

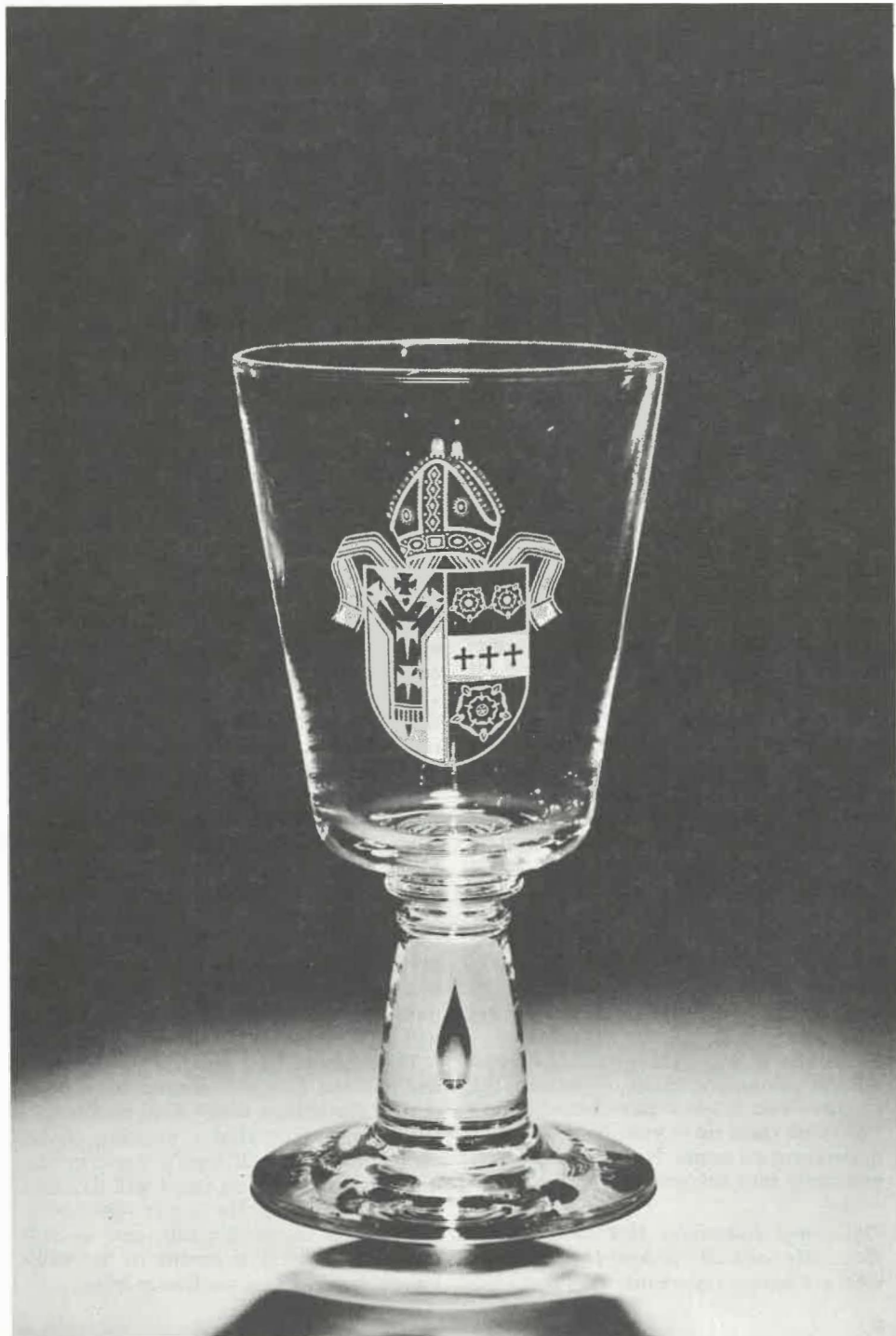
# THE LIVING CHURCH

## Evangelism and the Episcopal Church

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## The Seminary Question

• page 12



A chalice of Steuben glass was presented to the Archbishop of Canterbury on the occasion of his visit to Trinity Church, New York City [p. 7]. The chalice is decorated with the heraldic Arms of the Archbishop of Canterbury which have been used by successors to the office for more than 600 years. The crystal goblet, eight and three-fourths inches high, was designed by Donald Pollard, and heraldry was provided by the Rev. Canon Edward N. West, sub-dean of the Cathedral of St. John the Divine, New York City. The chalice's stem contains a captured teardrop.



# THE LIVING CHURCH

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## Maker of Heaven and Earth

By RICHARD H. SCHMIDT

*The following article is from a series of 21 bedtime meditations expounding the articles of the Apostles' and Nicene Creeds. The meditations were originally addressed to the author's three young sons. The terminology and illustrations are intended to make the meaning of the creeds clear to a child in upper elementary school.*

There are two kinds of things that are real. The first is God; the other is everything else. The main difference is that God makes everything else, but nobody makes God. God doesn't even make himself. He always was and always is who he is.

Making things is the main thing that God does with his almighty power. He didn't just make things once upon a time — he's always making things. God makes new things — new dandelions and new robins, new waves on the sea and new clouds in the sky, new boys and girls, new planets, new suns and new galaxies. God makes these things and keeps them going with his almighty power.

It is God and his power that keeps you here at this moment. If God turned off his power for a single instant, there would be nothing — no you, no me, no house, no world — nothing except God alone.

It's like the pictures you see on the screen at the movies. They move about on the screen, and they are real pictures, but you know that it's only the light in the projector shining onto the screen which keeps them going every moment. Turn off the light, and — poof! — nothing. God is the power. That's why I said that there are only two kinds of things that are real, God — and everything else.

You like to make things too. I love to see the things you make, especially the pictures you draw. I like them because you think them up in your head and then draw them on paper. Every picture that you draw tells me something about you

*Our guest columnist this week is the Rev. Richard H. Schmidt, rector of Christ Church, Fairmont, W. Va.*

— what your favorite colors are, what you're interested in, what you're like inside. It is because your pictures remind me so much of you that I like them so much and have so many of them hanging on the walls in my office.

And the things that God makes tell us about God and remind us of him. The warm, soft sand between your toes at the seashore, the ice crystals on your windowpane on a cold morning, the sound of rustling leaves when you run through the yard in the fall, the smell of grass right after mowing, the taste of melted cheese on the top of a pizza — all these things tell us something about God, who thinks them up and makes them.

There is one way, though, in which God's making of things is very different from your making of pictures. When you make a picture, you draw things you've seen before — people, houses, space ships, lines, and shapes — and you use things that you didn't make, like crayons and paper.

But God makes new things, absolutely new things, never seen or even thought of before. And he makes them out of nothing. God simply says, "Let there be light" — and there is light. "Let there be a drop of water. Let there be a roaring wind. Let there be a new life, or a new kind of life." And there is.

Scientists tell us that the universe began about 15 billion years ago. That is when God started making the universe. He is still making it. When God will stop making the universe, we don't know. But we can be sure that someday the universe which we know will no longer be here. When God finishes making the universe, God's work, or at least that part of his work which we know about, will be completed.

That means that the earth on which we live, the heavens around the earth, and all the things which God makes will pass away. But that's nothing to be afraid of. When all God's work in the universe is done, you and I will live and be happy in him. He is our real home. God makes us for himself, and we will never know what it means to be really happy until at last we live in him.

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# LETTERS

## Christian Name-Calling

Thanks for printing Paul Nathanson's comment on the Pharisees [TLC, May 31]. We need his reminder that the traditional Christian picture of the Pharisees as legalistic hypocrites is both inaccurate and offensive.

It is good, however, that the issue of the Pharisees has surfaced just now, for the matter is deeper than poetic vocabulary. In dealing with Christian clergy, I often come up against a simplistic triumphalism which attempts to justify anti-Pharisaism out of a sort of religious doctrine of "manifest destiny." This results in some anachronistic and patronizing judgments.

"The good," one correspondent wrote, "is always the enemy of the best." From such a perspective, the Pharisees — indeed, first century Jews in general — are fair game for accusations that they were blind to the "obvious" fact of Jesus' messiahship.

It is all too easy from the viewpoint of our Christian majority to forget that the Gospels were produced by a fledgling, radical Jewish sect which faced the task of defining itself over against normative Judaism, thereby asserting its legitimacy for a gentile world.

Such a task inevitably involved some labeling and namecalling on both sides. But that later and more powerful Christian ages should read the Gospel accounts as objective reportage has been tragically unfortunate, not only for the Pharisees, but, by extension, for all Jews.

Today's Christianity can stand without such straw man polemic. What we need is a renewed willingness to acknowledge that the origins of Christianity are more complicated than the new Testament indicates, that the Gospels are not unbiased accounts, and that a religious (or poetic) vocabulary that relies on put-downs of Pharisees, Jews, and Judaism is inappropriate to our time.

(The Rev.) LAWRENCE MCCOOMBE  
St. Cuthbert's Church  
Selden, N.Y.

*Fr. McCoombe is chairman of the Commission on Christian — Jewish Relations for the Diocese of Long Island.*  
ED.

## Suspicion of Cults

I read with grave concern the report of the "anti-cult" meeting in Washington [TLC, May 24]. No doubt such meetings were held in Rome at the time of Diocletian, when Christianity was thought to be a kooky, dangerous sect.

Our country was founded on a base of religious freedom for all, and I am alarmed to see Christians participating in meetings like this. When some reli-

gious body we don't approve of attempts to get new members we call it "recruiting" and "brainwashing" — but when we do it, it's "evangelism."

I have been participating in studies of the cults, studies conducted by members of the American Psychiatric Association. The soberest conclusion seems to be that reports of abuses are wildly exaggerated, and that to get a true picture one must also consider the good that is done. There are thousands of young people who have, through cult membership, been able to give up drugs, alcohol, and other anti-social behavior when all other efforts (including those of "mainline" churches) have failed.

Meetings like the one described only hear from disaffected people — ex-members who have changed their minds (or who have been brainwashed under the euphemism of "de-programming" into changing them). You can hear horror stories from ex-Catholics, ex-Baptists, and yes — even from ex-Episcopalians.

Sociologists of religion tell us that it takes at least 50 years for a new cult to become accepted. At the turn of the century, we were persecuting Mormons in much the same way we now go after the cults. It has taken us this long to perceive the numerous benefits of responsible, solid citizenship which that religion instills in its members.

Have we not learned anything? "Judge not, that ye be not judged."

(The Rev.) RUTH TIFFANY BARNHOUSE,  
M.D.

Professor, Psychiatry, Pastoral Care  
Perkins School of Theology  
Southern Methodist University  
Dallas, Texas

## Isolation Overcome

I've been a subscriber for a number of years and have always read each issue with interest and enthusiasm, but now recovering health is isolating me from active fellowship in the church, and the fellowship I find in the pages of TLC means more than I can express. Please know that it gives me the assurance that I am still part of the church, the Body of Christ.

FRANCES TERRELL GRAFF  
Modesto, Calif.

## Tradition and Nostalgia

The article "Tradition and Nostalgia" [TLC, June 7] comes dangerously close to promoting two false ideas. One is that the old must be destroyed; the other is that the "new is good."

No one can miss the point that what is tradition now was at some time new. It is not the fact of change, but the nature of changes made which must be judged.

The tradition of the Episcopal Church has, in fact, had little to do with the physical arrangements of worship in

holy cross monastery

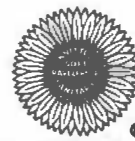
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When on vacation check the listing on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

## THE LIVING CHURCH

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such things as length of center aisles! Rather, it is an attitude towards God's creation and his revelation, and an understanding of the nature of human response in worship to God.

The Anglican tradition is best summed up in the preface to the Book of Common Prayer in these words: "seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established."

The problems of the Episcopal Church today are due not even to the evident easiness with which "things once advisedly established" have been changed, but, rather, to the evident lack of critical judgments and honest standards by which these changes have been made.

The Book of Common Prayer 1979 is not to be condemned because it is new, but because it is so poorly conceived. The ordination of women to the priesthood may or may not be right. A more profound question with which the church has not honestly dealt concerns the nature of holy orders in the life of Christ's one holy and catholic church.

(The Rev.) CLARENCE A. LAMBELET  
Church of St. Paul and Redeemer  
Chicago, Ill.

• • •

While I generally applaud the main theme of the article "Tradition and Nostalgia," I very much fear that it misses the point of many of us who resent the consequences of the whole aura of change reflected in the current Episcopal Church.

It is precisely our point that much of this change stuff has, in fact, departed from reflecting that faith once delivered in the one, holy, catholic and apostolic church; that which we are given today largely lacks that obedience to truth and revelation.

One must keep aware of the difficulty of attempting to articulate and express the reality of the *meaning* of God and that finally we are forced into myth as the only way to experience that reality (and I use the word "myth" in its real, rather than prostituted meaning). When all is said and done, the world of structure simply *cannot* provide us entrance into the reality of the world of *meaning*. At that point we must opt for myth.

As the expression of that myth, the words of our worship (liturgy) and the themes of our believing (faith and doctrine), as well as all the other elements of faith in Christ, must all be true to the reality of God in Christ, and their *form* must be appropriate to that *substance*.

Give us traditionalists an expression which reflects that inner reality adequately and just watch us accept and deal positively with change!

(The Rev.) ROBERT A. SHACKLES  
St. Paul's Church  
Muskegon, Mich.

## BOOKS

### Rational Belief

THE JUSTIFICATION OF RELIGIOUS BELIEF. By Basil Mitchell. Oxford. Pp. 180. \$4.95 paper.

First published in England in 1973, this American paperback edition of Professor Mitchell's book will be welcomed by those especially concerned with the rational defense of theism on this side of the Atlantic. Although it is markedly English in its stance and perspective, perhaps even Oxfordian, the issues it deals with transcend the intellectual milieu out of which it arose.

Some of the argumentation, drawn from the linguistic analysis school of philosophy, is on occasion pretty tedious, but its main drift will be of absorbing interest to serious students of the philosophy of religion, and not only so, for many of the issues addressed could usefully become grist for the preaching mill.

The existence of God, Mitchell concedes, cannot be apodictically demonstrated, but this does not mean that the idea of God is logically incoherent. Holding that a rational choice between belief and non-belief is possible, he sets forth a case for theism. Belief in God, like belief in liberal democracy, humanism, Marxism or some other faith, relies on the cumulative weight of converging arguments that cannot be completely objectified or articulated.

Mitchell's discussion of the element of commitment ineluctably involved in rational choice is particularly noteworthy. And the concluding chapters on faith and knowledge and the necessarily rational component of religious belief are among the most persuasive in the book. Though religion is not primarily a theoretical matter, it is in some fundamental sense "explanatory," and therefore, Mitchell concludes rightly, must search for rational support in order to justify itself in relation to other systems that claim to be explanations of human life and the world.

Tests of consistency, coherence, and probability are essential for a critical and perceptive judgment. Otherwise theology becomes mere assertion.

(The Rev.) JAMES A. CARPENTER  
Sub-dean and professor of theology  
General Theological Seminary  
New York, N.Y.

### Poetic Meditations on the Parables

A DIARY OF PRAYER. By J. Barrie Shepherd. Westminster. Pp. 131. \$5.95 paper.

This collection of poetic meditations on the parables has both depth and sim-

*Continued on page 13*

# THE LIVING CHURCH

June 28, 1981  
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## Two Bishops Consecrated in Kansas

More than 900 well-wishers journeyed to St. John's Military School, Salina, for the consecration and installation of the Rt. Rev. John Forsythe Ashby as the second Bishop of Western Kansas.

Bishop Ashby's consecrators were the Rt. Rev. John M. Allin, Presiding Bishop; the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rt. Rev. Joseph M. Harte, retired Bishop of Arizona, and the Rt. Rev. William Davidson. Bishop Ashby succeeds Bishop Davidson, who has resigned to become Assistant Bishop of Ohio.

The Rt. Rev. W.R. Chilton Powell, retired Bishop of Oklahoma, was the preacher. Bishop Ashby, 52, was rector of St. Luke's Church, Ada, Okla., when he was elected on February 14, and Bishop Powell was Bishop of Oklahoma during much of his tenure.

One of Bishop Ashby's first episcopal acts was to take part in the consecration of the Rt. Rev. Richard F. Grein in the neighboring Diocese of Kansas on the next day at Grace Cathedral, Topeka.

The presiding Bishop served as chief consecrator, and he was assisted by the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri; the Rt. Rev. Donald Parsons, Bishop of Quincy; the Rt. Rev. Philip F. McNairy, retired Bishop of Minnesota; and the Rt. Rev. Edward C. Turner, retired Bishop of Kansas. Bishop Ashby read the bishops' declaration of consent. The sermon was preached by the Rev. Bede Thomas Mudge, OHC.

## Famine Relief

The Presiding Bishop's Fund for World Relief has sent \$20,000 to AFRICARE for assistance to refugees in Somalia. According to C. Payne Lucas, executive director of AFRICARE, this grant represents the largest single source of funding from private voluntary organizations in support for this particular program in reforestation, solar energy for cooking, food storage, and secondary education.

The funds were contributed by the people of the Episcopal Church in response to Presiding Bishop John M. Allin's Christmas/Epiphany East Africa Famine Appeal.

AFRICARE was originally founded in

1971, when West Africa was experiencing one of the worst droughts in its history, with the emphasis of working to "improve the quality of life in rural Africa." In making the recent grant, the Rev. Samir J. Habiby, Fund director, said, "The Fund is greatly encouraged by the fact that AFRICARE has been in Somalia for two years, working closely with both the United Nations High Commissioner for Refugees and the several voluntary agencies."

It has been largely due to conflict in the Ogaden region that more than 1.5 million persons fled from Ethiopia into Somalia and are now in refugee camps or have moved in with relatives or friends. In Somalia, poorest of the 28 least developed countries in the world, the recent influx of refugees is placing a strain on its scarce resources of food, land, water, shelter, and clothing. One out of every four persons in the country is a refugee and the largest percentage are children.

A UNHCR source said, "Most of us are continuously inundated by statistics — hundreds flee; thousands are made homeless; 200,000 are forced to move. Numbers mount on numbers until the mind no longer comprehends the human tragedy behind them."

## Differing Visions

In a sweeping message of condemnation, the governing board of the National Council of Churches has expressed its "fundamental disagreement" with the Reagan administration's "vision of who we are and where we are going."

Citing its opposition to the new administration's social spending cutbacks, energy policy, military spending hikes, environmental stance, and foreign policy, the board warned that such moves "threaten the vision of America as the model and embodiment of a just and humane society."

At its May 13-15 meeting in Philadelphia, the group also issued statements on U.S. immigration policy, military and economic aid to El Salvador and Guatemala, the nuclear arms race, and deplored the assassination attempt on Pope John Paul II.

The church leaders' message on the direction of national policy marked the first time since its founding that the council has issued such a broad evaluation of a new administration's policies.

"In [the Reagan] vision of America, the fittest survive and prosper, and

there is little room for public purpose, since it interferes with private gain," the statement said in part. "Compassion is a weakness in the competitive struggle of each against all and charity is the voluntary option of individuals."

In contrast, the message said, the NCC identifies with "an alternative vision" that has "deep roots in religious faith and biblical images of divine intent and human possibility."

## Bishop Writes Royal Wedding Prayer

The Rt. Rev. Maurice Wood, Bishop of Norwich, who has both the royal residence of Sandringham and also Park House, where Lady Diana Spencer was born, in his diocese, has written a prayer to mark her wedding with Prince Charles:

"Almighty God, our Heavenly Father, by your holy and life-giving Spirit, pour down the riches of your grace upon Prince Charles and Lady Diana, his bride.

"May the love of Christ draw them



L. Germany

The Rev. James M. Abernathy, right, rector of St. Paul's Church, Freeport, Texas, stands outside the Mariner's Chapel on the Freeport waterfront, following dedication ceremonies. The plain cedarboard chapel is a gift from St. Paul's congregation to the people of the working waterfront community. Its heavily bolted construction is expected to withstand Gulf hurricanes.

into a deep and lasting love for each other. May the joy of Christ sustain them in establishing their Christian home.

"May the strength of Christ equip them for all their future service. May the blessing of God, Father, Son, and Holy spirit, be always with them. Through Jesus Christ, our loving Lord."

Bishop Wood has suggested to his people that they use the prayer privately and in their churches through the royal wedding month of July. He also said that the prayer should be used at all services in the diocese on Sunday, July 26, "when married couples could take part in a simple act of rededication to each other with a renewal of their marriage vows," according to the *Church Times*.

The royal wedding date is set for July 29, and it will take place at St. Paul's Cathedral, London.

## Natal Bishop Elected Metropolitan

The Rt. Rev. Philip W.R. Russell, Bishop of Natal, will be the next Archbishop of Cape Town and Metropolitan of the Province of South Africa. The present Metropolitan, the Most Rev. Bill Burnett, recently announced plans to retire because of ill health.

There was widespread speculation before the election that the new South African Primate would be the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches.

Bishop Russell, 62, was chosen unanimously by a synod of bishops after an elective assembly failed to come up with a successor to Archbishop Burnett after sitting for more than two and one-half days, according to the *Church of England Newspaper*.

The bishops' synod is one of the options offered by canon law in the Church of the Province of South Africa in case of a deadlock. It was the first time in the church's 133 year history that the Diocese of Cape Town was not able to make its own choice — the elective assembly included representatives from all of the other dioceses of the Church of the Province of South Africa.

The *Church of England Newspaper* reported that the choice of another white archbishop has met with mixed reactions; "conservative white Anglicans are relieved — even though Bishop Russell is an outspoken and fearless opponent of apartheid. Even before the election there was talk of a white exodus from the Anglican Church should Bishop Tutu be chosen, and so there is relief that a 'split' has been avoided.

"But, among a large body of black Anglicans (who form a good 80 percent of the body), there is deep disappointment that Bishop Tutu did not make it. He is widely regarded as the voice of black Christianity in Africa, and his rejection



Onell Soto

Early in May, Novice Angela Margot was professed as a Sister of the Society of St. Margaret in the convent's chapel in Boston. The Rev. Alan Jones, chaplain, received her vows, celebrated and preached. The Rt. Rev. Anson P. Stokes, retired Bishop of Massachusetts, and Visitor to the order, gave the blessing. Sr. Angela is a native of El Salvador and later worked in Guatemala. The Rev. Onell A. Soto of the department of world mission at the Episcopal Church Center was instrumental in bringing her to the United States. He and his family attended the ceremony.

as Metropolitan is bound to disappoint his followers, particularly the young Africans, and lead to further alienation from the church."

Bishop Russell was born in Durban in 1919. He served with distinction in the Royal Engineers during World War II, and was awarded the MBE. He was elected Bishop of Port Elizabeth in 1970, and Bishop of Natal in 1974. Bishop Russell is married and has two adult children.

## ACP Elects President, Makes Awards

Carolyn Purden, associate editor of the *Canadian Churchman*, that country's Anglican newspaper, was elected president of the Associated Church Press during its convention in Philadelphia in April.

The *Canadian Churchman* took a general excellence award and three merit awards during the ACP convention. The *Communicant*, North Carolina's diocesan newspaper, won three merit awards.

The *Communicant* was honored with an award for newspaper graphics; a merit award for photography used with an article or cutline, and for best photography for an entire issue.

# CONVENTIONS

The speaker at the 179th convention of the Diocese of New Hampshire, May 8-9, was the Rev. David Birney, Executive Council's staff associate for overseas personnel and world mission.

People often ask if the Episcopal Church still has missionaries, he said, and the answer is a resounding "Yes"! They do not go forth, he pointed out, with condescending superiority to bring the American way of life to the benighted heathen.

Today's missionaries recognize that each country has a valuable culture. They listen, they learn, and they bring home their experiences to enrich their own parishes and dioceses. Many countries have requested that persons with specific skills come to help them in areas where help is needed, and the result is an interdependence, with each country making an offering of equal value, Fr. Birney said.

At its business session, the convention lent support to a bill before the state legislature which would add a surtax to liquor sold in state stores. Proceeds would be used to treat alcoholism by education and intervention. Another resolution provides guidelines for the use of liquor in parishes and families.

New Hampshire has no income tax, and one resolution urged some form of broad base tax to replace gambling revenues used for state services. Another called for immediate negotiation to end nuclear armament. Both of these resolutions passed by majority vote.

The convention met at Christ Church, Portsmouth, a parish which became famous in 1905 when the peace treaty ending the Russo-Japanese war was signed there, at the invitation of the governor of New Hampshire.

• • •

Resolutions on stewardship, on El Salvador, and on support for the episcopate were presented at the annual convention of the Convocation of American Churches in Europe, held April 29 to May 3 in Emmanuel Church, Geneva, Switzerland.

The Rt. Rev. Furman C. Stough and the Rev. B.C. Caradine of the Diocese of Alabama led a workshop on the Alabama Plan of Proportional Giving, which the convocation endorsed and will seek to promote among their congregations.

In his annual address, the Bishop in Charge, the Rt. Rev. John M. Krumm, proposed that the convocation accept the usual mathematical quota for support of the general church program of the Executive Council, rather than being classified with other overseas jurisdictions and being given only a \$5,000 figure. The convention agreed to negotiate such a "fair share" figure.

# The Archbishop in America

By JAMES B. SIMPSON

*This is the final article in a series by Fr. Simpson on Archbishop Runcie's American visit. Others appeared in TLC June 14 and 21.*

## Des Moines

After the opulence of Los Angeles, Iowa with its rolling countryside was "down home" for the Archbishop of Canterbury, reminding him of his native midlands and his present diocese. Iowa and Province VI had prepared all winter for an event that had for them something of the same impact as the Pope's visit 19 months earlier to "the breadbasket of the world."

Bishop Righter was waiting at the plane's door and after a hurried welcoming ceremony in an airport corridor, the group was off to the Hotel Ft. Des Moines. Showered and refreshed, the archbishop within two hours of arrival, faced a crowded news conference in a ballroom heavy with smoke and blinding television lights. (One of the bishops, eager for more contact with the church at large, asked if the primates had considered another Anglican Congress; No, said Dr. Runcie, "jamborees" were not appropriate in today's world, and the idea of a congress had hardly been mentioned in Washington.)

Sitting down to dinner with 600 Episcopalians, the archbishop soon had a small mountain of presents piled at his plate. It was like Christmas in May; almost every parish seemed to have sent a gift, and most had to do with his hobby of hog-raising.



RNS

Archbishop Runcie laughed as he held a squirming Berkshire hog given to him in Ames, Iowa.

## Ames

In the brilliant spring sunlight of a midwestern morning, the archbishop went by helicopter to a beautifully kept farm sheltering 8,000 pigs, and from there to what was billed as an "ecumenical celebration" in the Hilton Coliseum on the campus of Iowa State University, Ames.

The hour-long stop at the plush pigery run by Robert Breton, a communicant of St. Paul's, Des Moines, was absorbing to the archbishop for its modern methods; Dr. Runcie's prize black Berkshires are allowed to roam, while these Iowa swine are kept in immaculate confinement with everyone donning hospital isolation suits to protect the animals from human infection.

The archbishop was made a member of the National Pork Producers Council and received the gift of a piglet and therein a problem: under England's strict laws, would it be allowed to immigrate? If not, said the archbishop, he would support it nonetheless as "a little bit of Canterbury left in America."

Continuing by helicopter on the 40-mile trip to Ames, Dr. Runcie found a congregation of 8,000 awaiting him in a structure that holds 13,000, but the occasion was nonetheless festive. Denominational ministers had been appointed to join Episcopal priests in administering the sacrament, but not all the communion "stations" were used.

At the exchange of the peace, the archbishop was suddenly down from the platform and moving among a group of deaf persons assembled on the Gospel side of the altar; smiling broadly, he made the sign of peace with fingers of the right hand. His sermon touched on some themes of the previous evening — world hunger and land use. During a picnic on the grounds, the archbishop was transported by golf cart and probably shook more hands than at any other stop on his long pilgrimage.

## Chicago

Traveling by private jet only to be delayed by rush hour traffic, Dr. Runcie landed at Midway Airport and was driven along Chicago's lake front to Seabury-Western Seminary in suburban Evanston. He jokingly told the seminarists he was glad to come to "this family, this incense-ridden place, after hogging it in Iowa." The archbishop was the preacher and celebrant, but lingered only a few minutes for the sherry hour. His motorcade swept down Sheridan Road towards the city and a blessed evening free of engagements. Doubtless, it was early to bed at the small Tremont Hotel on Chicago's near north side.

At eight a.m. on the last Friday of the tour, the archbishop left his hotel to visit diocesan social agencies on the vast west side: Chase House, the Cathedral Shelter, and other groups centering around the Church of the Epiphany. He returned to the hotel for a brief rest, faced the Chicago press at 11:30 a.m. in the lobby of the diocesan center, and went downstairs for a luncheon with diocesan and civic leaders (Mayor Jane Byrne sent regrets at the last moment). In the late afternoon, he walked around the corner for a reception for Orthodox clergy held, of all places, in the Women's Athletic Club!

At six p.m., the Cathedral of St. James seemed to be bursting with people gathered for a concelebration by the archbishop and the bishops of Province V. They formed an impressive procession, wearing their own white miters and matching chasubles lent by Holy Name Cathedral a block away. His Grace's sermon touched on some of the same problems of urban renewal that he had spoken of at noon and had observed personally during the long day.

At a dinner with the bishops of the province at the University Club, he presented the host, Bishop Montgomery, with the Cross of St. Augustine. Meanwhile, stay-at-homes discovered that television's late-night movie was, unbelievably, "The Six Wives of Henry VIII."

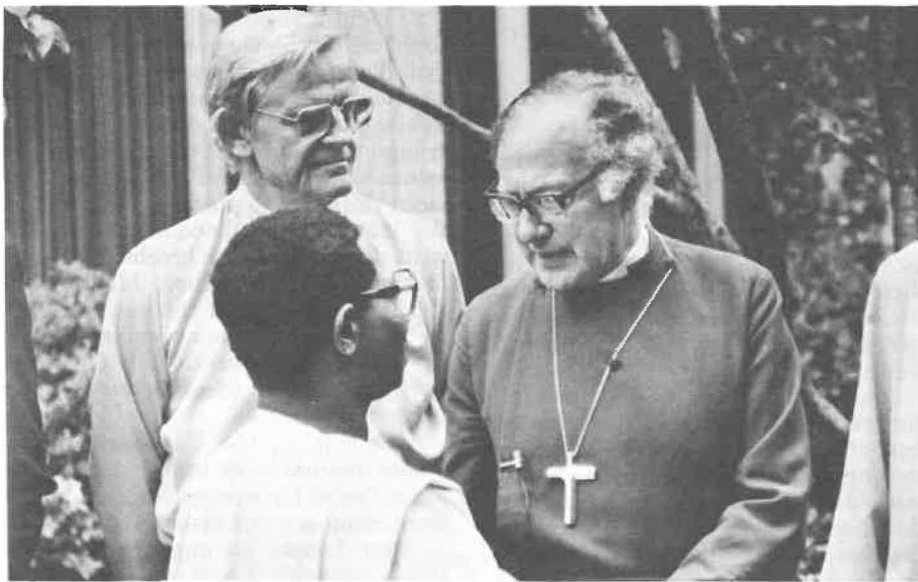
At seven a.m. Saturday, Dr. Runcie and Bishop Montgomery sat down to breakfast at the Tremont with John Cardinal Cody and their staff members; they traded gifts and entertained a few questions ("Is the Oxford Movement alive and well in America and, if so, what is its care and feeding?") At ten a.m. the archbishop and his party took off from O'Hare on a commercial flight to New York.

## New York

The Archbishop of Canterbury arrived from Chicago at New York's LaGuardia Field on a Saturday noon when the city was bustling and its mood was high — even purple tulips bloomed for him down the wide vista of Park Avenue. Dr. Runcie was driven directly to the Presiding Bishop's apartment atop the Episcopal Church Center in Manhattan for a day free of formal engagements.

Sunday morning came soon enough, and with it a Eucharist that marked the 170th anniversary of one of the nation's largest black congregations — St. Philip's, on West 134th Street.

In introducing the Primate, the Bishop of New York included a remark that the archbishop was coming to the poor and deprived, a group to which the government was cutting its benefits. (In a news conference next day, Dr. Runcie nimbly sidestepped a question arising from Bishop Moore's remarks, an apt demonstration of his advance decision



Bishop Moore of New York (left) looked on as Dr. Runcie greeted B. Akporode Clarke, Nigeria's U.N. envoy, at St. Philip's Church, Harlem.

to refrain from commenting on government policies.)

St. Philip's gave the archbishop a stack of gifts wrapped in gold paper. He instantly grasped their significance as "representing the best in music, meditation, study, and prophecy." He, in turn, pinned the Cross of St. Augustine to the chasuble worn by Dr. M. Moran Weston, rector since 1956. It was the second such presentation within 36 hours; earlier in the year, the award had been given in a prison cell in Iran, and in England to the Rt. Rev. Desmond Tutu, Secretary of the South African Council of Churches.

A four p.m. Evensong at the Cathedral Church of St. John the Divine crowned the archbishop's three weeks. Some 4,000 people had come to lay eyes on the new man from Canterbury.

Two weeks earlier, in San Francisco's "Good Sam" Mission, he had spoken for a few seconds in Spanish, adding, "I can't keep this up for long!", but for Gotham's Hispanics, he began his sermon with a full seven minutes in their native tongue.

The sunny Sunday turned to a thoroughly rainy Monday as Dr. Runcie began the day with a hundred members of the 815 staff. He quoted Blake, "If any one would love, he must serve in minute particulars."

Downtown Trinity's noon Eucharist, always popular, was full to capacity for the archbishop's visit as preacher and celebrant. Across the street at 74 Trinity Place, the parish's reception hall and dining room was filled with Wall Streeters and other business people for a luncheon talk in which His Grace skillfully drew together all that he had learned of economics in his recent conferences in Washington and elsewhere.

A quick stop-by at Mayor Koch's office was followed by a good, but fleeting,

visit to General Seminary. That evening at the plush Waldorf Hotel, members of the Church Club and the English Speaking Union gathered in a room just off the lobby while a VIP reception was held upstairs for the archbishop. Finally all converged for dinner on the Starlight Roof with Dr. Runcie in his best form yet. He wore gaiters (seen at the Folger-Shakespeare dinner at the outset of the trip) to recall Archbishop Davidson's visit to the Church Club in 1904.

"The thing which will stay in my mind forever," he said, "is the generosity of the hospitality which has known no bounds. . . . The biblical injunction of hospitality to strangers and friendship to foreigners is something deeply Christian." And, he added, "a sense of a world-wide church and of the roots of history are indispensable for a fully mature Christian life."

## The Archbishop Looks Back

"I don't think people always realize that one of the great problems is that with the rapid expansion of knowledge it just is very much more difficult to believe in the way in which people in the past believed," the Archbishop of Canterbury declared in a dinner address marking the end of a three week U.S. tour.

"Anglicanism has got something rather special in its readiness to listen to the voice of God speaking not only through tradition, but through the very best thought of the day," Dr. Robert Runcie told the 94th annual dinner of the Church Club of New York, held jointly for the first time with the English-Speaking Union at the Waldorf Hotel in New York.

Looking back on his meeting with 27 fellow primates and leaders of Anglican

churches from throughout the world, he said the sessions left him "even more convinced of the vital contribution Anglicanism has to make to the economy of world Christianity."

There is little time left, Dr. Runcie warned, "to catch up to the new realities, and I believe that a church which has discovered its own global identity, as I hope the Anglican Church is discovering, may be in a very good position to help a world that urgently needs to discover a global consciousness before it is too late."

In an overall view of his first official American visit, the archbishop said he was "greatly impressed in the church life I have seen by its vitality and ubiquitousness," as well as students' talk, especially at Sewanee, of "the need for the sort of renewal . . . upholding the very finest traditions of Anglican scholarship."

As for worship, he praised its "very high standards" from Kent Island, Md., April 25, to the Evensong on May 10 in New York's Cathedral Church of St. John the Divine — both occasions directed by "that doyen of the American Church, Canon Edward West."

His Grace also referred gratefully to his visits to San Francisco's Good Samaritan Mission, the St. Anselm Refugee Center near Los Angeles, and St. Philip's, Harlem. In the latter parish, he awarded the St. Augustine Cross to the Rev. M. Moran Weston, rector since 1956, as he had 36 hours previously to the Bishop of Chicago.

The archbishop lauded fair press coverage and vigilant police protection, commenting finally on "the astonishing interest in my harmless hobby of hog-raising that led to an extremely joyful spell in Iowa."

Dr. Runcie's comprehensive remarks climaxed a day that had taken him to a half dozen engagements in a rain-sodden Manhattan. It began with 9 A.M. prayers with a hundred members of the Executive Council staff who crowded into the headquarters' Chapel of Christ the Lord. There was a brief respite due to the cancellation of a visit to the United Nations Secretariat (Kurt Waldheim had been called out of the country).

In a short while, however, the archiepiscopal motorcade departed for a noon Eucharist at Trinity Church, Wall Street, a traditional stopping place for every Archbishop of Canterbury since Randall Davidson in 1904. It was followed in swift succession by a luncheon for leaders of the business community, a news conference, a call on Mayor Edward Koch, and an informal talk to a packed chapel at General Seminary.

"I would like to say how wonderful it is, and how worthwhile it is to be a pilgrim for Christ in today's world," Dr. Runcie concluded, "but you could never do it in your own strength."



# *Evangelism and the Episcopal Church*

**A primary component of any valid program of evangelism  
is the task of helping Episcopalians get back  
in touch with why it is a good thing  
to be a member of our church.**

By ROBERT L. HALL, JR.

**F**or the past ten or 15 years, church growth and evangelism have received increased attention in the Episcopal Church. We have an office of evangelism and regional evangelism officers. Study programs have been developed and are being used with increasing frequency. These have come both from our own church offices and seminaries and from independent agencies both inside and outside of the church.

But while there has been much study and conversation, it is my impression it has not resulted in much action. Church officials claim that we have bottomed out in the membership decline and may be taking the first tentative steps toward an upward curve. It is to be hoped that this is the case, but it should not lessen the echo of the "great commission" (Matthew 28:18-20) ringing in our ears.

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*The Rev. Robert L. Hall, Jr., is vicar of St. Anne's Church, Okanogan-Omak, Wash., and the Church of the Transfiguration, Twisp, in the Diocese of Spokane. His article was based on a paper written for a clericus on church growth and evangelism in that diocese.*

The Very Rev. O.C. Edwards, Dean of Seabury-Western Theological Seminary, in his cassette series on evangelism suggests that one of the impediments to evangelism in the Episcopal Church is that our models are inappropriate. All the how-to manuals tend to fall back on the forms and methods of the conservative and evangelical denominations.

We cannot bring people into the Episcopal Church expecting one kind of experience, only to have them discover that neither the Sunday worship nor the on-going life of the church bear any relationship to our evangelistic programs. That is fraud, pure and simple.

Fr. Edwards goes on to suggest that a primary and essential component of any valid program of evangelism for us is the task of helping Episcopalians get back in touch with why it is a good thing to be a member of our church.

We have spent years educating our membership in the Christian life and faith without also and equally nurturing them in the Anglican traditions. We have a membership today that is largely ignorant of what those traditions are, what our biblical and theological positions are, or of the unique value of any of them.

When we send our people out to disciple lapsed or potential new Episcopalians, they become tongue-tied and embarrassed. It is no wonder. They love their church, but they cannot explain why.

There are three groups of people from whom we might secure new members. The first are the lapsed or former members, persons who through inadequate education to begin with or some disenchanting experience along the way have dropped out. Then there are the people who are presently members of other denominations. And finally there are the unchurched or non-churched members of society.

Most programs for evangelism, whether developed inside or outside of the church, focus on the first and third of these groups. I can suggest a couple of reasons why they tend to avoid the second. The first reason is the fear of quarreling on the interdenominational level. Sheep stealing is seen by most of us as unsporting, to say the least, and certainly not an honorable or appropriate kind of evangelism.

The second reason is the assumption that all denominations offer their members life in Christ in equal measure. On this assumption being a Christian is more important than being an Episcopalian. The focus of this kind of evangelistic effort tends to take on a distinctly Protestant perspective, viewing the church as a kind of factory that processes people for heaven. Our tradition, on the other hand, has attempted to direct and nurture its people to sainthood, a far slower and more sensitive task.

It is my contention that there is another way to look at the church and at

# Maybe we ought to let those who are gifted with evangelistic abilities do the evangelizing and concentrate on the gifts God has given to us.

God's creative, redemptive enterprise, and that if the Episcopal Church is to be realistic about its own evangelistic progress and true to its own traditions, it needs to incorporate this other view into its efforts. This would involve a focus on the second group of potential members, those who are presently members of other denominations. But before moving into this discussion, we must first deal with a couple of process questions.

Setting aside for a moment the question of becoming an Episcopalian, let us focus on how people become Christians. Biblically and historically the process has been the same. The word of God is preached with persuasion, an act of faith is made by the person, a baptism is offered and accepted, and then there begins a life of nurture and response to God in Christ.

Bound up in this process are the steps of conviction, conversion, justification, and sanctification. Lines of demarcation between the steps are not always apparent but the process always takes this course.

Another process consideration arises when we look carefully at what needs to happen for an individual to become an Episcopalian. It is possible to move into many other denominations with far less commitment and determination than is necessary if one is to move into the Episcopal Church.

Becoming a Methodist, for instance, involves going to church, singing hymns, listening to the minister preach and pray, reciting the Lord's prayer, and returning home. This can be done for some time before the church begins to talk about any further profession of faith.

On the other hand, in our church the newcomer is immediately confronted with a prayer book (containing a creed), a formal liturgy, vestments and ceremonial, and a sacramental system, all of which are symbolic. For the newcomer the symbols are meaningless. It may take many weeks or months — in some cases almost a lifetime! — for him or her to become reasonably conversant with what is going on in front of him.

There must be either a need felt by the newcomer or an aesthetic or emotional appeal in the ritual to induce him or her to find a role in all of this and see its connection to God's creative, redemptive enterprise. It requires a somewhat rare commitment to growth and change; beyond that it requires help and nurture which are all too seldom offered.

Recently a comment was made by a member of my parish one day when we were discussing why we were not growing as a congregation. She said, "The Episcopal Church is a church people graduate into." When I got by the obviously snobbish character of that remark, I started thinking about its deeper import. What is it that we do best in the Episcopal Church? What is it that attracts these "graduates"?

It seems to me that our best attributes center on our worship and on the intellectual and pastoral aspects of Christian life and work. We stand on long traditions in each of these areas, and they are central to our religious life. They are certainly the areas where I spend the bulk of my ministry, by my choice and the choice of those I serve.

Several weeks ago we held a "discovery weekend" in our parish — a kind of in-house Cursillo. One of the talks centered on the gifts of the Holy Spirit and their presence and importance both in the lives of the individual Christians and in the life of our Christian community.

St. Paul understood that these gifts were necessary for the life of the whole church, and that each member was given one or perhaps more of these gifts, but not all of them. Hence, his analogy of "the body." But Paul was speculating about the presence and importance of the gifts when there was only one church. The gifts were present and operative in that context.

In our day, we recognize these gifts as present in an individual or within a congregation; "renewed" is the catchword we hear quite often. But try for a moment applying Paul's concept to the church as a whole. It is obvious that some denominations manifest the gift of evangelism; others the gift of preaching;

still others the gift of fellowship and pastoral care, and so on. It appears that the gifts are distributed among denominations in the Christian church, just as they are among individuals and congregations.

If this is the case, then it follows that there is a fallacy in our approach to evangelism. We may be applying the conviction, conversions, justification, sanctification process without due regard for the fact that the spiritual life is a pilgrimage, an on-going experience in which our faith, our understanding, and our commitment are deepened and strengthened by the grace of God, and that part of that pilgrimage may involve moving through a number of gifted denominational experiences of the church.

We may have been too quick to conclude that the pilgrimage always takes place for an individual within one denomination.

My conclusion, then, is that maybe we ought to let those who are gifted with evangelistic abilities do the evangelizing and concentrate on the gifts God has given to us — a gift for beautiful and meaningful worship, a gift for using our minds in the service of the spiritual, and a gift for pastoral care. Proficient in these great gifts, we would be ready then for the pilgrims for whom a passive form of worship experience or a largely emotional response to the faith are not enough.

History tends to support this thesis. Most Episcopalians today and for some time past have come, not from the unchurched, but from other denominations. In any group of church people few will raise their hands when asked who are the cradle Episcopalians. For most, in any group, their present membership in the Episcopal Church represents the end of a search for something more, not a movement from nothing to something. Listen to the stories of how lay people have found their way into the Episcopal Church. The stories have much in common.

For most of the people the experience was one of "coming home." There was a sudden, sometimes overwhelming recognition that "this is it!" They have come, bringing the best of their previous religious experience and stayed on to enrich us accordingly.

At this point, I offer a long-standing notion of mine which has taken on a new significance for me. It is this: while the Reformation in England and on the continent probably needed to happen for biblical, theological, political, and economic reasons, it was not essential that it fracture the church with its birth pangs.

While granting that the church of Rome had all the power and was monstrosly inflexible, still in hindsight it does not seem to have been essential that the church fragment itself in order to change. I have watched with interest

# Source, Guide and Goal

By MARY MICHAEL, S.S.M.

the efforts of all of us to come back together on some basis.

We have looked at the giant monolithic model, the great coming church, and have been repelled rather than inspired, because it did not take enough account of denominational traditions and gifts. We are coming to understand that whatever finally emerges as a reunited Christendom, that body will have to recognize and give consideration to those very things. Divisions among us today are in actuality as much cultural as they are theological, at least among the worshipers if not in the hierarchies. Those differences should not be denied but should instead be used creatively to produce any real unity.

If we can look at denominations, not as warring and competing factions within a family, but as manifestations on a grand scale of the dispersion of the gifts of the Holy Spirit as St. Paul understood this phenomenon; and if we can see the life of a Christian as a pilgrimage that may involve several gifted denominational experiences, as it appears to have been for so many Episcopalians; then the ecumenical movement makes sense on a deeper and more fundamental level.

This view also saves us from the notion that any one denomination has to try to be all things to all people. And finally, it is possible for people to make sense of their own religious histories without having to disparage any piece of them. Let Billy Graham and the Southern Baptists do the evangelizing while those of us in the Episcopal Church serve as the pastors, teachers, and liturgists.

Finally, evangelism and church growth take place dialogically between persons. And the persons whom we have available to us in the Episcopal Church are mainly those who have come to us from elsewhere in Christendom. A dialogue between a former Presbyterian, now an Episcopalian, and a Presbyterian, now searching and sampling, makes better sense than a dialogue between a former Presbyterian-turned-Anglican and a member of the unchurched of the world.

There are a great many other denominations within the Christian Church far better suited and gifted to deal with the unchurched than we are. A personal story of searching and finding is really all we have to tell each other. That, after all, is what the Apostles did in the streets of Jerusalem on the day of Pentecost.

How often have we heard that pious cliché, "It doesn't matter what church you belong to as long as you're a Christian." But it does matter, and until we understand this and can explain it, not in a judgmental but in an appreciative way, we will be guilty of under-utilizing our God-given gifts. When we learn to offer our best, knowing what that best is, evangelism will take care of itself.

Once heard a Benedictine monk at Trinity Institute in New York say that whatever we do wholeheartedly is *prayer*. A young man then remarked that some people might label as sin some of the things he does most wholeheartedly. The monk replied that nothing that we do with the innermost core of our being could ever be called sin.

I was reminded of this conversation the other day while reading *True Christianity*, by H.A. Williams, C.R. Fr. Williams, described on the jacket blurb of the book as "a world famous theologian," writes: "The testimony of all deeply religious people of all the great world faiths is that God is indistinguishable from my deepest self because it is only in his reality that I can find my own. . . ."

"Fundamentally, obedience consists of discovering what you most truly and deeply are or, better, what you have it in you to be, and of being loyal to the insight you have received. . . . By Jesus' obedience to what he was he became fully himself. And there is no other kind of joy. . . ."

The Dutch catechism which was published a few years ago said that Jesus himself taught by his own example that a life directed to the following out of God's will is the richest, simplest, fullest life anyone could ever have on this earth. Our Mother Superior once said that the Creator did not make a mistake in designing any of us. He gave us all we need to do his will; and if we do his will, we shall be supremely happy.

The message I get from these people is one that I know in my own depths to be true: God does dwell within us at the innermost center of our being. If we are doing what that innermost core of our own being tells us to do, we are then living in harmony with God. We are doing his will. We cannot sin while we are so doing.

The most important discovery we, therefore, can ever make in life is the searching out of what this innermost core of our being tells us is right for us to be doing, what we were created for, what God's plan for our life is.

Long ago Robert Browning wrote that "the very primal thesis, plainest law" (the fundamental, basic fact about human existence) is that "man is not God, but hath God's end to serve."

What gift, we must ask, has Christ given each of us for the spread of his

kingdom of love here on earth? How can we express in words for others, so that they, too, may find him, our love for Christ, our thanksgiving for his wondrous gift to us of the light of the knowledge of the glory of God? How can we tell others all that Christ's love for us means to us? How can we best serve him? How are we to live always at the deepest core of our being in harmony with him and his plan for our life?

In the Psalmist's words of old: "How can I repay the Lord, for the good things he has done for me?" And Thomas á Kempis said centuries ago: "It is a great honor, a great glory to serve Christ." I long for the whole world to come and see — that Christ is the source, guide, and goal of all that is. . . .

It is during our times of prayer that we learn ever more and more surely that we are loved, forgiven, accepted, and trusted by Christ; and it is from prayer that we find the will to respond with all the love of the deepest and best of our being to him and his truth deep within us.

Understanding in our inner depths grows out of the everlasting truth that Christ taught us from his Cross — that the greatest possible good we can ever do in life for him, for others, and for ourselves can best be done by a complete offering of ourselves to his will, which means more and more being what the innermost core of our own being, the Christ within, tells us to be, and doing what it tells us to do.

And what is God's will for all of us but that we love one another as he has loved us? What else is Christianity but loving God with all our heart, mind, soul, and strength, and all others for him?

Someone once wrote that we have a secret about loving all the people we ever meet — a secret that was taught us by our Lord Christ himself. We don't have to love all the lonely, needy, suffering people of the earth; we have to love only One — that is, the Christ who dwells in each of them. Didn't he himself tell us that whenever we do anything for anyone, it is to him that we do it?

If we are going to live by this innermost core of our being, this center, this place where God's will and mine are one and the same, this place where "God is indistinguishable from my deepest self," as Fr. Williams puts it, we are going to "have to break out of the shell of the superficial me, smashing through those ingrained habits of thought and feeling which have been developed to keep the shell intact; and that may well involve me in agony and bloody sweat, in that 'dying to live,' of which all who have lived deeply have spoken."

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# EDITORIALS

## The Seminary Question

**J**ust what about our Episcopal theological schools and seminaries? Commencement day is passed, and we wish the graduates Godspeed, but what about the future of these institutions? There is no doubt that seminaries have had a large share in the past and present life of our church. They will also assuredly have an important share in the future. But what sort of share?

Their graduates, who make up almost all of the House of Bishops and most of the other clergy of our church, naturally wish to uphold the schools which granted their degrees. In order to raise the money to do so, it is proposed in some quarters that these institutions be written into the national budget of the Episcopal Church. We of course fully sympathize with the financial problems of independent religious institutions, since this magazine shares these problems. But we do not believe that the national church budget is the proper solution, either for these institutions or for the church as a whole.

Our seminaries differ considerably in their size, assets, and circumstances. We do not think a national governing body — in this case the General Convention — is well suited to evaluating such institutions and apportioning funds to them. Almost inevitably, the schools with the largest graduating classes would reap the largest subsidies. Yet a numerical increase of candidates for ordination is the last thing the Episcopal Church needs to encourage. Really, the prizes should be given to seminaries which devised creative ways of *reducing* their number of students — but such a proposal would not go far in the political forum of parliamentary debate.

Actually, the proven way to secure funds is to emphasize the commitment of a seminary to the parish ministry. No one is against parish priests, nor should they be. To those in elected office, the parish priesthood is like motherhood and apple pie. The more

strongly it is advocated, the better.

But the Episcopal Church already has thousands of dedicated parish priests, far more than it can currently utilize. Many, furthermore, are working at bottom salaries, in isolated and discouraging positions, with no financial or professional security for themselves or their families. The irresponsible ordaining of increasing numbers of clergy exacerbates the problem. The race between our seminaries must be slowed down, not accelerated.

## Creative Programs

What the church urgently needs from our seminaries today is solutions for our problems. The most promising development in the field in the past decade has been Theological Education by Extension. This fills an evident need, as hundreds of additional students enroll each year. The seminary which has developed TEE for the Episcopal Church deserves great credit [TLC, Dec. 7]. Certain other seminaries have innovated with other creative programs. How would they rate in a division of funds by General Convention? Meanwhile, certain jurisdictions find that their needs for training their future clergy are better met through other channels and other educational programs. Would diocesan schools also be subsidized? If not, why not?

We may as well be frank about it. The Episcopal Church already has a large and dedicated corps of pastors to maintain its existing ministry. What we now need is a corps of evangelists, pioneers, and ambassadors of the Gospel who are trained to carry out effective missionary work. We need personnel who are proficient in commending the historic faith in new circumstances and to new people, and in building up and extending the life and work of the church, so that we can move forward from stagnation to healthy growth.

Last but not least, our accredited seminaries provide unique resources for thought, scholarship, and the publishing of Christian literature. We need this. These functions are not necessarily linked with teaching at the Master of Divinity level. Indeed, freedom from teaching may be what some of the church's scholars need. Let us not lock the entire field into the system of the past generation by national church subsidies.



## BOOKS

continued from page 4

plicity to commend it. It is arranged for use as a guide for daily meditation: the Bible reference is given with a response by the author for morning and for evening.

Although the selections reflect a personal reaction to each parable, Dr. Shepherd's approach elicits a continuing dialogue in the mind of the reader.

Those familiar with his poetry from the pages of *THE LIVING CHURCH* will know that the book has value on the basis of poetic content alone. It is full of imagery:

"I view a scene, a group of scenes  
and I am drawn inside to be a part of  
all I see."

Used as suggested for meditation, each poem becomes the reader's prayer.

WINNIE CRAPSON  
Topeka, Kan.

### An Uphill Path

**TOWARD A NEW LIGHT.** By Caryl Porter. Seabury. Pp. 148. \$10.95.

This is a novel about a sensitive and musically gifted girl who is growing up in a poor and not too happy Midwestern family between the wars. The author's style is simple and direct as she charts the spiritual journey of a really appealing young person.

Julie's coming to womanhood and taking on the mundane cares of life comes as a bit of a letdown, but for any woman, young or old, this book would be a pleasant companion for an idle summer day. The reader might not mind the price of the book, since it is a good size to tote on a vacation, has a pretty jacket, and would be a welcome keepsake to leave behind for a hostess who has been kind.

L. DAY

### Books Received

**HELPING KIDS MAKE FRIENDS.** By S. Holly Stocking, Diana Arezzo & Shelley Leavitt. Argus. Pp. 93. \$2.50 paper.

**THOSE WHO LOVE HIM.** By M. Basilea Schlink. Bethany. Pp. 96. \$2.50 paper.

**HELP ME REMEMBER, HELP ME FORGET.** By Robert Sadler with Marie Chapien. Bethany. Pp. 236. \$2.95 paper.

**A BOOK OF PRAISES.** By Joyce Blackburn. Zondervan. Pp. 128. \$3.95 paper.

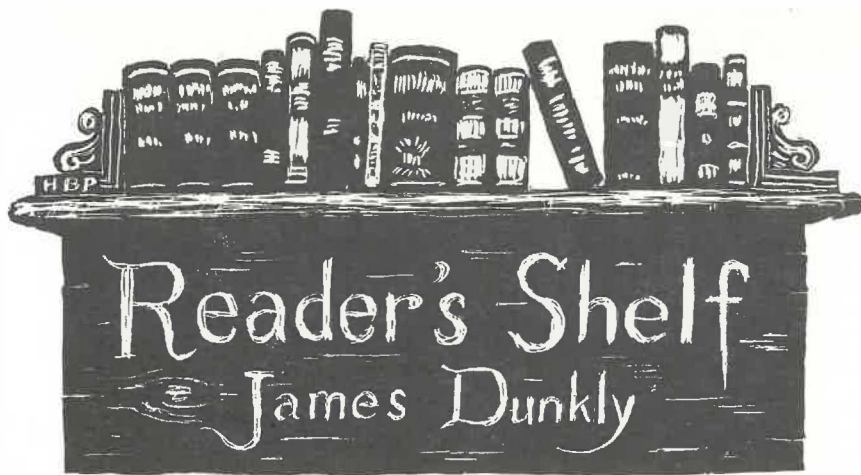
**GOLDEN PRAISES.** By Jo Petty. Doubleday. Pp. 180. \$7.95.

**IN THE NAME OF GOD: Religion in Everyday Life.** By Marietta D. Moskin. Atheneum. Pp. xiii and 185. \$11.95.

**THE PHILOSOPHY OF THE PLAN OF SALVATION.** By James B. Wolker. Bethany. Pp. 264. \$5.95 paper.

**GOD AND MARRIAGE.** By Geoffrey W. Bromiley. Eerdmans. Pp. 88. \$3.95 paper.

**AMERICAN PROTESTANT WOMEN IN WORLD MISSION.** By R. Pierce Beaver. Eerdmans. Pp. 237. \$7.95 paper.



**THE ILLUSTRATED FAMILY PRAYER BOOK.** Edited by Tony Jasper. Seabury. Pp. 160. \$18.95 cloth, \$10.95 paper.

A compilation of more than 200 prayers from all parts of the Christian tradition, with a variety of well chosen and splendidly reproduced illustrations. Jasper also did *The Illustrated Family Hymn Book*; either or both would make excellent presents.

**THE GOLDEN STRING: An Autobiography.** By Bede Griffiths. Templegate. Pp. 192. \$8.95.

Reprint of the 1954 edition. Griffiths was brought up as an Anglican, became a Roman Catholic, and has had long experience of Benedictine monastic life and of the Christian encounter with other religions, particularly Hinduism. Readers of C.S. Lewis's letters will know Griffiths as a frequent correspondent of his.

**PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Series A: Easter.** By Bruce Vawter and William J. Carl III. Fortress. Pp. 63. \$2.50 paper.

Latest in the series of rewritings of this series. Vawter teaches Scripture at DePaul, while Carl teaches homiletics and worship at Union Seminary in Richmond.

**TIME AND HISTORY.** By Siegfried Herrmann. Translated by James L. Blevins. Abingdon. Pp. 206. \$7.95 paper.

**ACHIEVEMENT.** By Antonius H.J. Gunneweg and Walter Schmithals. Translated by David Smith. Abingdon. Pp. 204. \$7.95 paper.

Two more volumes in Abingdon's Biblical Encounters Series, which specializes in detailed treatment of biblical themes by leading German scholars who range over both Testaments. The effect is that of a very extensive theological dictionary article on each theme treated,

and the preacher as well as the scholar will find much here that is suggestive. The concepts of time and history have been in the forefront of biblical theology for several generations now, but "achievement" is less obviously significant. What is meant by achievement is success, and a thoroughgoing analysis of that subject can only be welcomed by any thoughtful Christian.

**THE PUBLIC SCHOOL AND FINANCES: A Guide to the Issues in Financing Public Education in the United States.** By Mary Frase Williams. Pp. 64. \$3.95 paper.

**THE EDUCATION OF THE PUBLIC.** By Malcolm L. Warford. Pp. 48. \$2.95 paper.

**THE PUBLIC SCHOOL AND THE EDUCATION OF THE WHOLE PERSON.** By Mary Caroline Richards. Pp. 48. \$2.95 paper.

**THE PUBLIC SCHOOL AND THE FAMILY.** By Hope Jensen Leichter. Pp. 32. \$1.95 paper.

**THE PUBLIC SCHOOL AND PUBLIC POLICY.** By Manfred Stanley. Pp. 24. \$1.95.

**THE PUBLIC SCHOOL AND THE CHALLENGE OF ETHNIC PLURALISM.** By Carl A. Grant, Marilynne Boyle, and Christine E. Sleeter. Pp. 40. \$2.95.

**THE PUBLIC SCHOOL AND MORAL EDUCATION.** By Henry C. Johnson, Jr. Pp. 96. \$5.95 paper.

All published by Pilgrim Press.

A monograph series of the United Church of Christ's Board for Homeland Ministries, under the general title "The Education of the Public and the Public School." Madeleine L'Engle's new children's story *The Anti-Muffins* is also in the series, to which a study guide is promised as well. While it is published under UCC sponsorship, the series is by no means denominational in its approach; indeed, it can be used with profit by groups or individuals of widely varying religious background. The authors are all active professionals in education and related fields.

# PEOPLE and places

## Appointments

The Rev. Frederick C. Hammond is supply priest, Christ Church, Walnut Cove, N.C.

The Rev. Lawrence W. Handwerk is rector, Trinity Church, Buckingham, Pa.

The Rev. Holt M. Jenkins is acting director, Claggett Diocesan Center, Buckeystown, Md. 21717.

The Rev. Nelson Wayne Koscheski, Jr. is assistant, Church of the Incarnation, Dallas, Texas. Add: 3966 McKinney 75204.

The Rev. Donald Neal Kreymer is vicar, Good Samaritan Church, Dallas, Texas. Add: 1522 Highland Dr. 75218.

The Rev. James B. Lemler is associate rector, Trinity Church, Indianapolis, Ind. Add: 3243 N. Meridian 46208.

The Rev. John F. Maher, Jr., is vicar, St. Mary's Church, Warwick (Elverson), Pa.

The Rev. Ralph McCune is rector, Holy Trinity Church, Garland, Texas. Add: 11560 Drummond, Dallas 75228.

The Rev. Herbert B. McLellan is vicar, St. Andrew's Church, Redway, Calif. Add: P.O. Box 517, 95560.

The Rev. C. Andrew Mepham is chaplain, Lamar University, St. Matthew's Episcopal Chaplaincy,

796 E. Virginia St., Beaumont, Texas 77705, and vicar, St. Michael's Church, Groves, Texas. Home Add: 1010 Bingman Drive, Beaumont 77705.

The Rev. Scott T. O'Brien is assistant to the rector, St. Martin-in-the-Fields Church, Philadelphia, Pa.

## Ordinations

### Priests

Dallas—Manton Lee Tracey, curate, St. Luke's-in-the-Meadow Church, Fort Worth, Texas. Add: 1609 Woodfield 76112. Jerry Wayne Chapman, 11809 Broad Oaks Dr., Austin, Texas 78759.

Indianapolis—Robert N. Bela, curate, St. Paul's Church, Evansville, Ind. Add: 311 S.E. First St., 47713. Robert Cameron Miller, assistant, St. John's Church, Lafayette, Ind. Add: 315 N. 6th St., 47901. David M. Rider, assistant, St. Alban's Church, Indianapolis. Add: 4601 N. Emerson Ave. 46226.

New Hampshire—Richard Weymouth, curate, Christ Church, 43 Pine St., Exeter, N.H. 03833.

Northern California—Carlton Barry Turner, curate, St. Mary's Church, Napa. Add: 1917 Third St., Napa, Calif. 94558.

### Deacons

New Hampshire — Dennis E. Hayward, St. Andrew's Church, Box 294, New London, N.H. 03257.

Northwest Texas — John Parker Jameson, Curate, St. Peter's Church, Amarillo, and vicar, St. Paul's Church, Dumas, Texas. Add: 7408 Holyoke Trail, Amarillo, Texas 79121.

## Resignations

The Rev. David H. Benson, as rector, St. Peter's Church, Lardue, Mo., to enter secular employment. Add: 12045 Vivasite Dr., St. Louis, Mo. 63141.

The Rev. John Albrecht, as rector, St. Mary's-in-the-Hills, Lake Orion, Mich.

The Rev. Leon Love, as rector, Christ Church, Flint, Mich.

The Rev. Bruce Campbell, as rector, St. Michael's Church, Cambridge Junction, Mich.

The Rev. Jim White as rector, St. John's Church, Oscoda, Mich.

The Rev. Starr Kline as assistant minister, St. Paul's Church, Flint, Mich.

## Deaths

Manetta Heidman, co-founder, with Bishop Robert H. Mize, of the St. Francis Boys' Home in Ellsworth, Kan., died at Polk City, Iowa, April 24th. She was 80.

Miss Heidman was for many years associate professor of home economics at Wayne University, Detroit, Mich., and sponsor of the Canterbury Club at St. Andrew's Church there. She served the church as a volunteer worker in the General Theological Seminary's Associate Mission at Hays, Kan., from 1933-1941, and later as head of the St. Francis Homes' Reception Center in Salina, Kan. Following her retirement from teaching, Miss Heidman worked in the mission field of the Diocese of Damaraland in the country of Namibia, Africa. In recent years she was an active member of St. Andrew's Church, Des Moines, Iowa.

# CLASSIFIED

advertising in The Living Church gets results.

## ACCOMMODATIONS

LONDON vicarage (close to West End) offers bed and breakfast at £7 a person, evening meal optional, extra. Write to: P. Richens, St. Clement's House, Sirdar Rd., London W11, England, or phone 01-727-5450.

## BOOKS

"SHARING GOD'S Life Throughout the Christian Year." Explains what contemplative prayer means to you, to your church, and to your world. Includes 16 original poems. Easy-to-read print. 126 pp., paperback, \$3.25. Order from: Ruth Hoppin, 15 Portola Ave., Daly City, Calif. 94015.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

PART-TIME position as organist and music director; youth and adult choirs; music education. Send resume and personal statement to the Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

ST. GEORGE'S, Griffin, Ga. 30223. Curate priest to serve under direction of rector in all areas of church life and activities. Salary and benefits negotiable. Contact: Robert H. Smalley, Jr., Chairman Search Committee, P.O. Drawer A, Griffin, Ga. 30224. (404) 228-2125/227-4550.

## POSITIONS WANTED

ORGANIST-CHOIRMASTER, churchman, 30 years experience, interested in serving in Broward or Palm Beach counties, Florida. Reply Box S-493.\*

ORGANIST-CHOIRMASTER, experienced, seeks parish with good pipe organ, choral tradition. Reply: Box 922, Washington, D.C. 20044.

CRISIS intervenor-priest seeks full-time employment on parish or agency staff responding to pastoral, medical, addictive, relationship, etc. emergencies. Reply Box S-495.\*

## POSITIONS WANTED

YOUNG ENGLISH priest, single, seeks position in American Church. Any area considered. Presently finishing curacy in large London parish. Please reply: c/o R.C. Walker, 4430 Starboard Ct., Soquel, Calif. 95073.

## RELIGIOUS COMMUNITIES

FORMING — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

## SERVICES OFFERED

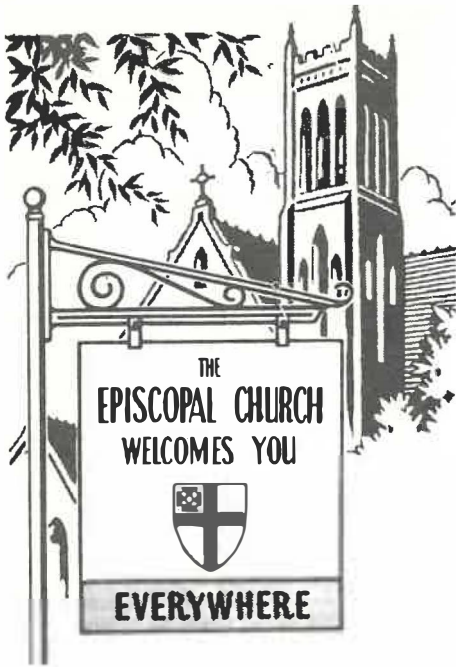
CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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# SUMMER CHURCH SERVICES



## COCONUT GROVE, MIAMI, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 515  
Wed. Daily office at 12 noon. Cathedral open daily.

## ST. LUKE'S (1928)

South Grand Ave. East  
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55  
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD 9, others as anno

## CORBIN, KY.

ST. JOHN'S 701 E. Engineer St.  
The Rev. Lee Miller  
Sun H Eu 8, 11; Ch S 10. H Eu Wed 7

## BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the  
Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
5

## BOSTON, MASS. (Cont'd.)

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

## ST. JOHN THE EVANGELIST

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

Beacon Hill

## MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.  
The Rev. John Duke Eales, r; Canon B.G. Miars, ass't  
Sun HC 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

## KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
Tues); Fri 12:00 noon HC

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

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

## BOUND BROOK, N.J. 08805

ST. PAUL'S 214 Church St.  
The Rev. Ronald W. Parker  
Sun 8 & 10 Eu; Wed 10 Eu; 3rd Wed 8 Sac of Healing

(Continued on next page)

## AUBURN, ALA.

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

## SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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

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

## DURANGO, COLO.

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

## WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily  
10

## ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,  
Tues & Thurs 7

## ST. PAUL'S

2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP  
6:45, EP 6; C Sat 5-6

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, cu-  
rate; d, deacon; d.r.e., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
day; 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.



Gethsemane Church, Minneapolis, Minn.

Warren Reynolds

# SUMMER CHURCH SERVICES

(Continued from previous page)

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker  
Sun Masses 8, 10 (High), 5; (Sat); Tues 7:30; Wed, Fri, Sat 9;  
Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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

## TRENTON, N.J.

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

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey  
Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First  
and third Sat 7

## BUFFALO, N.Y.

**ST. JOHN'S-GRACE** Lafayette & Richmond  
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope  
HC 8:30, 10. Tues HC & Unction 11, Thurs HC 7:30

## 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; EP 4, Daily MP & HC  
7:15; EP 3:30, Cathedral Choristers 3:30 Tues & 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 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

## CALVARY, HOLY COMMUNION & ST. GEORGE'S

Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Jane Henderson, ass'ts; Calvin Hampton, mu-  
sic director

## CALVARY

Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

## ST. GEORGE'S

Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

## EPIPHANY

1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed  
6:30

## 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  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

## JOHN F. KENNEDY INTERNATIONAL AIRPORT

PROTESTANT/ecumenical CHAPEL Center of airport  
The Rev. Martin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

**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  
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

## TRINITY PARISH

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

## ST. PAUL'S

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

## 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. Milier, 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



Christ Church, Las Vegas, Nev.

## 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 Allford, 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