A. Robinson, president of the Church Pension Fund, received the Doctor of Laws degree *honoris causa* at the graduation exercises of Nashotah House Seminary, Nashotah, Wis., earlier this spring. He has served as president of the fund since 1968.

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RESOURCE Center Director in Diocese of Newark. Position description on request. Reply Box A-468.*

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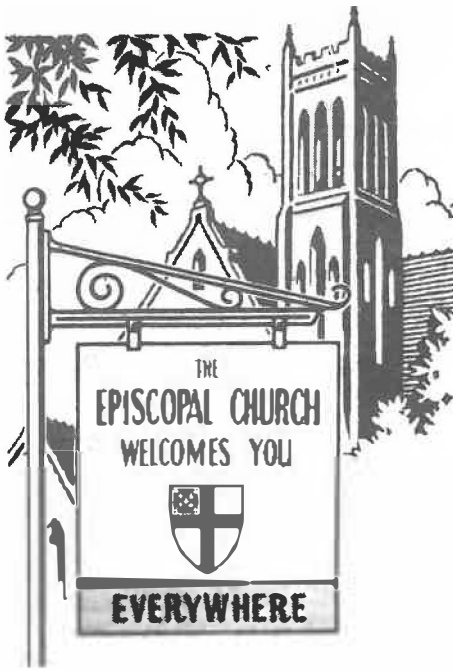
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The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER
HC Mon-Fri 12:10

1300 Washington

DURANGO, COLO.

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

3rd Ave. at 9th St.

LAKEVILLE, CONN.

TRINITY
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

Lime Rock, Rt. 112 (one mile off of Rt. 7)

WASHINGTON, D.C.

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

Chevy Chase Circle

ST. PAUL'S

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 & 8:15;
MP 6:45, EP 8; C Sat 5-8

2430 K St., N.W.

COCONUT GROVE, MIAMI, FLA.

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

2750 McFarlane Road

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, 6; 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



St. James' Church, Great Barrington, Mass.

ATLANTA, GA.

OUR SAVIOUR
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

1068 N. Highland Ave., N.E.

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
The Very Rev. Eckford J. de Kay, dean
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.

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BALTIMORE, MD.

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

1700 South Rd.

BOSTON, MASS.

ALL SAINTS'
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

At Ashmont Station, Dorchester

ST. JOHN THE EVANGELIST

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

Beacon Hill

GREAT BARRINGTON, MASS.

ST. JAMES'
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

Main St. at St. James' Pl.

WELLESLEY, MASS.

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

Denton & Washington

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'

In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

170 E. Jefferson

OMAHA, NEB.

ST. BARNABAS
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

129 N. 40th St.

LAS VEGAS, NEV.

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

2000 Maryland Parkway

ATLANTIC CITY, N.J. 08401

ST. JAMES
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

Pacific & No. Carolina Aves.

NEWARK, N.J.

GRACE CHURCH
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

950 Broad St., at Federal Sq.

TRENTON, N.J.

TRINITY CATHEDRAL
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

801 W. State St.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A.C., 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)

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.

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
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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 Park 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. Coles; 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
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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 6. 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 8

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)

NEWPORT, R.I.

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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 4600 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 3988 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. 78107
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 Halifax 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 exclusively)

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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23 Ave. George V, 8m3
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't
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