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THE LIVING CHURCH

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DEPARTMENTS

Books	5
Deaths	18
Editorials	14
The First Article	2
Letters	4
News	8
People and Places	18
Reader's Shelf	7

ARTICLES

Bricks and Mortar	George W. Wickersham, II	11
Planning a Year of Sermons	G. Earl Daniels	12
A Lasting Concern	Eugene Geromel	13

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On Trinity Sunday we turn to the *Church Year Book* of Thomas Traherne. As readers may recall from the past two weeks, this is an unpublished manuscript of a devotional book from the 17th century, which it is a privilege to share with readers of this column.

For this Sunday, Traherne first considers the Holy Trinity in rather general terms, and the unworthiness of human beings to approach the sublimity of God. Then he directs his attention toward the truth of the being of God. Our minds long to know truth.

"When a man therefore is taught that which he desires to know, then the soul is brought home and laid to Rest. Desire is the Travail, Knowledge the Inn of the Soul. Desire is the Wheel, Knowledge, the Chariot of the Soul. Yea Desire is the Chariot, & Knowledge the Palace & Temple of the Soul, for in perfect Knowledge the Soul inhabiteth."

Traherne goes on to argue that the search for knowledge will lead us on, from lesser to greater truths, until we are led to the knowledge of God: "To know God, very Nature teacheth. Since all Creatures, that have their Beings Derived from another, must bring us at last by Clear Ascents to an Increated Being, that has been in itself from all Eternity. Now as Nature teacheth us there is a GOD, so Reason teacheth us there is but one GOD."

In his grateful confidence that creation witnesses to its Creator in a logical and reasonable manner, Traherne reflects the great Aristotelian strain of

Western philosophy, as it was transmitted from antiquity to St. Thomas Aquinas and other medieval thinkers, and on to Richard Hooker and other Anglican divines.

But, for Traherne, God is not simply a matter of philosophical speculation. He is the supreme person whose own word must be heard: "Of whom therefore should we learn to Speak of God, but of God in Scripture? And what do we learn from Him, of Him there? But that HE IS what HE IS? [Exodus 3:14]. He is Eternal; & His Essence is Always to Be. Without being possible to be otherwise. He therefore hath no Beginning, but hath seen all Times unfolded from his Bosom. He is neither young, nor Old, Ancient nor New; but One Eternal. His eternity Spreadeth over all Ages. . ."

Readers of St. Augustine may note a certain similarity to opening portions of the *Confessions* here. Both authors are caught up, and summon us up, to an awareness of God as God, the supreme reality, the supreme object toward which our minds can be directed.

Traherne's meditations for Trinity Sunday close with a prayer. "O Eternal Father who by the Mouth of thy Son producest the Breathing of the H. Ghost, with whose presence the Soul Dead in Sin doth revive: O revive my Dull, Drie, Barren, & almost Dead Soul with thy Divine Breathing. Visit me often with thy Divine Inspiration, being with me Continually, that I may Glorify Thee, the Father, Son, & H. Ghost. Amen."

THE EDITOR

The Wonder of My Day to Day

How can I to you convey
The wonder of my day to day?
The joy I feel when I awake
And early salutations make?
The pride in all that I hold dear?
The faith that keeps my heart from fear?
This world that compasseth me around
Is wonderfully good and sound.

Georgia H. Hart



A message for the sons and daughters of religious professionals.

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Profiteering

Inflation seems to have fallen into the same category as the weather, about which everyone complains but no one does anything. Notably silent are the clergy, when it seems clear that the underlying problem is the sin of greed.

When great public utilities publish their profits as being in excess of previous years, but insist to the Public Service Commission that they seriously need an increase in their rates; when the oil companies announce an abundance of gasoline, but you find the next time you stop at the gas pump that the rate has been raised; when men are out of work and there is a need for housing, but houses cannot be built because of unconscionable interest rates; when the weatherman announces a Florida frost, and the price of canned orange juice already on the store shelves is raised — isn't it time that we called the cause of all this just what it is?

If we were at war, we would complain about the wartime profiteers. Are not the peacetime profiteers just as subversive to our country?

(Rt. Rev.) CHARLES B. PERSELL, JR.
Retired Suffragan Bishop of Albany
Loudonville, N.Y.

Size of General Convention

Your recent article and editorial concerning the size and cost of the General Convention [TLC, May 24] raises an issue which is important to the future life and work of this church.

Most of the possible changes in structure are accompanied by problems. The reduction of all deputations to three clerical and three lay deputies would succeed in removing the divided vote.

Proportional representation would alter our understanding of the church as a confederation of dioceses; and more importantly, it would change the collegial equality of the diocesan bishops, thereby making it easy to envision a church where the small rural dioceses would become second or third class citizens.

I would add two more possibilities to the proposals. A General Convention composed of deputations of two clerical and two lay deputies from each diocese would reduce the number of deputies to about 500 and retain the current system of doing business.

Secondly, greater utilization of the

provincial system should be considered, but it would seem to demand a greater number of provinces of smaller geographic area (our own Province V now includes dioceses in six states). And it would require a significant commitment from the bishops and dioceses to make it work.

Finally, I hope that any decision to change the current structure would be preceded by a period of thorough and charitable discussion throughout the church. The absence of such a time would only serve to increase the number of wounds which already exist within the American church.

(The Rev.) RICHARD A. KALLENBERG
Church of the Intercession
Stevens Point, Wis.

No Mention of Christ?

I read with puzzlement the letter from the Rev. Kenneth D. Aldrich, Jr., in which he takes the November issue of *Hunger Notes* to task [TLC, Apr. 19]. Having reread the issue in question, I wonder quite seriously whether he got beyond the first page.

Specifically, he says that "not once did it mention the name of our Lord." Precisely whose name does he think occurs in the Propers for service dealing with world hunger? (See page E-8 of that issue.) He says further that the issue had "no explicitly Christian content whatsoever." What does he think the quotation from the Gospel according to Matthew represents? (See page E-6 of the same November issue.)

I trust that you will take the appropriate steps to correct the mistaken impression your readers may have received.

DAVID E. CREAN
Staff Officer for Hunger
Episcopal Church Center
New York City

Subterfuge?

I am writing in response to the letter from Dorothy W. Spaulding concerning women who have to transfer their diocesan membership and candidacy in order to be ordained. The last paragraph of her letter calls such action "subterfuge" and asks whether such women should not question the reality of their call.

The logic of her argument escapes me completely. Surely, it is not the woman's call that is in question, but the veracity and integrity of an institution that compels a woman whose call has been tested by the regular processes and not found wanting to resort to such subterfuge to receive the sacrament of ordination in the church of the God who is described in the New Testament as "not a respecter of persons."

(The Rev.) BERYL T. CHOI
Calvary Church
Pittsburgh, Pa.

BOOKS

Another Book on a Popular Art

DESIGNING ECCLESIASTICAL NEEDLEPOINT. By Meredith Finch.

Meredith Designs, Box 426, Thomasville, N.C. 27360. Pp. 110. \$21.00, plus four percent sales tax in North Carolina. Also available at The Elegant Needle, Ltd., whose owner contributed a chapter on mounting (5430 MacArthur Blvd. N.W., Washington, D.C. 20016).

Needlepoint kneelers can reflect the personality of a church, if local members choose the symbols out of the "fabric" of their worship experience and research, and use a motif or architectural design from that church.

Between "Choosing a Theme" and the conclusion of the book is a lot of useful and specific information, including more than 250 drawings by the author. The list of symbols and their meanings is most helpful, and the list of references includes several very good books on the symbols of the church. However, I found Mrs. Finch's use of the word "vehicle" to describe design space to be awkward.

This is the third book I have read on the subject of ecclesiastical needlepoint. It is getting to be a very popular subject.

MARVYL M. ALLEN
Gig Harbor, Wash.

Reborn Orthodox Culture

MANY WORLDS: A RUSSIAN LIFE. By Sophie Koulomzine. St. Vladimir's Seminary Press. Pp. 326. \$8.95 paper.

In our era it is quite reasonable to talk of many worlds. We already have walking on the moon, and the Columbia shuttle brings us back for dinner. But Mrs. Koulomzine's worlds are not yet atmospheric. They are soil and water, war and peace, parishes and children, the quest for jobs and rent money.

Scarcely had her parents with Sophie and four other children left their summer home in September, 1917, when the Petrograd Revolution burst forth, overthrowing Russia's traditional godly culture, and proclaiming a new world for all nations. In 1922, mother and daughter, as refugees, joined "the Homesick Million" in Estonia, soon moving on to Berlin and, by 1926, to Paris.

The physical transition from one world to another was done with the help of hand luggage, but spiritually these Russian refugees were sustained by the faith and ikons of their beloved Orthodox Church. In Paris Sophie took an active part in the Russian Student Christian Movement Abroad.

Then war came, and this forced them to live in a one-room hut in provincial France. Here the Koulomzine family —

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Sophie, Nikita, Elizabeth, Olga, Xenia, George, and Aunt Mary — exemplified the patristic description of the home as a little church.

Finally, they came to America, not as refugees, but as pioneers. Here were some Orthodox churches and Nikita helped build another. Sophie's experience teaching Russian children Orthodoxy in French was a good foundation for doing the same in English. She got the bishop's blessing for this transition in languages and soon had a room full of her own and the neighbors' children each Saturday. She found good support in the clergy, and she trained assistants to handle more classes.

Then came a graded series of magazines for children and the formation of a religious education committee representing most of the Orthodox jurisdictions in America. Her study of the Orthodox church in Alaska gave a boost to that deserted church. Now a grandmother and an honorary doctor of theology, Sophie Koulomzine looks out across the Hudson from the balcony of her home in Nyack, N.Y., still playing her part in the building of a new world of re-born Orthodox culture.

PAUL B. ANDERSON
Highland Farms
Black Mountain, N.C.

A Guide for Writers

THE RELIGIOUS WRITERS MARKETPLACE. By William H. Gentz and Elaine Wright Colvin. Running Press. Pp. 221. \$12.95.

As a librarian, I get a number of inquiries each year from people who have something they want to publish — scholarly articles, devotional material, reminiscences of notable people or places, novels with a religious aspect, plays, poems, and so on. I've often wished for a single guide to put into such people's hands, and now it seems to have appeared in *The Religious Writers Marketplace*.

Gentz and Colvin, themselves experienced writers (and Gentz has worked as book editor for several major publishers), provide an extensive list of periodicals with annotations about the kind of article accepted, length, audience, and other useful information for the author with a manuscript to offer.

A similar catalogue of book publishers is also given. Lionel Koppman, a well known writer and editor in Jewish circles, has contributed a chapter on Jewish periodicals and book publishers.

But books and periodicals are only part of the marketplace. This handbook also gives lists (with addresses) of other potential outlets for religious education curriculum materials, greeting cards, drama, music, and scripts for film, radio, and television. Regional newspapers get special attention, with a separate section on diocesan newspapers in the Epis-

copal Church. Writing for syndicates, non-profit organizations, and local congregations is treated briefly.

There is a list of resources for the Christian writer — clubs, conferences, workshops, correspondence courses, cassette learning programs, newsletters, and books. Indexes to publications, publishers, denominations, and subjects complete the volume.

This should prove to be a welcome aid for many readers of *THE LIVING CHURCH*. I know of no other place where so much information is focused specifically for writers of religious material.

JAMES DUNKLY
Librarian, Nashotah House
Nashotah, Wis.

A Novel Set in Rome

GOD'S FOOL. By Lawrence David Moon. Franklin Watts. Pp. 289. \$12.95.

An early casualty in the reading of Moon's novel is credibility. Leaving aside the proliferation of stereotypes, one looks at a plot in which contortions add flab.

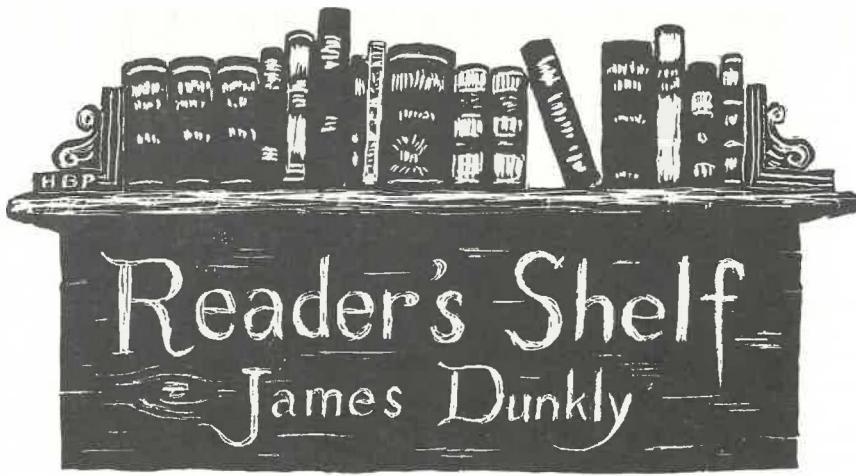
The use of a priest driven past objectivity by the remembrance of his own sins and the forgetfulness of God's mercy is unremarkable enough; that he should have been chosen by the Archbishop of Canterbury to conduct new negotiations with the Vatican, as a partial sop to the concept of therapeutic activity, is painfully absurd.

In Rome, the narrator (a singularly unappealing specimen) comes to enjoy the hospitality of a Cardinal whose guilty secrets tally with his own. Ply-wood characters, dreary dialogue, and vulgar sexual aberrations compete to bludgeon the sensibilities of the reader, who, all unknowing, has been lured into trying what the publisher calls "the first novel ever published which seriously deals with the dialogue for unity between the churches of Rome and Canterbury."

In fact, the notice given to the difficulties of union is brief to the point of invisibility. The real plot skeleton for this story has very little to do with religion, deriving instead from a form of clerical gothicism whose antecedents seem suspiciously close to a *Tobacco Road*, where some characters unaccountably wear cassocks. Moon's theses appear to be that, in matters of sodomy and incest, Rome and Canterbury are really not that far apart.

God's Fool trivializes every issue it touches. The pity of it is that there may have been the ruined hulk of a good novel here, but it prudently remains beneath the surface of Moon's tale.

JUDITH N. MITCHELL
English Department
Rhode Island College
Providence, R.I.



TOWARD A PHILOSOPHY OF PRAXIS. By Karol Wojtyla (Pope John Paul II). Edited by Alfred Bloch and George T. Czuczka. Crossroad. Pp. 152. \$10.95.

THE MIND OF JOHN PAUL II: Origins of His Thought and Action. By George Huntston Williams. Seabury. Pp. xvi and 415. \$26.95.

Toward a Philosophy of Praxis aims at getting the core of the pope's major works before English-reading people, drawing on his philosophical and ethical works, but also on his pontifical homilies and addresses. *The Mind of John Paul II*, on the other hand, is a detailed analysis of the pope's formation as Pole, as a Roman Catholic, and as a theologian. Williams, a Protestant who has taught church history for many years at Harvard, has specialized in the Polish church in recent years and is a veteran of many ecumenical enterprises. These two books, taken together, probably comprise the best introduction to John Paul now available.

WHERE NO FEAR WAS: Confronting Neurosis with the Bible. By Maurice Nesbitt. Seabury. Pp. ix and 98. \$5.95 paper.

Reprint of a 1966 account of one man's application of scripture to his own psychological condition, his discovery of how the Bible is the Christian's basic literature and the most useful mirror for the Christian soul.

CRIME AND THE RESPONSIBLE COMMUNITY. Edited by John Stott and Nicholas Miller. Eerdmans. Pp. 191. \$6.95 paper.

The 1979 London Lectures in Contemporary Christianity, sponsored by the Langham Trust, which is based at All Souls' Church, Langham Place, London, of which Stott is rector emeritus. Two of the lectures are by Charles Colson; they are on the origins of crime and on imprisonment as rehabilitation. Norman Anderson, legal scholar and lay theologian, addresses the problem of criminal sanc-

tions, while Sir David McNee, London police commissioner, writes on policing modern Britain. Bob Holman, once a professor and now a social worker with the Church of England Children's Society, tackles preventing delinquency, and Michael Jenkins, formerly the governor of Oxford Prison, writes on the reform of and alternatives to prison. A good deal of bibliographical material is included as well.

A PASSION FOR TRUTH: Hans Kung and His Theology. By Robert Nowell. Crossroad. Pp. 377. \$14.95.

A veteran British religious journalist here gives attention both to Kung's academic work (including his untranslated work on Hegel) and to his conflicts with various manifestations of the Roman Catholic political and theological establishment.

STRENGTH TO LOVE. By Martin Luther King, Jr. Fortress. Pp. 160. \$4.25 paper.

A reprint of the 1963 selection of King's sermons, with a new foreword by his widow, Coretta Scott King, who describes this as the book best explaining her late husband's central philosophy of non-violence.



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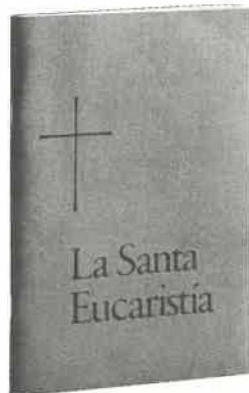
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Bishop Coadjutor Consecrated

The Rt. Rev. O'Kelley Whitaker became Bishop Coadjutor of the Diocese of Central New York, and the eighth bishop in the history of the diocese, in a service of ordination and consecration held May 16 in the Onondaga County War Memorial, Syracuse.

The Presiding Bishop, the Rt. Rev. John Allin, traveled to Syracuse to be the chief consecrator of the new bishop. Co-consecrators included the Rt. Rev. Ned Cole, Bishop of Central New York, and three of Bishop Whitaker's former classmates at Seabury-Western Theological Seminary: the Rt. Rev. William H. Folwell, Bishop of Central Florida; the Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia; and the Rt. Rev. Robert C. Witcher, Bishop of Long Island.

Clergy and laity from throughout Central New York, as well as ecumenical representatives and visitors, filled the large auditorium. A 350-voice choir was composed of members of parish choirs. Each parish was represented by its own acolytes, carrying parish banners.

A central altar on a low platform was the focal point of the service. Suspended above it was a three-dimensional version of the logo developed for the service by

Robert Grant of DeWitt, an architect and Episcopalian. The logo, based on the design of a Jerusalem Cross, appeared on the program and was used as a visual motif in other aspects of the service as well.

The chalice used by the new bishop in the celebration of Holy Communion also reflected the logo in modified form. It was designed and made by Syracuse ceramist Henry Gernhardt. Fifteen smaller chalices, based on the same design, were made especially for the service by three other Central New Yorkers.

The offering received at the service was designated in part to combat world hunger through the Presiding Bishop's Fund for World Relief, and in part for the Bishop Coadjutor's discretionary fund.

Bishop Whitaker, who was elected at the 112th convention of the Diocese of Central New York last November, will share diocesan responsibilities with Bishop Cole, who has been the diocesan bishop since 1969.

The new bishop comes from Orlando, Fla., where he had been dean of the Cathedral Church of St. Luke since 1973. He was ordained to the priesthood in 1952 and has served churches in North Carolina and Florida.

Bishop Whitaker was born in Durham, N.C., and was graduated Phi Beta Kappa from Duke University in 1949 with a B.A. in philosophy. He served as a hospital corpsman in the U.S. Navy during World War II.

He married Betty Frances Abernathy, a professional church musician, in 1955. Mrs. Whitaker and their three children took part in the service of consecration as bearers of the elements at the offertory.

Moorhead Kennedy to Direct Cathedral Institute

The formation of the Cathedral Peace Institute, a new world center for the study of religion and international affairs, to be directed by Moorhead Kennedy, former hostage in Iran, has been announced by the Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine, which will house the institute.

Mr. Kennedy, who will resign from his position as a foreign service officer with the U.S. Department of State later this year, also assumes responsibility, with his wife Louisa, of the cathedral's \$35 million capital fund raising campaign.

Former U.S. Secretary of State Cyrus R. Vance and Mrs. Vance will join the Kennedys in the campaign.

"There is no denial of the vital force religion plays in human and, therefore, international affairs," Mr. Kennedy said. "The institute will provide an important and much needed forum to address the role of religion in the development of foreign policy. It will investigate and attempt to define the religious dimensions of international affairs."

The need for such an institute was underscored by Mr. Kennedy's experiences as a hostage in Iran, he said. "During the captivity it became clear to me that, as a nation, we Americans had failed to understand the unique role of religion in international affairs."

According to Mr. Kennedy, the Islamic revolution in Iran was "a reaction against the modern, secular 'godless' value structure of the West, which Iran perceived as a threat to her own traditional religious values. The hostages were paying some of the consequences of U.S. failure to understand these factors," he declared. "Ironically, the hostage situation revealed to us all just how traditional and religious Americans really are."

"It is my conviction, and one shared by my colleagues at the cathedral, that the dynamics of traditional religion, both in this country and abroad, demand exploration. This will be the goal of the institute. For we recognize that world peace is never to be achieved as long as we misunderstand and violate the most profoundly cherished beliefs of the world community."

The new institute, according to Dean Morton, will bring together the academic community of New York, the United Nations, and other international agencies, as well as multinational corporations, and, ultimately, scholars, diplomats, and religious leaders from across the world.

The Cathedral of St. John the Divine, the world's largest cathedral, resumed construction, after a 38-year hiatus, in June, 1979.

"The decision to renew construction is an important declaration of faith," said the Rt. Rev. Paul Moore, Jr., Bishop of New York. "The commitment of the Kennedys and the Vances, as well as that of millions of others across the country, is a concrete sign of hope for our city and nation, and a dramatic affirmation of the cathedral's role in international affairs."

The Cover

The fire that swept historic St. Luke's Church, Greenwich Village, N.Y. [TLC, Apr. 5], wiped away a symbol of solace and strength not only for adults but for the hundreds of children who passed through or still attend St. Luke's School. Cordelia Guggenheim was moved to empty her piggybank the day after the fire and give the church her \$69 savings. Even with that Cordelia, age nine and a third grader, didn't think the school had done enough. She planted herself near the church one sunny weekend and played for hours. When she turned over the fruits of her efforts, the Church Rebuilding Fund was \$358.20 richer, and passersby said repeatedly that the music was good too. The photo is used with the permission of the *Episcopal New Yorker*.



Bishop Moore of New York (left), Moorhead Kennedy, Jr., and Cyrus R. Vance at press conference: "... the dynamics of traditional religion . . . demand exploration."

Jeannette Piccard Dies at 86

The Rev. Jeannette Piccard, a pioneer in space and one of the first women to be ordained to the priesthood in the Episcopal Church, died of inoperable cancer in Minneapolis May 17. She was 86.

Shortly before her death, Dr. Piccard received two new honors to add to a long list of others. On May 14, she was installed as an honorary canon of the Cathedral Church of St. Mark in Minneapolis. The Rt. Rev. Robert Anderson, Bishop of Minnesota, and the Very Rev. H. Douglas Fontaine, dean of the cathedral, came to her hospital room for the ceremony.

On May 16, Dr. Piccard received a silver bowl from the Minnesota chapter of the National Organization for Women (NOW) as winner of its "long distance runner" award given to people who battle persistently for women's rights.

She also held honorary degrees from Hobart College, Geneva, N.Y., and Carleton College, Northfield, Minn.

The former Jeannette Ridlon was born in Chicago in 1895. She was educated at Bryn Mawr College, and held advanced degrees from the University of Chicago, the University of Minnesota, and General Theological Seminary.

In 1919, she married Dr. Jean Piccard, who, with his twin brother, Auguste, probed the stratosphere in balloons in the 1930s. Mrs. Piccard, after six balloon flights, obtained a pilot's license in 1934. The first woman to go to such heights, she guided a pressurized gondola to 57,559 feet while her husband studied cosmic rays and other scientific mysteries.

She was later to serve as a consultant to the National Aeronautic and Space Administration's Manned Spacecraft Center in Houston.

Mrs. Piccard recalled that she had wanted to be a priest from the time that

she was 11 years old. In 1914, when Bryn Mawr's president asked what she wanted to be, "I said that it was impossible — that I wanted to be a priest," she said.

In 1974, Dr. Piccard and 10 other women were ordained to the priesthood in Philadelphia by four bishops sympathetic to their cause. Since becoming a priest, Dr. Piccard has served most of the time as an unpaid assistant at St. Philip's Church, St. Paul, Minn. She had an extensive ministry also among elderly people.

Dr. Piccard's husband died in 1963. She is survived by three sons, 14 grandchildren, and four great-grandchildren.

The Rt. Rev. Daniel Corrigan, retired Suffragan Bishop of Colorado, and one of the bishops who participated in the Philadelphia ordinations, officiated at funeral services May 20 in the Cathedral Church of St. Mark. At her request, Mrs. Piccard's body was cremated, and the ashes scattered over Lake Vermillion in northern Minnesota, as were those of her husband.

Diocesan Officers Receive Report on Mixed Marriages

In conjunction with the National Workshop on Christian Unity, Episcopal diocesan ecumenical officers and associate officers from across the country held their seventh annual meeting in Boston early in May.

The 125 officers met as a total group, in provincial working groups, and with their Roman Catholic counterparts. During the meeting, the group received the report of a joint standing committee on the subject of Episcopal-Roman Catholic marriages.

The major conclusion of the report was that neither church offers particular help and support to a "mixed" couple.

"We blunder in with the best of intentions and succeed in making a difficult situation impossible for the couples involved," said the Rev. Leonel L. Mitchell, professor of liturgics at Seabury-Western Theological Seminary.

The report was based on an in-depth study of 191 individuals who said their inability to share the Eucharist and the religious education of children were two of the most painful issues they had to face.

A sizable number of the respondents said that the church was not sensitive to their personal needs and feelings, "while at the same time it puts undue stress on theological and canonical considerations that seem abstract and irrelevant to them," according to the study.

Dr. Mitchell told the assembled ecumenical officers that attempts to see that the couple remain in the fold often result in the non-church going of both parties.

The study uncovered a recent trend: "What is new is the extent to which many of the partners in an Episcopal-Roman Catholic marriage are solving the problems for themselves and their families by ignoring the rules of their respective churches. This indication of where many of our people are at the present time underlines the urgency to come to grips with the issues raised in our study."

The Episcopal diocesan officers, meeting as a group, passed a resolution of continuing gratitude for the "work and witness" of Peter Day, who retired in 1979 as ecumenical officer of the Episcopal Church because of ill health.

Minneapolis Church Is 125 Years Old

"Alleluia! Amen," ran the complete text of Presiding Bishop John Allin's address at a gala dinner in Minneapolis on April 4, which celebrated the 125th anniversary of Gethsemane Church. Bishop Allin then pronounced the blessing, and the people, having sung a hymn, departed.

Immediately preceding the dinner, the Rev. John Duke Eales, rector, had assisted Bishop Allin at a service of Evensong, featuring the Gethsemane choir under the direction of E. Lyle Hagert, organist-choirmaster.

Following the dinner, an historical pageant presented by the Old Log Theatre unfolded the drama of the six faithful pioneers who banded together on "the Monday before Easter, 1856," to establish the first Minnesota parish west of the Mississippi, where there was only a small unnamed settlement; indeed, it would be another two years before the territory would be granted statehood.

Immediately opening its arms and its heart to the Native Americans nearby, Gethsemane also built the first church

structure in the new city, opened the first hospital, and founded the first orphanage. The busy congregation also founded and nurtured 21 independent parishes, the first of which would become St. Mark's Cathedral.

Continuing in its ministry to minorities, Gethsemane also brought to the area the late Rev. Daisuke Kitagawa as curate to assist with the resettlement of Japanese-Americans after World War II. Later, it would welcome the boat people of Southeast Asia and Cuban refugees to its multi-ethnic membership.

Gethsemane has not neglected its obligation to the national church. In addition to hosting the 1895 General Convention, the first held west of the Mississippi, the parish also has seen five of its rectors and one curate elevated to the episcopate. Native son Richard Grein was consecrated Bishop of Kansas on May 22. Gethsemane also has presented 41 candidates for Holy Orders, and served as host church for the 1976 General Convention.

Bishop Allin concluded his visit to Gethsemane by celebrating two choral Eucharists and preaching.

BLANCHE B. GILDART

Prayer Fellowship

The 1981 conference of the Anglican Fellowship of Prayer was held from May 7-9 in Indianapolis, Ind. Some 350 participants worshiped at Christ Church Cathedral, and attended lectures and six workshops on the theme, "Prayer in a World of Crisis and Conflict."

The keynote lecture of Dr. Charles P. Price, professor of systematic theology at Virginia Theological Seminary, defined prayer as "our relationship to God — not another activity, but something we are *in*."

When we are out of relationship with God, disorder mounts, he said, and "crisis and conflict penetrate the layers of oblivion, the callouses, that separate us from God. Our sense of prayerlessness gets us going toward prayer. Then, in prayer, we are grasped by the divine purpose and our wills come back in alignment with the divine will. So, you cannot pray and *not* work for justice in social and personal relationships," he said.

The Rt. Rev. Cuthbert Bardsley, retired Bishop of Coventry, England, and preacher at the conference's opening service, described prayer as "a two pronged weapon" that both leads to a prophetic concern for social justice and also "begets personal holiness."

"I've never known a world without crisis and conflict," said author Madeleine L'Engle, who spoke at the conference banquet, "and neither did Jesus of Nazareth. Easter has happened and nothing is changed: the wicked still flourish, the innocent suffer. Nothing is changed, yet everything is changed be-

cause God is still with us — not to wave a magic wand, but to be in it, too. And we, too, have to be part of it, part of the pain, the starvation, the deaths of innocent children."

Preaching at the closing Eucharist, the Rt. Rev. Shannon Mallory, Bishop of El Camino Real, reviewed Jesus' injunctions to his disciples. They and we, he said, are called to watch and pray, "to bring the world's troubles to his throne of grace."

Too Many Priests?

The popular theory that the oversupply of Episcopal clerics will begin to dwindle in a few years, when the unusually large group who entered the ministry at the same time will begin to retire, has not been found valid by the Church Deployment Office.

Figures do not support such an eventuality, according to the CDO. Church Pension Fund figures show that as of March 31, 1980, for example, there were 875 clergy who would reach the age of 65 in the next five years. The estimated number of additions for that period of time would be 1,286.

In the ten year period beginning on March 31, 1980, 1,970 clerics probably will die or retire. Assuming that present trends continue, there will be 2,498 new priests to take their places.

The CDO concludes, therefore, that unless the numbers of clergy added each year drop significantly, oversupply will continue within the next decade, and there will probably be 500 more clergy to be deployed than today. Numbers of full time positions within the church have decreased by 1,000, according to the CDO.

The Rev. John Schultz, statistician at the Episcopal Church Center in New York, noted that clergy, as a class, have less reason to retire than other people (having good health, job satisfaction, and no home to retire to), and the many who remain active after 65 exacerbate the problem.

Archbishop Visits Iowa

For Episcopalians in the Diocese of Iowa, the visit of the Most Rev. Robert A.K. Runcie, Archbishop of Canterbury, on May 6 and 7, was a time of celebration and renewal.

The highpoint of Archbishop Runcie's visit was an ecumenical Eucharist, celebrated at the Hilton Coliseum in Ames, Iowa. The service was attended by about 7,500 people who came by chartered buses, as well as by private car, from all over Iowa and from neighboring states as well.

The service began with a grand procession which included banners especially made for the occasion by parishes and missions of the diocese and carried by a representative of each of those congregations; lectors, priests and deacons

of the Episcopal Church, denominational leaders or appointed representatives, bishops of the Episcopal Church, the Bishop of Iowa, and the Archbishop of Canterbury. The Iowa Scottish Heritage Pipes and Drums provided the music for the Archbishop's entrance.

Archbishop Runcie was the principal celebrant, assisted by the Rt. Rev. Walter C. Righter, Bishop of Iowa. Ross Sidney, chancellor of the diocese, read the Old Testament lesson. Ben Givens, diocesan treasurer, led the people in the reading of the psalm. John R. Harris, director of administration of the Diocese of Iowa and secretary of the convention, read the Epistle.

The Rev. Suzanne Peterson, assistant at St. Paul's Church, Des Moines, read the Gospel. Dr. Charles R. Lawrence, president of the House of Deputies of the General Convention, led the prayers of the people. The Rev. W. Peter Pintus, deacon, dismissed the people.

In all, 16 denominational leaders or their appointed representatives were present, and 14 of these participated actively by administering chalices during the communion, to which all baptized Christians were invited.

The bishops of the Episcopal Church who were present included the Bishop of South Dakota, the Bishop of Nebraska, and the Bishop of Oklahoma. The entire service, including the archbishop's sermon, was signed for the deaf by the Rev. William L. Shattuck, priest-in-charge of St. Matthew's-by-the-Bridge, Iowa Falls, Iowa, and by the Rev. Arthur R. Steidemann, executive secretary of the Episcopal Conference of the Deaf.

Niobrara Cross

During the service, Archbishop Runcie was presented with the Niobrara Cross. The service notes regarding this presentation read as follows:

"The Sixth Province of the Episcopal Church is one in which the presence of Native Americans is important — to the church and to our culture. The Native Americans who live on reservations in Nebraska, North and South Dakota (and some of whom worship at St. Paul's Indian Mission, Sioux City, Iowa) have their own convocation each year — the Niobrara Convocation — when matters of significance to their church life are discussed.

"When Indian people are confirmed, they receive a gift of the Niobrara Cross. It is given only to Indian people unless they themselves decide to give it to someone else.

"Following a suggestion from the people of St. Paul's Indian Mission, the Indian people and the Bishop of South Dakota, the Rt. Rev. Walter H. Jones, (in whose diocese most Indian people of the Sixth Province live) have decided together to make a gift of the Niobrara

Continued on page 16

Bricks and Mortar

**The “bricks and mortar” argument
fades away in the face of the realities
of the building program
at the Cathedral of St. John the Divine.**

By GEORGE W. WICKERSHAM, II

At the Cathedral of St. John the Divine, New York, where we have renewed the effort to complete the building, we are assailed from time to time by the argument against spending money on “bricks and mortar.”

There are, of course, many charitable endeavors which deserve, nay demand, our support. I doubt whether there is any church body more aware of this than the chapter of the cathedral, nor any group more dedicated to social action. But the argument about bricks and mortar leaves us cold.

It is a specious argument anyway. If carried to its logical conclusion, it means decrying all of the arts: music, painting, sculpture, yes and literature too, all of which require money. Suddenly one finds oneself confronted with a very bleak world. Flooding back into one's memory come those marvelous words from Deuteronomy (8.3), “Man does not live by bread alone, but . . . by every-

thing that proceeds out of the mouth of the Lord.”

As if to underline this great test, there is the simple fact that the cathedral, as it now stands, already attracts over 10,000 visitors per week. The great west front is seldom without a busload of visitors, or three or five busloads during the normal day. The cathedral, as with all great art, speaks to these people, and in accents loud and clear.

But at the cathedral we have our own particular answer to the bricks and mortar theme. Our work is being done entirely by young men and women taken from the community — men and women with no special recommendations except “keenness.” There are no ready made stonecutters in New York.

We have two Englishmen in charge: one from Liverpool Cathedral (completed in 1978) and one from Wells Cathedral (completed in the 15th century). These two men supervise all operations.

Great eight ton blocks of limestone arrive raw from Bedford, Ind. All of the work of preparing these for use on the cathedral is done by our multiracial crew, recruited from Harlem, the Bronx, and Brooklyn. (One man is from Vermont. He just would not go away.)

It is to this crew that two-thirds of our



Deborah Doerflein
Apprentice stone cutter, Pony Baptiste, puts finishing touches on stone.

building fund (such as it is) goes. The rest goes for materials, transportation, and equipment, all related to the labor.

So what is left of the bricks and mortar argument? Nothing. Building money goes to men and women. They have exciting jobs which otherwise would not exist. And it is a joy to watch them.

The great blocks from Indiana are cut down to workable sizes by three machines, two of which came from Liverpool. A fourth machine, found in an abandoned quarry, is able to do some bevelling, provided the bevel is straight. All the rest of the cutting has to be done by hand.

With mallets and chisels which are essentially the same as those used in medieval times, our men and women shape the stones to implement the designs of Ralph Adams Cram. They also “boast” every appearing surface. This means applying a herringbone pattern (of many varieties) to the exterior of each stone: the time-honored means of giving an edifice warmth and texture.

James Bambridge, master builder of Liverpool Cathedral, “lays out” Mr. Cram's designs. That is, he draws every stone, cutting templates when necessary. Alan Bird, master mason of Wells, instructs the apprentices in applying Mr. Bambridge's drawings to the stone and supervises the work.

In less than six months' time an apprentice is doing beautiful work. At least that is the way that it has been with ours. In fact, it has become an enormous surprise to our Englishmen how quickly and how well our Harlemites, Brooklyn Dodgers, and Bronx Bombers take to this work. We now have 12 peo-

The Rev. George W. Wickersham, II, is rector emeritus of St. Luke's Church, Hot Springs, Va. Dr. Wickersham is now serving as a consultant to the dean at the Cathedral of St. John the Divine, New York.

ple on the job. "We haven't missed with one yet," observed Mr. Bird.

It should be added here that our "bricks and mortar" fund is also keeping alive a craft which is almost dying out. When the city's brownstones come due for repairs and many of our universities begin to need stonecutters for their Gothic halls, the Cathedral of St. John the Divine may be a great source of help.

One of the more amusing aspects of the work force is the English lingo and customs affected by its members. The influence of Liverpool and Wells has been hypnotic. We do not have a "schedule." We have a "shedjool." "Coffee breaks" are out. We take "tea breaks" (and tea!). The lavatory, heaven help us, is now the "loo."

Thus the bricks and mortar argument fades away in the face of the realities of the cathedral's superb building program. However, that line fades perennially.

A friend of mine who is now rector of a Maryland parish recalls being attacked with the bricks and mortar thrust some year ago. Fixing his assailant with a beady eye, he replied, "My father worked on the construction crew of Washington Cathedral for 34 years. He raised and educated four sons, one of whom stands before you now as your rector!" That was the end of the bricks and mortar argument for that day and for many days thereafter.

If the reader needs any further persuasion, let him or her come to New York and be guided through our great stone shed at Amsterdam Ave. and 113th St. It never fails to convince the visitor.

The cathedral is being built by men and women, black, white, and otherwise. Building fund money goes to these men and these women — not to the bricks, not to the mortar.



Artist's rendering of the completed towers of St. Peter and St. Paul of the Cathedral of St. John the Divine.

Planning a Year of Sermons

The perpetual worry of preparing for next Sunday's sermon can be relieved by planning for the coming year during the summer.

By G. EARL DANIELS

One characteristic of the older preaching was a much greater sense of continuity than is common today. Series of sermons were popular in the more leisurely pace of those unhurried times, and congregations looked forward to each sermon in the series, much as people 40 years ago looked forward to the next installment of a story in one of the popular magazines — or as some people these days look for the next installment of their favorite television show.

St. Chrysostom (345-407 A.D.) had a memorable series of sermons on the statues, an inflammatory incident of the times, while he gave long homilies on the various books of the Bible. Another custom, often overdone, was a series of sermons on a single text. A host of men in every generation have given such series with great profit to their congregations.

It must be admitted, however, that congregations are rather impatient today of continuous instruction, although the need for it still persists. In this di-

lemma, some of the clergy have found that they can plan their preaching without necessarily giving advance notice of their intentions.

The sermons in such a series would not need to be given on successive Sundays, but might be given once a month. Thus the congregation can share the benefit of a plan without arousing needless and often foolish prejudice. Dr. Henry Sloane Coffin's book, *What to Preach*, is now a classic and will open the eyes of any minister, who has been content heretofore to preach on isolated or unrelated subjects from week to week.

Some of the clergy find time during their summer vacation to plan their preaching for the coming year. A good preliminary for such an endeavor is a review of the subjects already covered during the past year. Looking back over the sermons for the previous year, one can analyze and evaluate them.

Such an exercise would be a revelation to many of us. It would in many cases show glaring instances of spiritual malnutrition — great sections of needed spiritual truth which have not been emphasized. With such a review as a background, a rector could look forward to a program which would more nearly meet the needs of the congregation.

There are great values in planning a year's preaching. For one thing, it means getting rid of the perpetual worry as to what the subject of next Sunday's sermon will be. Many a preacher lives from hand to mouth in his sermon prep-

The Rev. G. Earl Daniels, retired priest of the Diocese of Massachusetts, is now living in Indianapolis. Another of his articles on preaching, "Green Apples," appeared in TLC in February.

aration, and as soon as one Sunday is over, he looks forward anxiously to the next, hoping that some suitable inspiration will come.

As a matter of fact, all preachers have their lean times, and if they do not prepare in advance for them, they are likely to be in the same embarrassing situation as when company descends unannounced for dinner, and they, like Old Mother Hubbard, find that the cupboard is bare!

When the rector or curate sits down at his desk on Tuesday morning to begin his preparation for next Sunday's sermon, he ought to know (except in unusual circumstances) not only the subject of the sermon, but he ought to have assembled in advance, through reading and meditation, a large amount of material — far more than he can ever use. The alternative to this has been experienced by many of us — sitting down to work on a sermon, only to find that the mind is a blank.

He who plans his preaching far in advance is relieved of this needless worry and anxiety. Without the loss of a single moment, he can proceed at once to the task in hand, and although all sermons cannot be expected to be of the same level of excellence, one can at least maintain a more consistent average.

I once took the book of Revelation as the basis for the sermons of a whole year. My purpose was to rescue this great book from its misuse by those who use it only as a timetable for future events. I secured all the commentaries I could find, and studied them assiduously during the whole year. This gave unity to my study time. One great surprise was that appropriate texts were found, not only for regular Sundays, but even for all sorts of special days such as Christmas, Easter, Pentecost, and the New Year. Unexpected meanings were found in neglected passages.

The fact that this book was written for Christians who were being bitterly persecuted for their faith, helps to explain why this book has continued to bring consolation to every generation. The fact that it is filled with symbolism is easily understood when we consider that if the message had not been so written, it could never have been circulated under the watchful eyes of the persecuting Roman authorities.

In recent years there has been added yet another resource for Bible study in the use of the three year cycle of lessons for each Sunday in the year. Thus the Episcopal, Lutheran, and Roman Catholic Churches, and others, are now using a similar lectionary. On a given Sunday, worshipers from these various branches of the church, will be exposed to the public reading of the same portions of Scripture (albeit in various translations). This common background of Scripture could provide a means of fruitful discussion with our neighbors.

A Lasting Concern

*Remembering the church in a will
can provide the means for growth
in the years to come.*

By EUGENE GEROMEL

It was a bleak day, a day of gnashing of teeth and weeping in the diocese. For on that day the policy became official — no funding of missions. Each mission must sink or swim on its own. To put it in more contemporary terms, they must choose a viable option.

In St. Jude's Mission, the news was especially painful. Under the leadership of the new vicar, things were looking up. They expected that within four years they would be a parish. In the pulpit, the vicar told them with great sorrow that he must leave. He felt called to a full time ministry, and with the loss of the \$4,000, they could only afford a part time priest.

From the back of the church a gasp was heard. Miss Bianca Blueblood, the oldest and most dedicated member, fell to the floor in a faint. Her heart broken, she died the next day. After her funeral, the lawyers and the state took over. In time, her home and land were sold for \$70,000. Since she had no will, the state took half. The lawyers finally located a distant relative in Sydney, Australia. The estate was settled.

At the other end of the diocese in St. Mary's Mission, the vicar also spoke of his decision to leave. The absence of \$4,000 in diocesan aid would cut his salary in half. In spite of his love for the

church, he would have to seek another parish.

All of the people left with tears in their eyes, especially Mrs. Nouveaujour. She had been a member of that mission for 53 years. Her son and daughter had been baptized, confirmed, and married in that church. Even her grandson was married there last month, after graduating from college. She also found the news too much to bear; that night she died.

After her funeral, her will was read. But her children already knew its contents. They could have the memorable household items, and the grandchildren would split the insurance. The house and land were to be sold and the proceeds used to begin an endowment fund for St. Mary's. The church could continue having a full time priest. Invested, the \$55,000 would bring the church \$4,300 in interest.

More important for St. Mary's was the fact that other parishioners realized that they could remember the church in their will. As the years went by, St. Mary's grew and found itself on firmer footing. Its mission to the community became known throughout the diocese. It even led the movement to help other missions several years later.

In spite of new concepts in ministry and countless consultations, St. Jude's dwindled to nothing. In time it was no more. (Miss Blueblood might have prevented that had she remembered St. Jude's in her will.)

The Rev. Eugene Geromel serves the Church of St. John the Evangelist in Napoleon, Ohio.

EDITORIALS

Sharing the Message

Week after week **THE LIVING CHURCH** gives the news of the church, reporting it as honestly and as fairly as we can. At the same time, through feature articles, editorials, and other material, your magazine proclaims the message of the church — its faith, its practices, its worship, and its mission. This message, however, cannot simply be received and read about. By its very nature, the church's message demands to be shared.

This magazine itself is one of the means through which readers share the message of the church. By purchasing, supporting, and contributing to **THE LIVING CHURCH**, you are making it possible for the message of the church also to reach others. This is the only widely distributed weekly publication in this country which is constantly providing and upholding the heritage, devotion, and witness of the Episcopal Church. In order to reach a wide circle of readers throughout the church, as well as many non-church readers, this magazine is sold for less than the cost of publication. It is possible to do this because the readers of **THE LIVING CHURCH** wish to share the church's message through this publication.

We are sure our readers understand that rising costs of postage, paper, and every aspect of operation make it imperative that voluntary giving keep pace with inflation. The Board of Directors has now constituted the Living Church Fund. This fund will be the recipient of the voluntary giving which makes it possible to publish — to publish both to serve you and to be an instrument through which you can share your belief and commitment with others. This is the **CHALLENGE OF SHARING** which is presented to all of us in **THE LIVING CHURCH** family. We hope all will respond as generously as they are able.

Christianity and Biology

Debate continues regarding the teaching of biological evolution in schools. Some are asking that "creationist science" be given equal time with "Darwinian science," and it is said that some textbooks now being published for use in public schools are minimizing discussion of the development of species.

From the perspective of an informed and responsible Christian outlook both toward the sacred scriptures and toward the data of the natural sciences, the debate is not on a high level. Personally, we want no part in an evolutionary process not planned by God, or a fundamentalistic creation designed by a local school board.

The need is urgent to discuss such matters in a knowledgeable, constructive, and Christian context. We hope that **The First Article** provides long-term background for a sound Christian approach.

We see this debate as an issue in which it is particularly important for Episcopalians to speak up. Our Anglican theology is strongly committed to belief in the

creative power of God in his universe. We believe that the search for truth in this universe redounds in God's glory. Natural science, as we know it in western civilization, is a product and outgrowth of the Christian view of a coherent, unified cosmos created by one consistent God. The relationship between religion and natural science is too important and too complicated to be used as a political football.

Building the Church

We all know that a church is not really the building or the steeple, but rather the people. Yet we have had, and in this Parish Administration Number we have again, an article on the building. As long as people continue to have bodies as well as souls, the places where their bodies gather is important.

Well kept and well loved buildings witness to the faith of those who worship in them. Similarly, neglected and unloved buildings carry a negative tale. This is true of a vast cathedral or of a tiny chapel. Meanwhile, the building of a physical structure is a powerful symbol of the building of the spiritual structure.

Christ is the cornerstone of the temple. He is also the carpenter from the village of Nazareth. We who are his people are called to be living stones in his temple, but also to be fellow builders with him in the household of faith.

Those Words Again

Every time the Archbishop of Canterbury or any other important international figure in our church appears in the public media in this country, the question arises as to what to call them. The word Anglican is certainly gaining headway. Half a century ago, it was hardly known to anyone in this country except the readers of this magazine. Now it is at least fairly common.

Yet we still see or hear those references to "the Protestant Church of England," "English Protestant Archbishop," and so forth. Much more offensive, as well as untrue, are continuing newspaper references to the "church founded by King Henry," or the church "of which the Queen of England is head." Members of our church simply have to keep correcting, over and over again, such misstatements.

If "found" means to establish important laws regarding the church, then the credit in England goes to Elizabeth I, not to her adulterous father. But by the same token, with this use of the word "found," Roman Catholicism was founded by the Emperor Charlemagne, and Eastern Orthodoxy by Empress Irene. They also had unattractive private lives. The best defense of the truth is knowledge.

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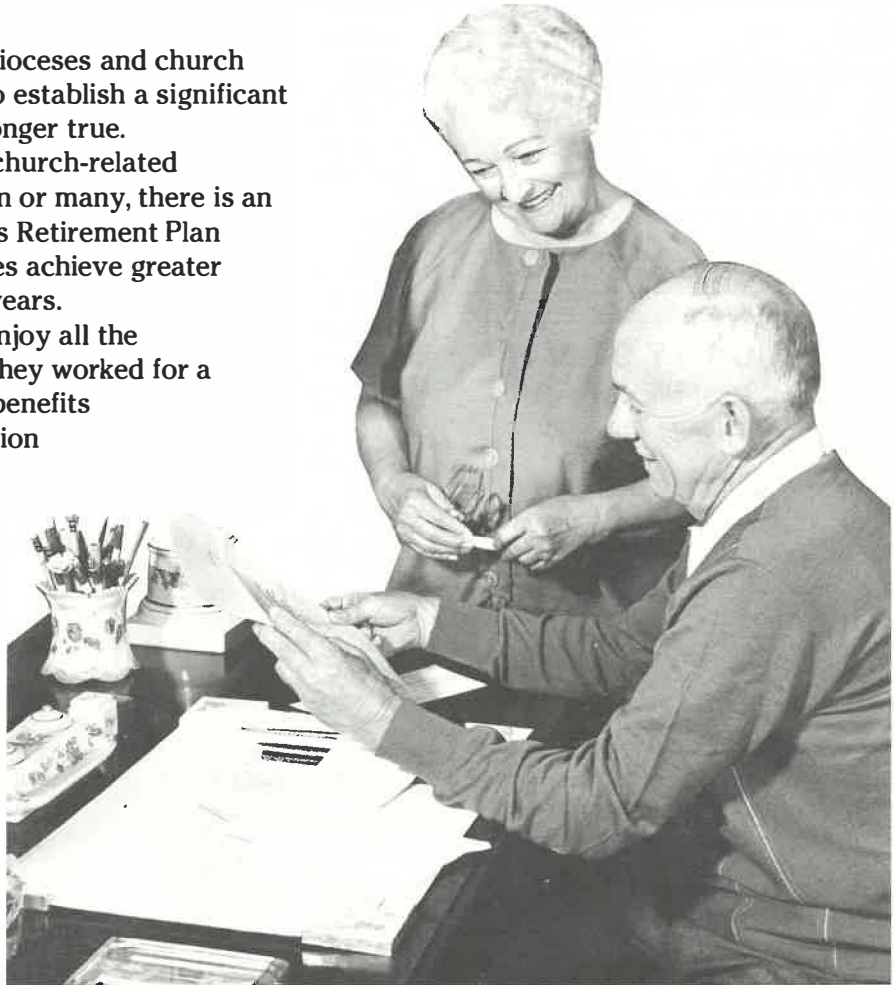
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NEWS

Continued from page 10

Cross to the Archbishop of Canterbury. A member of St. Paul's Indian Mission, Sioux City, has made the bead work chain on which the cross is placed."

The presentation was made by representatives of the mission.

In a stirring sermon, Archbishop Runcie issued a call for greater Christian unity and for concern for the world's hungry. "I rejoice with you that this occasion brings together so many faithful Christians from other churches," said the archbishop.

"The problems and dangers which face the world are so immense that it does not make sense for the Christian community to waste its energy in domestic wrangles. We need all our strength combined to do Christ's work of building a world full of love, forgiveness and trust. I believe that it is by cooperating in doing his work that deep unity comes, rather than by staring obsessively at the differences between us."

After reminding his listeners that "we have been more energetic in building up in the world an unprecedented capacity for destruction than in tackling the problem of hunger," Dr. Runcie cited a study done at Iowa State University, saying, "There is little doubt that we can grow enough food to feed the hungry in the world; what is in doubt is whether we have the will." He urged that we learn to receive God's gifts gratefully, with "open hands," and then to share them with others.

"The sign of the world is often the clenched fist," he said. "It was the sign of the Roman army and is the sign of militant protesters today. Such movements have certain successes, but they are always limited because violence breeds violence. The only other way is the way of open hands and open love.



Niobrara Cross

It's tough. The way of loving is always a long, long haul."

Following the service, Archbishop Runcie joined the people for an old-fashioned Iowa picnic on the grounds of the Hilton coliseum, before departing by private jet for Chicago. Earlier in the day, he visited an Iowa hog farm, and was presented with a 40 pound sow intended to be the start of a "food chain," — with the future progeny of this hog to be given by the archbishop to others around the world.

(THE REV.) THOMAS W. GWINN

The Archbishop in America

By JAMES B. SIMPSON

The following is the first in a series of articles on Archbishop Runcie's visit by Fr. Simpson. Others will appear in the coming weeks.

The always affable and articulate Archbishop of Canterbury, the Rt. Hon. and Most Rev. Robert Alexander Kennedy Runcie, 102nd occupant of the ancient office of St. Augustine — himself no laggard — completed a 13,000 mile trans-Atlantic, transcontinental U.S. tour by returning home to face a calendar as crowded as his grueling American schedule.

Immediately at hand: a meeting of the English House of Bishops in the venerable Guards Room at Lambeth Palace, an official visit to Ireland, the royal wedding, and uneasy preparations for the papal visit to Canterbury next May.

Arriving in Atlanta, Ga., on Tuesday, April 21, Dr. Runcie, 59, departed 21 days later via Concorde from New York's Kennedy International Airport.

In the intervening three weeks, he signed in ("Robert Cantuar": the traditional latinate signature of the Primate of All England) in a dozen towns or cities, in eight dioceses.

These rounds, from sea to sea, encompassed five cathedrals, nine chapels, six parish churches, three seminaries, five diocesan offices, three private clubs, seven hotel dining rooms, five episcopal residences, and at least four private homes, in addition to a hospital, a convent, a huge tent, and a huger coliseum.

Rarely noticeably weary, almost never hoarse, he submitted to 12 public news conferences (including as hour-long discussion nationally televised by NBC) and at least as many private interviews, was celebrant or concelebrant of ten Eucharists, delivered 14 sermons, made ten luncheon speeches, and gave seven din-

The Rev. James B. Simpson is executive director of the Episcopal Book Club and its international magazine, The Anglican Digest, which center their operations at Hillspeak, near Eureka Springs, Ark.

ner addresses (with a stated international theme for each city, most of the pronouncements or policy statements of long term significance).

In between times, he attended two special dedications, five Evensongs, 13 receptions, and toward journey's end had a surprisingly relaxing breakfast with Chicago's John Cardinal Cody, 73.

In addition, at least seven special events ranged from a week of seven a.m. Eucharists with 27 fellow Primates to worldwind tours by helicopter and police motorcade to welfare centers in Los Angeles, as well as Chicago.

All in all, a total of 504 hours passed in the New World for the holder of an office that in its 1,384th year predates the Magna Carta, the Domesday Book, and the British monarchy (to which he is ninth in succession).

Constant Contrasts

Contrasts were constant. During the final week, for instance, Dr. Runcie donned white coveralls and yellow boots to walk about an ultramodern hog farm on Iowa's rolling plains. Within 24 hours the archbishop was the recipient of an honorary meal ticket on Chicago's skid row.

Traveling by commercial plane, and, on occasion, private jet, His Grace was accompanied by his chaplain, the Rev. Richard Chartres; press officer John Miles; and an astute international adviser, Terry Waite, who doubled as bodyguard. An American priest-journalist was the only other person to share the entire archiepiscopal venture.

Besides enough liturgics and lessons to last a lifetime, the result of the trip is a reporter's bulging notebook, mountains of press clippings, miles of tape recordings, pyramids of photographs, and memos innumerable. Herewith, then, are fleeting impressions and behind the scenes glimpses of the archbishop's memorable trek.

Starting with Sewanee and finally narrowing down to New York, here goes —

The archbishop was officially welcomed by the Presiding Bishop and Fr. John Bonner of St. Paul's Church, Chattanooga, along with the city's mayor and vice mayor (known as the vice squad because they go everywhere together), who presented a key to the city, the first of a series of keys that Dr. Runcie received.

Sewanee

The archbishop arrived on the "episcopal mountain" under cover of darkness. He stayed indoors throughout his first day. Time was divided between the Presiding Bishop's secluded home on Molly Pointe Road and the larger house next door bought by the dean of Virginia Seminary, Cecil Woods, when he was a professor at Sewanee.

The "domain," as Sewanee's campus is called, was at its best with flowering pink and white dogwood, but at dusk, storm clouds burst and rain continued for the remainder of Dr. Runcie's stay.

The trustees hoped he might attend the festal Evensong, but nothing was seen of the archbishop until the next morning, when, after a quiet interview with the Associated Press and a few other reporters, he turned up for the convocational Eucharist in All Saints' Chapel. As chairman of the trustees, the Bishop of Alabama, the Rt. Rev. Furman C. Stough, conferred the crimson hood of an honorary doctorate in divinity.

As he preached, the archbishop faced the "ecumenical window," placed in 1967 to commemorate historical events of the last 100 years, including Geoffrey Fisher's call on John XXIII. In the narthex, another Archbishop of Canterbury, Charles Thomas Longley, is memorialized in stained glass for the financial help he gave Sewanee when it was recovering from the Civil War.

In mid-afternoon, Dr. Runcie slumped in a lounge chair in St. Luke's School of Theology for his first major press conference. He displayed a tee shirt and a hog painting presented by students, the first of unnumbered gifts he was to amass in the states.

A reception followed for some hun-

dred young men and women, introduced by Dean Urban Holmes as members of "the best seminary in the United States."

At the trustees' dinner that evening in Sewanee Academy's sprawling new dining hall, the archbishop showed for the first time that he was not reluctant to enter into local controversy. He was well aware that the big academic and property issue under discussion during this visit was the proposed transfer of Academy property (part of a military school until the mid '60s) to the university, and the merging of the Academy with St. Andrew's School, a few miles away. The Academy was a proper prep school, while St. Andrew's had been founded by the Order of the Holy Cross mainly to serve mountain youth.

Times change and conditions change, and the archbishop thought the trustees generally right in expanding university facilities adjacent to the campus and merging the Academy and St. Andrew's on the latter's property.

It was a quiet early evening in which the archbishop made his American debut as an after dinner speaker, not unexpectedly of unexcelled charm. It also marked the Presiding Bishop's 60th birthday. The presence of his mother among the guests was noticed by the toastmaster with the tribute that "without her there would be no John Allin."

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PEOPLE and places

Appointments

The Rev. Bruce Benschoff is rector, Our Saviour's Church, Middleboro, Mass. Add: P.O. Box 89, 02346.

The Rev. Michael A. Bullock is assistant, St. Paul's Church, Dedham, Mass. Add: 59 Court St. 02026.

The Rev. Daryl E. Diamond is canon minister, the Cathedral of St. Paul, Detroit, Mich. Add: 4800 Woodward Ave. 48201.

The Rev. Robert B. Edson is rector, St. John the Evangelist Church, Hingham, Mass. Add: 173 Main St. 02043.

The Rev. William Fox is vicar, Silver Lake Mission, Pembroke, Mass. Add: P.O. Box 461, Bryantville, Mass. 02327.

The Rev. Alexander Fraser is rector, St. Stephen's Church, Heathsville, Va.

The Rev. Robert S. Kinney is priest-in-charge, St. James' Church, Encampment, St. Thomas' Church, Elk Mountain, and rector, St. Barnabas' Church, Saratoga, Wyo. Add: Saratoga, Wyo. 82331.

The Rev. Jeremy H. Knowles is director, Case House Conference Center, Diocese of Massachusetts. Add: 789 Stevens Rd., Swansea, Mass. 02777.

Retirements

The Rev. Matthew Jones, from the Church of the Resurrection, Ecorse, Mich.

The Rev. Allen Joslin, as rector, Christ Church, Swansea, Mass. Add: 929 So. Church St., Salisbury, N.C. 28144.

Deaths

The Rev. Reginald Metherell Blachford, senior priest of the Diocese of Michigan, died March 24. He was 89.

Fr. Blachford was born May 14, 1891, in Freulton, Ontario, Canada. He was ordained a deacon in 1917 and a priest in 1918. He served many churches in the Diocese of Michigan including St. Philip and St. Stephen's, Detroit; Calvary, Hillman; Grace, Long Rapids; Trinity, West Branch; Grace, Standish; and St. John's, Rose City; as well as Trinity, Caro; and St. John's, Otter Lake. Fr. Blachford retired from the active ministry in 1959. However, he was a volunteer assistant at St. Joseph's Hospital and chaplain to Henry Ford Hospital, both in Detroit. He was married to the former Margaret Anna Dill.

The Rev. William Frederick Church, a perpetual deacon of the Diocese of Michigan, died April 4, in Springfield, Mass. He was 86.

A native of London, England, Mr. Church lived in Detroit and was deacon of St. Paul's Cathedral there. He was also an executive of the Detroit Boy Scout Council. From 1966 to 1970, he was an assistant at Christ Church Cathedral, Springfield, Mass., and was also honorary curate of St. Andrew's Church, Longmeadow, Mass.

The Rev. Rowland G. Hills, retired priest of the Diocese of California, and former Archdeacon of the Diocese of Spokane, died April 24.

Fr. Hills was born July 7, 1907, in Salt Lake City, Utah. He was ordained a deacon in 1944, and a priest in 1946, in the Canadian Church, and was received by the Episcopal Church in 1948. He served churches in Idaho and California, and was rector of Trinity Church, Oakland, Calif., from 1957 until his retirement in 1971. During his retirement he lived with his twin brother, the Rev. Charles Hills, in Sidney, Vancouver Island, British-Columbia, Canada.

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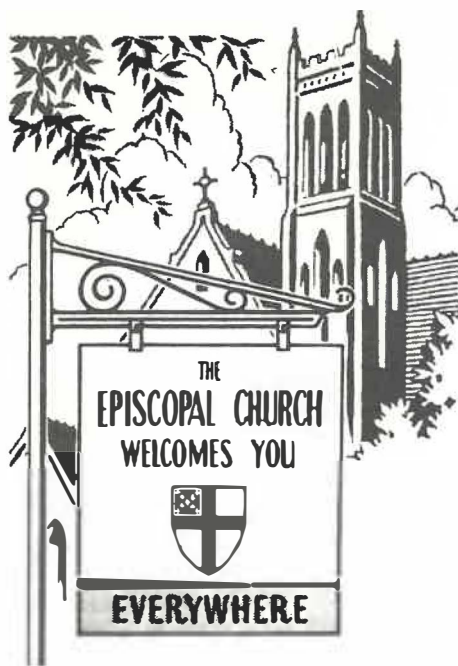
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10

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(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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The Rev. Martin Leonard Bowman, chap. & pastor
 Sun Evg Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
 46th 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, 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

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

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

UTICA, N.Y.

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

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
 Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, (Western) N.C.

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

SHAWNEE, OKLA.

EMMANUEL 501 N. Broadway 74801
The Rev. O.M. Goller II
 Sun Mass 10 (Cho); Mass Daily; Always Open

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 1698. Built in 1726.

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
 Sun H Eu 8, 10, 6:30

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. 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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
 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

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
 Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
 Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 6 EP

ST. PAUL'S East Grayson at Willow
Fr. John M. Beebe
 Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

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

GIG HARBOR, WASH.

ST. JOHN'S 7701 - 46th Ave., N.W.
The Rev. Charles F. Schreiner, r
 Sun Eu 8, 10. Wed Eu 10

MADISON, WIS.

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

SUPERIOR, WIS.

ST. ALBAN THE MARTYR 14th St. & Cuming Ave.
The Rev. Winston Jensen, r; the Rev. Gary Turner
 Sun 8 Low Mass, 10 H Eu. Tues 7:30; Thurs 10



St. John's Church, Corbin, Ky.

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