

THE LIVING CHURCH

A Living Church Interview

• page 9

There is the need for some withdrawal from daily tasks and duties [page 2].



RNS



THE LIVING CHURCH

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Simply to Be

For most of us, summer is not only a season of the year but also a season of our lives. It is a time when the pace of work for many people slows down. For many urban and suburban Americans, it is the one time of year we mow lawns, pick flowers, or pull weeds from a row of vegetables — a time when there is some contact with the slow rhythms of nature and other forms of life. It is the one time of year when it seems perfectly permissible for an adult American under the age of 65 to do nothing whatsoever for an hour or two. We can sit on the back steps for awhile in the evening and just sit! Or one can sit on a beach, in a park, or on the fire escape of a tall building.

In the busy pace of contemporary life, just sitting is a change many of us should welcome. Relaxation is something many of us need to learn more about. Relaxed people can talk with children and with old people more easily. Relaxed people are more approachable. Relaxed people can talk with themselves more easily. They can also talk with God.

It seems odd to speak of making yourself relax, or setting it for yourself as a duty. Is not relaxation the very opposite of a sense of duty? Yes and no. You can make yourself learn to fish better, or play tennis better, or play a musical instrument better, so why not also learn to relax better?

Americans seem to be a nation of hard workers and achievers, and we tend to give a religious authority to work. We speak of the Protestant work ethic, but millions of immigrants from Roman Catholic and Eastern Orthodox countries never learned that it was supposed to be limited to Protestants. It comes as a surprise to us to remember that the first thing the Bible tells us about, the story of creation, emphasizes the seventh day, Saturday, as the day of rest. This is not simply the physical rest of the night, which we have to have, but a day of rest, a time of relaxation and relief, a time of freedom from the constraint of work, a time simply to be rather than to do.

This is not altogether easy to talk about. What we are is to a large extent

shaped and molded by what we do. Not only our work or occupation, but also all our activities and endeavors shape the person each of us is. On the other hand, what we are, what we really are deep down inside, obviously influences what we do and how we do it. Being and doing are closely connected. A person who does nothing ever, or a person who never stops trying to work, is not living a full human life.

The Bible knows nothing of vacations in the modern American sense. Yet it thrusts upon us the need for some withdrawal from daily tasks and duties. We cannot become what God made us to be unless we are willing from time to time simply "to be." THE EDITOR

A Modern Day Parable

For the Kingdom of Heaven is like a pair of cherry tomato plants that agree to be planted in a small outdoor plot of land in an apartment complex, to provide food for the owner's table this season.

As the summer progresses, the plants flourish, producing all that their owner can eat, and supplying also neighbors, friends, and relatives with ample portions. No sooner are the cherry tomatoes picked, than a new series of blossoms takes their place. The vines become so large that they need stakes, strings, and wires to support them; and still they keep on producing.

The season ends with the usual frost which kills the plants that contain vast amounts of green cherry tomatoes, and the owner becomes sad and sulks at the waste.

Then one of the plants says to the owner: "Did I not supply your table with food for a season as I had agreed? Did I not overflow with my generosity to your neighbors, friends, and family? If in my abundancy I choose to fertilize the earth with green tomatoes, I do you no wrong. Or do you begrudge my generosity?"

Which attitude would you say was closer to the Kingdom of Heaven, that of cherry tomato plants or that of their owner? So the last will be first, and the first last.

B.J. Bramhall

LETTERS

We welcome letters on controversial subjects written from different points of view. While assuming no responsibility for the opinions of correspondents, we decline to publish attacks on individuals, or print communications which violate accepted standards of courtesy and civility.

St. Luke's Church

Thank you for featuring young Cordelia Guggenheim on your June 14th cover. The children of St. Luke's School have been profoundly affected by the fire. Worship is very much a part of their daily routine, with Morning Prayer before school on most weekdays and the Eucharist every Thursday.

Services are currently being held in the gymnasium, but the children look forward to the day when they will be able to worship in the rebuilt church.

Cordelia's sidewalk serenades have become a regular weekend feature at Hudson and Christopher Streets, and she has raised more than \$1,500 for the rebuilding fund. When I spoke with her recently her only complaint was that she was becoming bored with her repertoire (which, for a third-grader is remarkably extensive!) and was in the process of learning some new pieces.

FRANK L. TEDESCHI
Editorial Coordinator
Office of Communication
Episcopal Church Center

New York City

Bishop Before Merger

This may be a bit of unnecessary nit-picking, but in the interest of accuracy I would like to correct a statement identifying Bishop Wright, father of Wilbur and Orville, as a Methodist bishop [TLC, May 31]. He was a bishop in the United Brethren Church.

True, that denomination, after two mergers, is now a part of the United Methodist Church, but could the bishop speak for himself, I'm sure he would not consider himself to have been a Methodist.

DORIS STIVERSON
Arlington, Va.

Interim Eucharistic Fellowship

The Bishop of Eau Claire would [TLC, May 24] torpedo Interim Eucharistic Fellowship (IEF) with Lutherans on the ground that the proposal is contrary to our formularies. As a member of Lutheran-Episcopal Dialogues I and II, I beg to demur.

The preface to the ordinal states that "no persons are allowed to exercise the

offices of bishop, priest, or deacon in this church unless they are so ordained." IEF does not ask Lutheran ministers to exercise those offices in this church. Rather, on appropriate occasions individuals or groups of Episcopalians would receive Communion at Lutheran altars and vice versa.

Anglicans have done this repeatedly (e.g., Bishop Cosin in the 17th century; Archbishop Wake in the 18th; Bishop Heber in the 19th, and Archbishop Ramsey in the 20th).

If concelebration were practiced, it would doubtless be along the lines already permitted with the COCU churches. No Lutheran minister is to be invited to function as a priest at an Episcopal Eucharist.

That the preface to the ordinal requires an absolute denial that ministers of non-episcopal churches are priests (true ministers of the Word and Sacrament) is an inference, not a statement of any Anglican formulary, and one rarely drawn (without qualification) before about 1850. Under IEF, no one who draws that inference would be compelled against his conscience to participate in a Lutheran Eucharist.

The Chicago-Lambeth Quadrilateral lays down what is "essential to the restoration of unity" (organic reunion or full communion). IEF is not such a restoration. Lutherans understand that the Episcopal Church would be committed to the principles of the Quadrilateral in their entirety in the event of reunion.

A remarkable growth of Catholic sentiment is taking place in the Lutheran churches, especially since the publication of the *Lutheran Book of Worship*. There is a growing desire for the recovery of the historic episcopate. A rigidly exclusive Episcopalism on our part (which would require the Lutherans to repudiate their own past) would certainly discourage that growth.

(The Rev.) REGINALD H. FULLER
Professor of New Testament
Episcopal Theological Seminary
Alexandria, Va.

Whose Discretion?

I am writing for information. The 1979 Denver General Convention passed a resolution clearly stating that the 1928 Book of Common Prayer may be used at the discretion of the rector of the parish and may not be limited in use by the bishop of the diocese. Our bishop here in Central Florida issued a liturgical directive (Feb. 12, 1980) stating: "I direct that the Book of Common Prayer adopted at General Convention 1979 be the standard for worship and liturgical usage in all services in all congregations in this diocese."

My question is: Who is in charge? Are the clergy free to pick and choose which General Convention rule they will obey

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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.

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THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

(adopt the 1979 Book of Common Prayer or make unlimited use of the 1928 Book of Common Prayer)? What goes on? Looks like a shambles to me. No wonder the church is dying.

ALICE PARDEE

Winter Park, Fla.

Consulting the Journal of the 1979 General Convention, pages C10 — C12, we find that "texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop as chief pastor and liturgical officer, and subject to the directions of the convention, as set forth in the appended guidelines."

The guidelines recommend that congregations have "a worship committee to work with and advise the rector or vicar." The guidelines go on to recommend that where texts from the 1928 book continue in use, the "calendar and lectionaries of the 1979 book be used," and the latter will itself be used frequently. We see no reference here to the rector as sole authority in these matters.

Ed.

Damaging Heresy

In the April issue of *Ave*, the parish magazine of the Church of St. Mary the Virgin in New York City, the rector, the Rev. Edgar F. Wells, Jr., writes: "The bishops of the church are the source both of the sacramental unity of the church and of the purity of catholic teaching." I agree that they should be, but I live 2,000 miles from New York, and this is not my experience of the bishops in my own diocese.

A year or so ago, the retired diocesan bishop, visiting a parish to administer confirmation, preached a sermon on the ministry of the laity, in which he declared that the apostles were all laymen, pure and simple.

On Maundy Thursday of this year, the present suffragan bishop preached at the parish church of which he was formerly rector, and stated that the Eucharist is not the Body and Blood of Christ. Christ is present, he said, not in the sacrament, but in the communicant. This same bishop, in the same church, just after Easter, said that the Father is the Son, and the Son is the Holy Spirit.

About this same time, the diocesan bishop, in another part of the city, was telling another congregation that the second coming of Christ has already occurred, and *we* are Christ.

Some may argue that these are minor issues, perhaps only exaggerations in order to make a point, possibly only figures of speech. I suggest that these statements contradict the faith of this church, and, however they were meant, they can only cause confusion and lead people away from the catholic faith.

Moreover, these statements were made in such a bland, colorless way, that

probably not one person in 50 realized there was anything unusual about them. This may be their real danger. Unlike the late Bishop Pike, these men will never be charged with heresy. When Bishop Pike spoke, everyone expected him to be controversial, and so weighed his words to see if they represented the mind of the church or his own opinion.

When these men speak, everyone assumes they will say just what they have always said before, so no one listens critically. If what they say is heresy, it is not immediately recognized as such. I suspect it may do more damage this way.

Bishops of the church should be chosen for their ability to teach the faith of the church. All too often they are chosen because they can do less damage as a bishop than as a priest, or because a diocese has a permanent rift, and they have never done anything to offend either side.

NAME WITHHELD

Too Many Books?

I am sure that most of your readers know that back in the 16th century Thomas Cranmer did a great deal for the church when he took several monastic worship services and did nearly all the work of condensing them into one volume, our first Prayer Book.

My mind went back to that on the day of Pentecost when I marched down the aisle behind the choir. When I reached the altar, I read the Collect for Purity from the Altar Book. Then I read the Decalogue from the 1979 Prayer Book. Then we sang the Gloria in Excelsis from the Hymnal.

Then I read the Collect for the Day from the *Episcopal Eucharistic Liturgy Book*. Then I read the Epistle from the "Lectionary Texts — Year A," which we have in a looseleaf notebook. Then we went back to the Hymnal for the Sequence Hymn. Then I read the Gospel from Lectionary Texts.

Then we sang a hymn, while I heaved a sigh of relief and went to the pulpit for the sermon. After the sermon, it was clear sailing because the rest of the service was from the Altar Book.

This is progress? I think we need a Thomas Cranmer!

(The Rev.) WALTER P. HURLEY
Christ Church

Harwich Port, Mass.

What Needs to be Said

The article on "Tradition and Nostalgia" by the (then) Very Rev. Alden Hathaway is something every Episcopalian should "read, learn, and inwardly digest." How well he said what very much needs to be said!

LILLIAN WEIDENHAMMER
Hattiesburg, Miss.

THE LIVING CHURCH

July 12, 1981
Pentecost 5

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Consecration in Alaska

The Rev. George Clinton Harris was consecrated fifth Bishop of Alaska at a service in the concert hall of the University of Alaska in Fairbanks on June 7.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. David R. Cochran, fourth Bishop of Alaska, and the Rt. Rev. Walter H. Jones, Bishop of South Dakota.

Other bishops in attendance were the Rt. Rev. William J. Gordon, Jr., third Bishop of Alaska, and now Assistant Bishop of Michigan; the Rt. Rev. Leigh A. Wallace, Jr., Bishop of Spokane; the Rt. Rev. Scott Field Bailey, Bishop of West Texas; and the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, who preached the sermon.

The Anglican Bishop of the Yukon, the Rt. Rev. R.C. Ferris, and the Roman Catholic Bishop of Fairbanks, the Most Rev. Robert L. Whelan, were present also.

A delegation of clergy and laity came from the Diocese of South Dakota, where Bishop Harris served as director of the Dakota Leadership Training Program until his elevation to the episcopate. He was previously a missionary in the Philippines for many years.

Bishop Harris, 55, is married to the former Mary Jane Shotwell. The couple has six children.

Large Gift to Washington Cathedral

The Rt. Rev. John T. Walker, Bishop of Washington, announced recently that Washington Cathedral had received a \$700,000 gift for its \$15.5 million capital campaign from Mr. and Mrs. Joe L. Allbritton. Mr. Allbritton is a member of the cathedral chapter.

The gift will be used to create a memorial to the late J. Clifford Folger, long-time chapter member and Washington investment banker, civic leader, and ambassador, who died in March.

The Folger Memorial will consist of the cloister and reception area of the Pilgrim Observation Gallery, a large area above the west rose window. The gallery, which will open to the public in 1982, will offer a unique view of Washington and the surrounding countryside.

"This very generous contribution comes at an auspicious time," said Bishop Walker. "For some months, we

have been on the verge of turning the corner in the campaign. This gift from two of our great friends and supporters assures us that the principal goals of the campaign will be met."

Refugee Numbers

A total of 12.6 million people were refugees or "internally displaced" at the beginning of 1981, the U.S. Committee for Refugees reported recently in the *1981 World Refugee Survey*.

In Africa the number increased in one year from four million to 6.3 million as drought and famine pursued refugees fleeing from war. One million Afghan refugees flooded into Pakistan during 1980.

The United Nations High Commissioner for Refugees asked nearly twice the sum for refugee relief in 1980 as in 1979. Expenditure was \$270 million in 1979; by mid-1980, the estimated need was \$500 million. The same fund target was set for 1981.

The new worldwide refugee total is 3.4 million below the 1980 figure of 16 million, reported by the private non-profit agency. One cause of the drop was the return home of five million displaced Cambodians and Laotians. Another is the exclusion from the 1981 statistics of 1.1 million resettled refugees.

By continent the 1981 refugee totals are: Africa, 6.3 million; Asia, 2.2 million; Europe, 350,000; Latin America, 240,000; Middle East, 3.6 million.

Half of the 3.6 million in the Middle East are Palestine refugees, for whom no permanent solution has been found. The most serious African situations are in Somalia, Ethiopia, and the Sudan.

The U.S. Committee for Refugees, formed in 1958, carries out a program of education and advocacy on behalf of refugees. It is supported by donations from 60,000 Americans. Since April, 1979, the Committee has been affiliated with the American Council for Nationalities Service, a major resettlement agency which represents International Institutes in 32 American cities.

Bishop Protests Expulsions

Despite protests from church and legal authorities, the U.S. Justice Department has decided to expel 76 Haitian refugees and resume hearings on others.

The Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, sent a cable to Attorney General William

French Smith during the hearings. Bishop Schofield, in whose diocese most of the Haitian refugees temporarily reside, sought assurance of due process in the hearings, and safeguards against further persecution of the Haitians. Attorneys who had attempted to represent the Haitians also protested the due process issue.

Many of the protests centered on the allegations that the hearings were being conducted in locked courtrooms from which attorneys were barred, and that the hearings were held for large groups, rather than individuals. Before the hearings were halted on June 8, at least 140 persons had their cases judged in this fashion.

The following day, the Justice Department announced the expulsions, saying that the 76 had waived their rights to counsel.

Some Episcopal Church leaders believe that a double standard is in effect regarding immigration, and that the Haitian "boat people" are being treated much differently than their Southeast Asian counterparts.

English Bishop Weds Divorcee

The Suffragan Bishop of Repton (Diocese of Derby) was married recently in a Welsh Baptist chapel to the former Sandra Bailey, who had been divorced for ten years.

The Rt. Rev. Stephen Verney had the full support of his diocesan bishop, the Rt. Rev. Cyril Bowles, who attended the wedding and celebrated the Eucharist for the couple immediately after the ceremony, which was performed by the chapel's minister.

Bishop Verney told the *Church Times* that he had agonized over his decision for several years, and eventually had decided to marry because "I simply couldn't do anything else," and because, following last February's General Synod debate on divorce and clergy he felt that "if my bishop could treat my case pastorally, I was acting within what is now the mind of the Church of England."

The General Synod had asked that the regulations governing the ordination of clergymen involved in divorces should be changed to give diocesan bishops pastoral discretion in deciding their cases.

Bishop Verney, 60, told the *Church Times* that he knew his action would cause some churchpeople pain, and he regretted that. The first Mrs. Verney

died seven years ago.

In a statement on Bishop Verney's marriage, Bishop Bowles said, "In the light of all the facts, my judgment is that it is right that he should continue not only as a communicant but also as a bishop in a church which is seeking at one and the same time to maintain the ideal of life-long marriage and to bring to bear on broken marriages the forgiveness and new life that comes through Jesus Christ."

Communicators Honor Colleagues

Gathering at the Mater Dolorosa Center in Sierra Madre, Calif., the Episcopal Communicators met for a week of workshops, panels, tours, a banquet, informal conversations and planning, highlighted by the presentation of the annual Polly Bond awards.

Certificates were awarded in five categories: editorial, the Rt. Rev. Robert L. DeWitt of the *Witness* magazine; feature, Virginia Adams in *Mountain Day-spring*, West Virginia's diocesan paper; news, Lee Hickling, the *Virginia Churchman*; layout, *Cathedral Age*, Nancy Montgomery, editor, and *Episcopal Churchfacts*, Western New York, Michael Barwell, editor; and photography, the *Episcopal News* of Los Angeles, Ruth Nicastro, editor.

Churchfacts also won a second place of honor for a story on refugees by Dorothy E. Wynn, and the Bishop of Newark, the Rt. Rev. John S. Spong, was cited for editorial writing.

In a business session, the Communicators endorsed the Women's History Project, and agreed to help the project through disseminating and collating information.

The Polly Bond awards were presented first in 1980, and honor the work and memory of a founder of the Episcopal Communicators. Mrs. Bond served as diocesan communicator in Ohio for nearly 20 years before her death in 1979.

Satcom I Transponder 16

On June 7, the Episcopal Television Network began broadcasting series of weekly Sunday evening programs live on national cable systems.

The Rev. Charles A. Summers, Jr., executive director of ETN, said that the programs were designed to provide assistance to parish educational programs, especially during the summer months. They contain segments for both children and adults.

Fr. Summers directed people interested in the programs to call their local cable system and request that the programs be carried. "Give them the times [from 6 p.m. to 8 p.m.] and say, 'Satcom I transponder 16,' which the cable operator will understand."

"Afraid of What We Would See"

The second cancellation of a proposed trip to South Africa by a group of 11 Rochester, N.Y., religious and community leaders because of the South African government's last minute refusal to issue visas to the group, was called a "deplorable incident" by the Rt. Rev. Desmond Tutu, Anglican bishop and general secretary of the South African Council of Churches; and a "cat and mouse game" by members of the group.

For more than a year, the group, under the leadership of Dr. Gayraud S. Wilmore, professor of black church studies at Colgate Rochester/Bexley Hall/Crozer Theological Seminary, has been attempting to visit South Africa to confer with church leaders there. The first trip was planned for July, 1980, according to the Rev. Canon James B. Prichard of the Diocese of Rochester; the visa applications were denied one day after the departure date.

Since that time, the group worked closely with South African authorities, and arranged to visit certain organizations suggested by the government. They planned also to visit Kodak and Xerox facilities in Johannesburg. This time, the visas were denied only three hours before departure on May 16.

"They obviously were afraid of what we would see if we were permitted to visit," Fr. Prichard told TLC.

Bishop Tutu concurred in this assessment, "The fact that no visas were issued to the Rochester group confirms that South Africa has a lot to hide from people who would want to go beyond the bright economic prospects. . . ." said the bishop. "The tragedy of the resettlement camps, the inferiority of black education, as well as the ugliness of Influx Control, are only a few of the non-exportable sins of the South African society which have to be kept away from intelligent eyes and ears. . . ."

"The refusal of visas is exercised with the same tyrannical defiance of justice and morality as the withdrawal of passports. [Bishop Tutu's passport recently was confiscated for the second time by the South African government.] This disrespect for individual freedom exposes the so-called changes in South Africa for what they really are — window dressing."

In a letter to the Rochester *Times Union*, Dr. Wilmore explained why the group had tried so hard to visit South Africa: "Black Christian leaders in South Africa are asking brothers and sisters on the outside to take seriously Jesus' statement, 'I was in prison and you visited me.' They want people to learn of their situation at first hand and go home to redouble their efforts against racism."

Editorials decrying the refusal of the South African government to permit the

group to visit appeared in the Rochester paper and in *Beeld*, a normally pro-government Johannesburg newspaper. "To treat people esteemed in their own community in such a way is guaranteed to give unnecessary offense. . . . Such action does not become South Africa," said the *Beeld* editorial.

In a letter on behalf of the group to the South African ambassador to the U.S., Canon Prichard protested the government's decision, and added, "From our experience, one can only conclude that uncomplimentary 'stereotypes' regarding South Africa are so widespread precisely because they are not stereotypes, but accurate descriptions of a fearful and oppressive government."

The trip was to be sponsored by the local council of churches, with financial support from the national Episcopal and United Methodist Churches. The group was invited by Bishop Tutu and the black Dutch Reformed Church.

Church of Ireland Needs American Priests

I have been going to synod for a couple of decades but this was the first one when I heard an American priest — the Rev. Canon Charles Caesaretti [public issues officer of the Episcopal Church] — bringing a greeting from across the Atlantic. Indeed, our Primate [The Rt. Rev. John Ward Armstrong] told us that he had had a message from the Presiding Bishop and that at the next Anglican Consultative Council, they would work out plans for the loan of American priests to the Church of Ireland.

This is the sort of thing I have been praying for; not just to relieve our ministerial problems, but to make a contact between the churches. We suffer, particularly in the Irish Republic, from seeming too English, and contact with the oldest Anglican church living in another republic could be very good for us and indeed for our image.

Last year we passed plans for the revision of the Offices, but our proposed Eucharist took a nosedive. It seemed that some Evangelicals thought that to ask God to accept our "sacrifice of praise and thanksgiving" before Communion in the Canon instead of after it, as in the 1552 and 1662 Prayer Book, changed the whole doctrinal picture. I just cannot explain this. Either the service is such a sacrifice or it is not.

We solved the problem by bringing in a second Canon and post-Communion prayer from the Australian Church. This admittedly keeps the Sacrifice of Praise after Communion, but it contains in the invariable preface these passages:

"In obedience to your will your Son our Saviour offered himself as a perfect sacrifice and died on the cross for our redemption . . .

"He is our great high priest whom

you raised from death and exalted to your right hand on high, where he ever lives to intercede for us.

"Through him you have sent upon us your holy and life-giving Spirit and made us a royal priesthood called to serve you for ever."

This seems to be a very good statement of the whole idea of Christian priesthood. After the recital of Institution, the Canon continues:

"Father, with this bread and this cup, we do as our Saviour has commanded; we celebrate the redemption he has won for us; we proclaim his perfect sacrifice . . ."

So though we are not yet going to have a multiplicity of Canons like you, we have quite orthodox ones which went through without a murmur. Indeed Synod removed the English phrase, "The Preparation of the Gifts," and restored the good old-fashioned "Offertory".

One rather interesting idea was adopted. There is a heading after the Offertory which says, "The Taking of the Bread and Wine and the Giving of Thanks," and, when the priest takes the "bread and wine into his hands," he may say: "Christ our Passover has been sac-

rificed for us; therefore let us celebrate the feast." Did not the second Vatican Council recommend bringing the paschal note into every Eucharist?

Last year, you may remember, not merely did we reject the proposed Eucharist by an insufficient lay vote, but we clergy torpedoed the ordination of women. (In each case there was a majority, but not the necessary two-thirds majority). This year we moved towards the ordination of women to the diaconate.

Under our constitution, such a change demands a resolution one year followed by a bill the next. So both our new Eucharist and our new women deacons must come up again next year and as this is the end of a triennium, next year's General Synod will be a new one. The lower house will have been freshly elected. Still, I think, we are well on the way to both reforms.

A very important report came before General Synod entitled, "Ministry Today — A Calling For All," though I am afraid only a minority of the commission thought that the priesthood should be open "to all" without distinction of sex. Anyway, it favored women deacons.

The commission thinks of many men remaining in this ministry all their lives,

as deacons. Obviously, this means that we must look afresh at the Ordinal, since a deacon will no longer just be an apprentice-priest. I would welcome something very like that in the new American Prayer Book which treats the diaconate as an order in its own right.

The report of the standing committee contained an extremely valuable comment on the "Anglican/Roman Catholic Agreed Statement on Authority in the Church." This is how it concluded: "The measure of the progress they have made is a ground for hope and joy, for the Agreed Statement would seem to provide a sufficient theological basis for further official dialogue."

The report of the Church Unity Committee "notes the work of the Anglican-Orthodox Joint Doctrinal Discussions," and particularly the recommendation that the Filioque clause should be removed "in future liturgical revisions of the Nicene Creed." As we were engaged in a liturgical revision in which no such change was made, this seems rather peculiar. Are we sitting on the fence till we see what England does?

(The Very Rev.) CHARLES GRAY-STACK
Dean of Ardfert, Kenmare,
County Kerry

CONVENTIONS

The 114th annual council of the Diocese of Nebraska met on May 1 and 2 at the Church of Our Saviour, North Platte. Dr. Paul Callaway, former organist and choirmaster for the Washington Cathedral, presented a concert and played the organ at the opening service.

The Rev. Canon James Gundrum of the national church staff was the guest speaker at the council banquet. A healing service was held during the council, along with traditional services. The Bishop of Nebraska, the Rt. Rev. James Warner, gave a charge to the delegates calling for a year of prayer and study, with special emphasis on mission.

The convention of the Diocese of Idaho was held on May 1-3 in Boise, with St. Stephen's Church as the host parish. The Rt. Rev. Hanford L. King, Jr. was on sabbatical leave, and the Rev. Albert Allen, rector of Ascension Church in Twin Falls, was elected to preside.

Bishop King previously had announced his intention to retire on Sept. 1 for reasons of health. Thus, a major portion of the convention was devoted to hearing a report from the nominating committee for a new bishop, filling out a questionnaire pertaining to the search process, and discussing the qualities desired in a new bishop.

On a vote by orders, the convention re-

jected an attempt to enlarge the nominating committee for the new bishop from three clergy and three lay persons to three clergy and 14 lay persons.

The Venture in Mission committee reported on the completed campaign. Over \$520,000 has been pledged, which far exceeded the announced goal of \$420,000. A resolution commending the Rev. Paul Osborne, who served as the consultant to the VIM program, was passed unanimously.

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During the 11th diocesan convention, held in Boulder City from May 1-3, Episcopalians from the Diocese of Nevada voted to guarantee support to the church's seminaries.

Delegates passed a resolution requiring each parochial unit to contribute at least one percent of its net disposable income "to the support of the accredited seminaries of the Episcopal Church." At least half of one percent of the net disposable income will be given in 1982; but by 1983, the amount is expected to increase to at least one percent.

A second resolution, submitted by the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, designated the Church Divinity School of the Pacific, the seminary for Province VIII, as the recipient of at least half of the new theological assessment.

The Rev. Charles Cesaretti, public issues officer for the Episcopal Church Center in New York, preached at the convention's opening Eucharist. At the Sat-

urday morning convention session, Fr. Cesaretti spoke to the delegates about the death penalty. A panel discussion on the subject followed, and a resolution was passed in opposition to capital punishment.

In accordance with action taken during the 1980 diocesan convention, delegates elected only three lay and three clerical deputies to the 1982 General Convention. It was agreed in 1980 to reduce voluntarily the delegation's numbers in order to help cut down the size of General Convention.

In his convention address, Bishop Frensdorff said, "At this writing, the MX [a controversial missile system] is likely to be with us. Last year I expressed my convictions regarding the madness of the nuclear arms race, so I won't repeat myself here. If it cannot be stopped (is it really inevitable?), we must join others in our state to minister to the people who will be coming to us, permanently or temporarily, to welcome them to our communities and churches, to minimize the human and social problems which will inevitably result. . . ."

A 1981 budget of \$241,013 and a projected 1982 budget of \$254,940 were passed unanimously. The convention voted to give the offering collected at its services to the Sisters of Charity, who recently opened Wellspring, a convent and retreat center in Boulder City.

Following the convention, Bishop Frensdorff blessed two new residence cottages at St. Jude's Ranch for Children in Boulder City.

Remodeling the Ministry

**For the church to become “present,” to be “owned”
by its people . . . we need first to set her free
to become truly indigenous in the life
and culture of the people and places
where she exists.**

By WESLEY FRENSDORFF

The renewal of the church's life and mission requires, in our day, a very special renewal in the *practice* of ministry. Traditional understanding is that all the members of the church have received gifts and a vocation for a variety of ministries within the church's life and mission; but *in effect* ministry is understood and practiced “clerically.” Our theory, and the way we actually do things, also does not make a sufficiently clear distinction between the exercise of ministry and the exercise of the ordained offices.

Our customary models for living out the church's life and carrying out her mission are largely dependent on professional, university educated, stipendiary clergy or other full time persons. This, altogether with other pressures for professionalization, has brought about an incredible clericalizing of ministry. The church, *in effect* (not in theory), is under-

stood as a community gathered around a minister, rather than a ministering community.

The socio/political need for indigenization and persistent economic pressure now everywhere might prompt the Anglican Communion to review and pay attention to Roland Allen. In the early part of this century, following 15 years in China and further study of Anglican missionary methods, the Rev. Roland Allen urged consideration of the following ideas under the guidance of and through faith in the Holy Spirit: (1) indigenization of the church's life, worship, and ministry; and (2) autonomy/responsibility in governance and support. He, though he did not know it, was one of the predecessors of liberation theology and contextualization concerns.

Already in the mid 1920s, Roland Allen spoke of self-determination, self-government, self-support, and self-expansion. He pointed out that these principles are inter-connected and basic for evangelism and for vitality in life and mission.

These same principles are now newly applicable to many areas of the world — first, second, and third — where new cultural, political, and economic circum-

stances make it mandatory for the church to discover new approaches in the exercise of ministry. We are not just talking about different cultures in the sense that Africa and Asia present a different culture from England or America, but we are talking about different cultures in the sense of a great variety of rural and urban situations everywhere.

Eventually we will discover that even the suburb and the small town are unique in their own culture, and many of these basic principles will apply there also, though we are resistant to seeing it.

Limiting ourselves to congregational models that originated in small, settled, largely rural communities in western Europe and North America has hampered the church in many ways:

1. Indigenization has been slowed through the imposition of clergy from “elsewhere,” whether from afar or near, but not from “*within*.”

2. Control is exercised through sacramental monopoly and financial dependence.

3. Autonomy and the assumption of responsibility by the church, where it is, has been curtailed.

Each unit of the church — diocese or congregation — should be able to become self-reliant for *all* of its own life (worship, spiritual development, education, fellowship, and mutual caring), and mission in the community (evangelism and social ministry and action). Ministry is the instrument by which this life and this mission are carried out. All of the members of the body are to participate in that total ministry.

This requires training and raising up of persons *from within* the congregation for all the various forms ministry can and must take, but also raising up some persons *from within* for the exercise of the ordained offices. This is the Pauline — early church — model, Roland Allen pointed out.

The ordained offices are essential if the sacramental life of the church is to be full (priesthood) and if our Lord's ser-

The Rt. Rev. Wesley Frensdorff, Bishop of Nevada, prepared this paper for possible study by the Anglican Consultative Council and offered it to the readers of TLC for their thoughtful consideration. Is this to be the shape of the future indigenized church? Ed.

vanhood is to be exemplified and exercised by the body (diaconate). Persons for these offices can be raised up from within the congregation if we are willing to allow alternatives to the now almost total ministerial professionalization.

Effective indigenization — whether applied to the developing countries of the southern hemisphere, or to the small western community, or the urban ghettos, or to special ethnic situations — requires a re-evaluation of the traditional assumption that the ordained offices, as the primary locus of ministry, can *only* be exercised by full or semi-professionals, primarily stipendiary. Professionals are also needed, but for a different role.

Serious consideration must also be given to a re-examination of the connection between Holy Orders and authority. There are many questions related to "governance" that require careful exploration. Does the governance or leadership of the church have to be dependent on ordained professionals, usually employed by the church? How can we change the hierarchical pyramid of ministry and governance into a community model in which leadership, ministry, and decision making are fully shared by the membership of the church?

Theological Education by Extension, and other local education programs are being developed in many places and need to be further extended for the training (potentially), of all the people in ministry. Often Catechists, or lay pastors, are responsible in the local church for *everything* but the sacraments. This creates unnecessary limitations for the full life and mission of the church.

Many of such faithful, committed local leaders could be ordained. However, in so doing great care must be taken that another kind of clericalism is not fostered. The local church must be helped to become an effective ministering community, in which the membership truly participate according to gifts, training, and opportunity.

In such a remodeling, the role of the professional, highly trained, and stipendiary clergy becomes *more, not less*, important. As these changes become effective, such clergy will be used primarily as trainers and overseers for and of the ministries of others. As a result, their extensive training is passed on and used more effectively and efficiently.

For the church to become "present," to be "owned" by its people, and thus to be empowered for mission, we need first to set her free to become truly indigenous in the life and culture of the people and places where she exists (liberation and contextualization).

This calls for change — big change, not big money. It calls for radical change in our *understanding, practice, and modeling* of ministry and of the place of Holy Orders within the life and mission of the ministering community.

An Interview With

Sonia Francis

By SANDRA ANDERSON

Everybody is talking about the electronic church and its effects on evangelism," according to Sonia Francis, radio and television officer for the Episcopal Church Center in New York City.

"Even the Episcopal Church is talking about how it can use electronic methods in its ministry — and that's a good thing," she added. "However, the Episcopal message does not lend itself to the electronic church style of worship and evangelism. Episcopalians usually participate in the worship experience and are not just spectators."

Working out of a neat but crowded office in the Communication Department on the ninth floor of the Episcopal Church Center, Miss Francis is in her 14th year as a member of the Episcopal Church's national staff. Recently she was also appointed a vice president of the National Council of Churches, where she serves as chairperson of the NCC Communication Commission.

Sonia was born and raised in Honduras, Central America. Her parents were from Jamaica, but in Honduras she attended schools that used Spanish. Her father was an employee of the United Fruit Company in Honduras, and the family lived in a company town.

"We had a good life," Sonia said.

Since her family were of English-speaking background, they sent their four children to English-speaking high schools. Sonia chose to come to the United States and attended a Roman Catholic boarding school in San Antonio, Texas. Her father died unexpectedly during her last year of high school, and the family's fortunes changed without his employment.

She wanted to stay in the United States. She met an Army recruiter and decided the best way for her to continue her education, to travel and be paid for

Sandra Anderson formerly reported meetings of the Executive Council for THE LIVING CHURCH and has had other special writing assignments. She also does professional work for the First Presbyterian Church in Greenwich, Conn. Sonia Francis is one of her friends.



Sonia Francis: "There is a big job for the church to do. . . ."

it, was to join the Army. She trained at Fort McClellan in Alabama, the home of the Women's Army Corps. She learned secretarial skills and was the secretary to the medical chief of staff in an Army medical hospital in Massachusetts for a short time. As she wanted to travel, Sonia requested a transfer to Europe and spent the rest of her four and a half year enlistment in Heidelberg, Frankfurt, and Munich as an administrative assistant for Army recreational activities.

In 1965 she decided she ought to leave the Army rather than re-enlist and came to New York with letters of introduction from friends. She eventually wound up in the Episcopal Church Center's Department of Promotion.

The department had a large staff then, and Miss Francis worked as a secretary to the traffic supervisor of the radio television section. Her job was to market and promote the many programs which the Episcopal Church was distributing throughout the United States.

"We sent out around 1,500 programs each week," Sonia said. "These included 'The Search,' 'The Witness,' 'Trinity Hour,' 'Viewpoint,' and 'Adventurous Mission,' plus Easter and Christmas specials. Television was a booming religious business in those days," she said.

Six months after she started work, her supervisor left, but she filled in for him and continued to design productions,

distribute programs, and write promotional material.

"I'm a good example of on the job training," Miss Francis said.

She attended workshops and seminars and volunteered to work with other professionals. In 1970 after the General Convention in Houston, things changed in the Department of Promotion. Many staff jobs were phased out, most of the staff was gone, and the money for television and radio productions and films was cut drastically. Sonia stayed on to run the one person radio/television part of the renamed "Communication Department." Now with a surging new interest in the electronic media in religion, she is hopeful of the future.

"The Episcopal Church is not really suited to the sponsorship of a television evangelist," said Sonia, "but there are many ways in which dioceses and local churches are using radio and television in their ministries."

In Texas, a parish has put spot announcements on television to tell people what the church is doing and invite them to attend. The announcements have not motivated lots of people to attend the church, but they have given a favorable image of the church to regular parishioners, who in turn have invited their neighbors and friends to come to church with them. In Los Angeles, actor Charlton Heston has done announcements inviting people to attend the Episcopal Church.

The Diocese of Southern Virginia has televised 30 and 60 second spot announcements illustrating problems in society: ageing, crime, bigotry, and dishonesty. The spots end with the words, "The Episcopal Church in Southern Virginia." They leave people with the message that the Episcopal Church cares about society's problems and is trying to do something about them.

Many dioceses are working on programming for cable TV. The Dioceses of Minnesota, Atlanta, and Southern Ohio develop weekly and monthly programming for cable TV. Trinity Parish in New York City and St. John's Community in Knoxville, Tenn., train local people to use video cameras and equipment and they are doing extensive television productions.

"The number of dioceses and parishes involved in this media is growing," Sonia said.

One of her jobs is to act as a clearing house for information about what the various dioceses and parishes are doing in radio and television. She appreciates hearing from dioceses and local churches and recently started a newsletter called *Etc.* to let people know what is going on in church radio and television. *Etc.* lists radio and television resources and enables people in these fields to get in touch with each other and share their knowledge and resources.

Sonia also conducts communication

video workshops for regional groups of diocesan and local communicators. Such topics as programming, production, choice and use of equipment, financing, and promotion are included.

Sonia says churches or dioceses that wish to become actively involved in radio and television programming should get to know local program directors and the people who run television and radio stations.

"Have your group of communicators take these people out to lunch," she suggests. "Find out what kinds of programming they do, what they are looking for; and plan your programming around their needs."

The professionals know that there are many kinds of radio markets: black or Hispanic stations, country and western stations, stations featuring rock, classical music, or music for teenagers, and so on.

"Decide what audience you want to reach and plan your idea to interest that audience," Sonia advised. "Some of the best times for spot announcements are during what is called 'drive time.' Drive time covers the hours of 7 to 9 in the morning and 4 to 6 in the afternoon," Sonia explained. "On the other hand, housewives usually iron or do housework to radio or television from 10 a.m. to 3 p.m. Teenagers listen after school from around 3 to 5 p.m. Each of these audiences requires a different thought and speech pattern," Sonia said.

Episcopalians should be aware of the Federal Communications Commission ruling regarding the air waves, Sonia said. Many radio and television owners are seeking to end their responsibility of running public service announcements. Many stations give as little time as possible to this type of programming.

Though the radio and television corporations own the stations, *the people own the air waves* because of a 1930 FCC ruling. Sonia, through the radio and television office, is trying to make people aware of this ruling and of the station owners' plans to deregulate it.

"If you feel the local station is not meeting the needs of your community, file a complaint with the FCC (1919 M St., N.W., Washington, D.C. 20554)," Sonia said. "If your station is complying with this regulation and is doing a good job of programming shows and spots that benefit the community, compliment these people and let them know you appreciate their service," she added.

One of Miss Francis's jobs is making ideas available to network stations. She is responsible for getting the people and issues which affect the Episcopal Church on the air. She has arranged interviews for Presiding Bishop John M. Allin on the "Today Show" and slotted interviews by other bishops on such topics as urban ministry and ecumenism.

When the story broke last summer about the Roman Catholic church re-

ceiving married Episcopal clergy into its priesthood, Sonia was at her desk answering phone calls that came into the office from radio and television stations throughout the United States.

At the General Convention, Sonia directs the radio and television operation which makes information, resources, and a studio available for camera crews and reporters. The radio and television newsroom staff operates a news phone which gives callers a three minute run-down of the day's activities and a chance to ask questions or make comments on the happenings.

Sonia and her convention staff of volunteer professional and semi-professional people also plan discussion shows and interviews with clergy, lay leaders, and bishops on key convention issues.

For the future, Sonia would like to work on arranging more television coverage of major events of the church, its leaders, projects, and concerns. Cable television is making more time available for church and religious broadcasting, and Sonia feels the use of this media looks promising.

"As more denominations get involved with the satellite system of communication, buying stations and equipment, more programming will be geared to religion and religious concerns," she predicted.

The Methodist Church has announced plans to buy a television station in a major market area. They hope to run the station, sell advertising, and make a profit. If the Methodists do buy a station, the Episcopal Church could consider buying time from them, using their available equipment and production facilities, she said.

The Diocese of California is also talking about buying a cable station, and the church will be watching to see what happens in this new venture into religious broadcasting.

"There is a big job for the church to do in this field," said Sonia, motioning to the video cassettes, audio tapes, books, and equipment which fill the shelves of her office. "I am grateful for the many people throughout the church who are interested and who are doing something."

Miss Francis has another side to her busy life. For many years she has taken acting, dance, and voice lessons and has sung and acted professionally in Carnegie Hall and as a band singer in small clubs, hotels, hospitals, and nursing homes. Sonia is also working towards a liberal arts degree and attends Empire State College, where the program is geared for people who have careers, but want to earn college degrees.

As a member of Calvary Church in Manhattan, Sonia does altar guild work and has Monday night receptionist duty, handling incoming calls and greeting visitors.

Nuclear Weapons and the Christian

Though war is not specifically

forbidden, the teachings of Jesus do not

leave much room for Christian participation.

By DANA S. GRUBB

There is a growing concern over the risk of nuclear war. The nuclear arms race seems to be accelerating. The current 10,000 strategic nuclear weapons are soon to be supplemented by a new generation of even more deadly weapons. Perhaps worst of all, strategists are now considering *first* use of nuclear weapons in some situations. The bishops' pastoral letter from Chattanooga last fall expressed concern that we "stand now in mortal danger of global human incineration."

The risk of war raises some serious questions regarding the need or effect of our nuclear arsenal. Does the Soviet Union plan world conquest? Would the Soviet Union attack the United States if it was able to achieve a substantial lead in the nuclear arms race? Would such an attack be of net benefit to the Soviet Union? Are the Soviet leaders afraid of the United States? Since the arms race is based on assumptions regarding these questions, some consideration of them is in order.

The Soviet occupation of Eastern Europe and the Soviet arms buildup may, as some assume, be the first step in world conquest. However, recent English and French experience is that empires are no longer profitable, and that empires bleed those who try to hold them.

It may be that the Soviet experience in World War II is what has led them to seize a buffer zone of innocent nations and to split Germany as a means of preventing future invasions from the west.

Today the Soviet Union is surrounded by a hostile China to the east, a Moslem revival to the south, a rearmed NATO to the west, and a stagnant economy from spending too much money on arms.

Dana S. Grubb is chairman of the Episcopal Peace Fellowship's Nuclear Arms Race Task Group and a past vice chairman of the EPF. He makes his home in Gaithersburg, Md.

World conquest would seem to be unlikely.

For 35 years, no nation has used nuclear weapons, though not from lack of opportunity. The Soviet Union could have used nuclear weapons in Hungary, China, or Afghanistan, while the United States could have used them in Korea or Indochina. These weapons were not used, because the long term consequences would far exceed the benefits.

Fear leads men and nations to take irrational actions. As the Soviet Union and the United States each build ever more advanced nuclear weapons, fear increases, and yet another generation of weapons is made.

The teachings of Jesus do not leave much room for Christian participation in war, though war is not specifically forbidden. In fact, for the first three centuries the policy of the church was to oppose Christian participation in war. No Christian writer before Constantine's reign justified Christian participation in war, while the many writers who did comment condemned it.

This changed in the fourth century following the legalization of Christianity, and the rapid change towards making Christianity the state religion. The change was complete by about 400 A.D., when Augustine developed the "just" war theory. While it is doubtful if any war has ever met the stringent criteria of the just war, wars in the ancient and medieval world could (when desired) be fought on the battlefield without harm to non-combatants.

The enormous power of modern weapons is such that even a conventional modern war kills immense numbers of people, leaving comparable numbers crippled and homeless. Whatever one may think about armed men killing one another on a battlefield, modern war kills even more non-combatants than soldiers. The leading victims are children, those least able to protect themselves.

Nuclear weapons greatly increase the

deadliness of war, especially for non-combatants. Even the limited nuclear war scenarios being discussed would leave tens of millions of civilians dead. More likely, there would be hundreds of millions killed, leaving entire nations destroyed. Why then do we prepare for nuclear war?

The leaders of our country ask us to place our faith in them and in weapons, saying that danger is increasing. We are asked to place our trust in great military power. We are told, in effect, that peace comes through strength; that only through fear can war be averted.

Christ asked us to have faith in him; we are to follow God rather than man. But following God can be dangerous, at least in terms of this world. God did not spare Jesus, nor did God spare the apostles. It may well be that God will not spare us. We do not know. All we know is that we are called to follow God and that God will be with us.

As followers of Christ, we know that war and surrender are not the only choices. Of all people, we are the ones who should be able to find alternatives to war. Jesus never led the revolt people wanted and expected of the Messiah. But Jesus made no peace with oppression.

Both Mahatma Gandhi and Martin Luther King, Jr. have shown that non-violent methods can be effective against certain forms of oppression. More important, non-violence is compatible with the Gospel. Those who resist oppression with non-violent means may well face prison or death. Obedience to God is dangerous in many parts of this fallen world. It involves careful choices of action. God does not ask for blind or thoughtless obedience.

Some 60 bishops have signed a nuclear weapons moratorium petition, calling for a mutual freeze on all testing, production, or further deployment of nuclear weapons. We can begin by circulating this petition in the local parish, with a commitment to publish the list of signers.

Parishes can hold forums on the subject of nuclear weapons and Christian ethics. The issue is one of morality and faith, not of weapons counts and megatons.

The Episcopal Peace Fellowship, the Center for Defense Information (122 Maryland Ave., N.E., Washington, D.C. 20002), and seminary faculties are all sources of help, providing possible panelists for forums.

Parishes can and should include specific intercessions for an end to the arms race. Honesty in prayer may call for candor in mentioning our own nation's complicity as part of the human problem.

Finally, as individual Christians, we have times of examining our own lives. Are we contributing to the arms race in our jobs or, when the issue comes up, by our silence? Where is God leading us?

EDITORIALS

Where Have All the Layreaders Gone?

In 1955, churchpeople were surprised to learn that the total number of layreaders in the church had climbed to over 8,000 during the previous year, thus outnumbering the ordained clergy of whom there were then only 7,750. These gentlemen (the possibility of licensing ladies as layreaders was discontinued in 1904 and not reinstated until 1961) did not administer the chalice (first authorized by General Convention in 1967) and rarely read the Epistle at the Eucharist (this practice was then only recently authorized in this country — though widespread elsewhere in the Anglican Communion).

What did they do? Many read Morning Prayer and preached in small churches which could not obtain a resident priest. Many officiated when rectors were ill or on vacation. Many did pastoral calling or were engaged in visitation of the sick, instruction of young people or adults, and other valuable activities. Many dioceses had ambitious courses of training, and many had well attended annual conferences for layreaders.

A lot of things have happened since 1955. The proliferation of clergy and the desire for more frequent Holy Communion by most members of the church has shifted the emphasis to supply clergy when resident parish clergy are not available. The role of layreading often shifted from officiating in the absence of a clergyman to assisting a clergyman. Such assistance is important when a priest celebrates and preaches two or three times on Sunday morning and also has to address an adult class between services.

Meanwhile, first the Canons and then the rubrics were amended to permit other lay people, who were not licensed layreaders, to read lessons and epistles. Today, there are licensed layreaders everywhere, but usually their duty is to administer the chalice, not to read. Some dioceses still have fine layreader programs. So too does the Armed Forces bishopric. In many dioceses, however, any program for these trained and dedicated men and women has fallen into abeyance.

We believe that a great deal of motivated and competent lay leadership is being ignored and lost. Of course there are other organizations, other forms of service, and other kinds of lay ministry. We will not discuss here all the things that layreaders could do. Suffice it to say, we should summon these committed lay people back to work. The church needs them.

Mother Teresa's Views

A recent visit of Mother Teresa of Calcutta to Marquette University in Milwaukee has provided an interesting closer view of this distinguished international Christian leader. Without a doubt she richly deserves the many honors accorded her. Her message of love needs urgently to be heard. Her concern for chil-

dren, born and unborn, strikes current American culture at its most vulnerable point.

In a world where hundreds of millions of people exist as statistics, the value of the individual person and the individual family needs to be affirmed. Here is Mother Teresa's strength. On the other hand, neither can the statistical existence of hundreds of millions be disregarded. Here is her weakness. In the face of constantly mounting world population, with the greatest numbers in areas of greatest poverty, total repudiation of artificial methods of birth control seem to us no longer a tenable position.

To lump contraceptive birth control and abortion together, as Mother Teresa and Pope John Paul do, is not in the best interest of humanity. It would appear most likely that uncontrolled birth rates only encourage abortion. For this reason Roman Catholics must accept some responsibility for the widespread practice of abortion today.

Meanwhile, the problems of the so-called Third World cannot be solved by programs which merely benefit hundreds or even thousands of people — desirable as such programs are. Responsible Christian leadership (and responsible secular leadership) must address itself to the problems of hundreds of millions. It is not an enviable task, but it is an inescapable one.

After All...

A retired priest in his last years began visiting a boys' home and holding informal services there on Sunday evenings. Knowing that he could not carry on much longer, he tried to find another priest to take this over, but without success. As someone at the clericus meeting said, "After all, you don't have to be a priest to do that."

The old priest then found a layman who was enthusiastic about the project and who was interested in studying for the diaconate. He took him to see the bishop. The bishop terminated the discussion abruptly, stating firmly, "After all, you don't have to be a deacon to do that."

The old priest then contacted the chairman of the diocesan committee for training layreaders, to see if they could give any help to the layman. But they were no longer functioning and, as the former chairman said, "After all, you don't have to be a layreader to do that."

That summer the old priest died, and Episcopal work at the boys' home was no longer carried on. After all, you don't have to be anything to do that.

BOOKS

Somewhat Mellow

THE ROOTS OF A RADICAL. By John A.T. Robinson. Crossroad. Pp. 168. \$10.95.

In Racine, Wis., in the retreat house of the Sisters of St. Mary, the motto of old Racine College is inscribed over the fireplace of the sitting room: *Vigete Radix*, meaning, "Let the root thrive."

In *The Roots of a Radical*, the irrepressible, controversial, and provocative sometime-Bishop Suffragan of Woolwich, and now Cambridge don, puts together a collection of his pieces, "written or spoken on the side" in the 1970s.

Over a third of his book is his revised Selwyn Lectures given at St. John's College, Auckland, in 1979. In them he seeks the roots of Anglicanism in a personal odyssey, in the Caroline divines' Anglican method, and in theological freedom and social responsibility.

Readers who were put off by his doctrinal radicalism in *Honest to God* or by his exegetical radicalism in *Redating the New Testament* will find the old warrior somewhat mellow! Articles or lectures on recent Christological issues, social ethics, sex, and nuclear options fill most of the rest of the book, the range of subjects a testimony to a far-ranging, thoughtful mind.

A group of splendid sermons closes the book. It's all interesting to read, typically Robinsonian, with his curious English way of seeming to reach out for ecumenicity. A good book to give the rector.

(The Very Rev.) CHARLES U. HARRIS
Episcopal Theological School
Claremont, Calif.

Short but Worth the Price

HARPER'S WORLD OF THE NEW TESTAMENT. By Edwin Yamauchi. Harper & Row. Pp. 128. \$9.95.
HARPER'S INTRODUCTION TO THE BIBLE. By Gerald Hughes and Stephen Travis. Harper & Row. Pp. 128. \$9.95.

What a pleasure to find two extremely informative books on the Bible which are also beautifully produced with lavish but pertinent illustrations. These two volumes provide a maximum amount of factual information in a very few pages: the visual effect is pleasing, and the text, solidly based on modern critical scholarship and archaeological knowledge, is nonetheless clearly written and easy to understand. One is not overwhelmed with technical points or scholarly disputed issues.

The lack of an index, however, is frustrating, and people looking for some-

thing comprehensive like the old *Harper's Dictionary of the Bible* will be disappointed. Either volume by itself would be a good text for a general introduction to biblical studies or as a resource for adult Bible study. Yamauchi's chapter on "Myths and Cults" is as fine a statement as I have ever read on Greek religion and the religious scene in the Graeco-Roman world. His single page on "the Greek language" would be equally at home in Finlay's new *Legacy of Greece*.

Hughes and Travis in a half page make the various characters in the Book of Judges come alive and make sense out of that period succinctly and neatly. Because they are short, these books may seem expensive, but the excellent illustrations are worth it.

Brevity here represents a distilled scholarship of a high order presented in a most readable fashion. The books are inviting and once picked up, they will be read and enjoyed. I hope these are only the forerunners of a series equally attractive and useful.

(The Rev.) RICHARD C. NEVIUS
Church of the Resurrection
Bountiful, Utah

Expanding the Spirit

TEILHARD'S MYSTICISM OF KNOWING. By Thomas M. King. Seabury, Pp. IV and 148. \$14.95.

Fr. King, Jesuit and associate professor of theology at Georgetown University, asserts that many of the particularly cryptic and hitherto often overlooked passages in the writing of this French scientist and mystic of evolution can be synthesized into a unified statement to open up an exciting new dimension of his thought, that Teilhard can be said to have "known" God through the very act of scientific achieving.

God is found in the act of knowing. In an age prone to the mysticism of "unknowning" this is a dramatic departure.

Fr. King's proposition is not a pedantic exercise, but, with careful reading, offers the reader much of deep personal value for his own spiritual journey, his own evolution.

An admirable book for a theologically oriented discussion group, with the extra dividends of fresh perceptions of Pauline cosmogenesis and process theology, it makes demand of its readers, for neither subject nor style is easy; but one need not be a Teilhardian scholar to profit from this excursion. The abundant references, bibliography, and carefully documented footnotes most probably will invite the neophyte to a deeper study of Teilhard's works. It is a book to expand the mind and spirit. It is out of the ordinary.

MARY MOON HEMINGWAY
Kittery Point, Maine

PEOPLE and places

Appointments

The Rev. C. Frederick Barbee is interim rector, St. Mark's Church, Little Rock, Ark. Add: Box 7266, 72217.

The Rev. David L. Bristow is rector, the Church of St. Mary the Virgin, 1001 Goliad, Big Spring, Texas 79720.

The Rev. Clayton L. Bullock is priest-in-charge, St. Stephen's Church, Ocala, Fla. Add: 202 Yarmouth Rd., English Estates, Fern Park, Fla. 32730.

The Rev. Robert C. Lord is assistant to the rector, St. David's Church, Lakeland, Fla. Add: 145 Edgewood Dr., 33803.

The Rev. David H. Moore, Sr., permanent deacon, is assistant, St. Edward's Church, Mount Dora, Fla. Add: P.O. Box 455, 32757.

The Rev. John R. Palarine is diocesan youth minister for the Diocese of Central Florida. Add: P.O. Box 790, Winter Park, Fla. 32790.

The Rev. Ronald R. Peak is assistant to the rector, St. Luke's Church, Bartlesville, Okla. Add: 210 E. 9th St., 74003.

The Rev. Richard W. Pfaff is rector's deputy for worship (from July 15, 1981, to Jan. 1, 1982), Chapel of the Cross, Chapel Hill, N.C., and professor of history, University of North Carolina, Chapel Hill.

The Rev. Kenneth W. Poppe is assistant to the rector, St. Elizabeth's Church, Ridgewood, N.J. Eff: Aug. 15.

The Ven. Harry Pritchett is rector, All Saints Church, Atlanta, Ga. Eff: July 15.

The Rev. Kathleen Ryan is priest-in-charge, Grace Church, Georgetown, Colo., and parish coordinator, St. Barnabas' Parish, Denver.

The Rev. William K. Schneidau is rector, St. Paul's Church, P.O. Box 354, Lewiston, N.Y. 14092.

The Rev. E. Dennis Smart is rector, St. Thomas Church, Ennis, Texas. Add: P.O. Box 475, 75119.

The Rev. Stephen R. Weston is curate, St. Alban's Church, Arlington, Texas. Add: 2706 Norwood 76013.

The Rev. Allen Whitman is rector, Church of the Holy Trinity, Midland, Texas. Add: 1412 Willinois 79701. Eff: Aug. 1.

The Rev. Hugu E. Williams is assistant to the rector, All Saint's Church, Lakeland, Fla. Add: 2095 Iowa Ave. 33801.

Reception

The Rev. Joseph A. Maher was received into the Episcopal priesthood from the Roman Catholic priesthood and serves as assistant to the vicar, St. Christopher's Church, Orlando, Fla. Add: 1104 Branchwood Dr., Apopka, Fla. 32703.

Ordinations

Priests

Central Florida — Robert Samuel Dannals, assistant to the rector, Christ Church, Charlotte, N.C. Paul Dennis McQueen, assistant to the rector, Trinity Church, Vero Beach, Fla. William Earl Palmer, assistant to the rector, Church of the Messiah, Winter Garden, Fla. Edward Daniel Smith, assistant to the rector, St. Sebastian's-by-the-Sea, Melbourne Beach, Fla.

Deacons

Western Diocese of Louisiana — Petroula Kephala Ruehlen, hospital visitor and counsellor, Convocation of Lake Charles, La. Add: Episcopal Church of the Good Shepherd, 715 Kirkman St., Lake Charles, La. 70601.

Permanent Deacons

Central Florida — Richard Mosher Luther, Holy Trinity Church, Fruitland Park, Fla. Add: 1644 Nor-

CLASSIFIED

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.

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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

ASSISTANT rector. Loving, caring and young minister desiring to assist new rector in a parish in the nation's capitol that desires to grow in faith and numbers. Must be dynamic and outgoing, make a good first impression and be able to work with under-40 age group. Top competitive salary. Do not apply unless you will work hard with the new rector and lay leadership to bring vitality to all areas of church life through application of proven skills. Apply for job beginning September 1, 1981, to: Search Committee, c/o 7th Floor, 1050 Thomas Jefferson St., N.W., Washington, D.C. 20007, no later than July 15, 1981.

ASSISTANT rector: urban congregation, excellent musicology, balanced budget, evangelical and eucharistic emphases. Seeking, outside/within Southern Ohio. Interested, reply: Christ Church (Father Simmons); 409 High, East, Springfield, Ohio 45505. Tele. (513) 323-8651.

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.

CHURCH sales representative. Unique new church music instrument. Also custom religious sculpture and appointments. Territories negotiable. Commission only. Non-conflicting sidelines o.k. Reply Box G-499.*

OPENING for assistant, preferably married, age range 25-35. Main ministry to youth with pastoral calling. Sharing of all other duties. Six room house plus usual emoluments. Reply: Christ Church, Cooperstown, N.Y. 13326.

mandy Way, Leesburg, Fla. 32748. John Edward Santosuosso, St. David's Church, Lakeland, Fla. Add: 145 Edgewood Dr. 33803. James Martin Murray, Holy Family Church, Orlando, Fla. Add: P.O. Box 16963, 32861.

Address Changes

The Rev. Arnold A. Fenton, P.O. Box 54, Old Saybrook, Conn. 06475.

The Rev. Robert K. Thomas, 8 Davis Ave., Linwood, N.J. 08221.

The Rev. Stuart W. Frazer, 2 Spring Loop Circle, Ocala, Fla. 32672.

Retirements

The Rev. Richard K. Toner, as associate, Trinity Church, Princeton, N.J.

The Rev. Canon Joseph H. Hall, III, of the Diocese of New Jersey. Canon Hall has served as supply priest or priest-in-charge of 68 different churches in that diocese.

The Rev. John E. Cadwallader as vicar, St. Patrick's Church, Cheektowaga, N.Y. He remains executive secretary to diocesan trustees.

Resignations

The Rev. Prescott L. Laundrie, as priest-in-charge, St. Mark's Church, Jamesville, N.Y. Add: 110 Sims Place, Fayetteville, N.Y. 13066.

Restorations

The Rev. Wayland E. Thomas, Diocese of Western New York. Add: 504 Charlesgate Circle, E., Amherst, N.Y. 14051.

Other Changes

The Rev. William E. Pilcher, III, formerly rector, Trinity Church, Mount Airy, N.C. is non-parochial.

The Rev. Arnold F. Moulton, is presently on disability status. Add: 216 Arbutus Ave., Oconto, Wis. 54153.

Laitry

Vincent C. Currie, Jr. has been named administrative assistant to the Bishop of the Diocese of the Central Gulf Coast. He succeeds Brig. Gen. Jack Parsons, who retired after serving in the position for ten years.

Religious Orders

Brother John E. Nidecker, BSG, a life-professed brother in the Brotherhood of Saint Gregory, is assistant, Christ Church, Prince George's Parish, Rockville, Md. Add: 109 S. Washington St. 20850.

Honorary Degrees

The following honorary doctor of divinity degrees were conferred during the 158th annual commencement service of Virginia Theological Seminary, in May. Recipients of the degrees were the Rt. Rev. Christopher FitzSimmons Allison, Bishop Coadjutor of the Diocese of South Carolina, the Rt. Rev. George Nelson Hunt, III, Bishop of the Diocese of Rhode Island, the Rt. Rev. Hassan Barnaba Dehquani-Tafti, Anglican Bishop of Iran, and the Most Rev. Musa Kahurananga, Anglican Bishop of Western Tanganyika and Archbishop of the Province of Tanzania, in Africa. The degree of doctor of humane letters was conferred upon Mr. Archibald Robinson Hoxton Jr., headmaster of the Episcopal High School in Alexandria, Va.

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CLASSIFIED

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position in Episcopal Church desirous of maintaining traditional standards of Anglican church music and worship. Experience with boy, girl and adult choirs, and handbells. High standards of church music and liturgy. Reply Box C-497.*

IMPOVERISHED, unemployed priest with many talents desperately seeks church or secular position. No sales, please. Reply Box W-498.*

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

YOUNG priest, married, three children, seeks position as assistant. Presently vicar of small mission. Reply: 1414 E. Broadway, Brownfield, Texas 79316.

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.

RETIREMENT VILLAGE

UNIQUE VILLAGE: Live independently, inexpensively. Ranch house, only \$115 monthly or \$9,500 life lease, plus improvement charges and modest monthly fees. Bristol Village, Waverly, Ohio 45690.

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.

WANTED

PORTABLE communion set, small for hospital and nursing home calls. Ross Campbell, 2651 Manchester, Ann Arbor, Mich. 48104.

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

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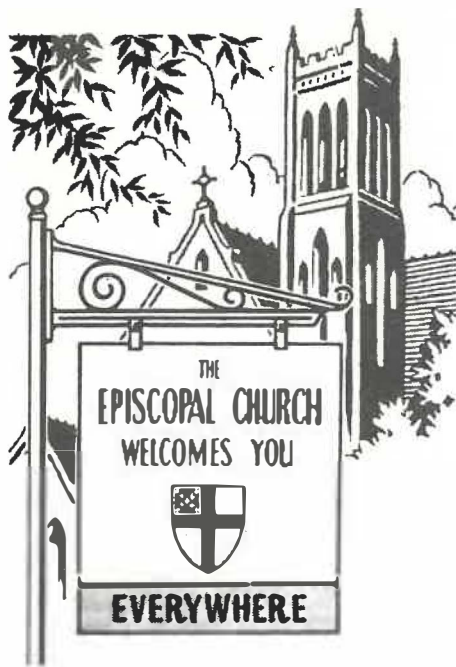
THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

The Living Church

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; 5:15
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 (Soi 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

ALL SAINTS'

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

ST. JOHN THE EVANGELIST

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

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8, 10:30

ST. MARY'S

24 Broadway, Rockport
Sun 8, 10

NEWTON, MASS.

(& Boston west suburbs)
PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

MINNEAPOLIS, MINN.

GETHEMANE (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 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J.

08401
ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker
Sun Masses 9, 5 (Sat)

(Continued on next page)

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLemore, r 2 ml. 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.

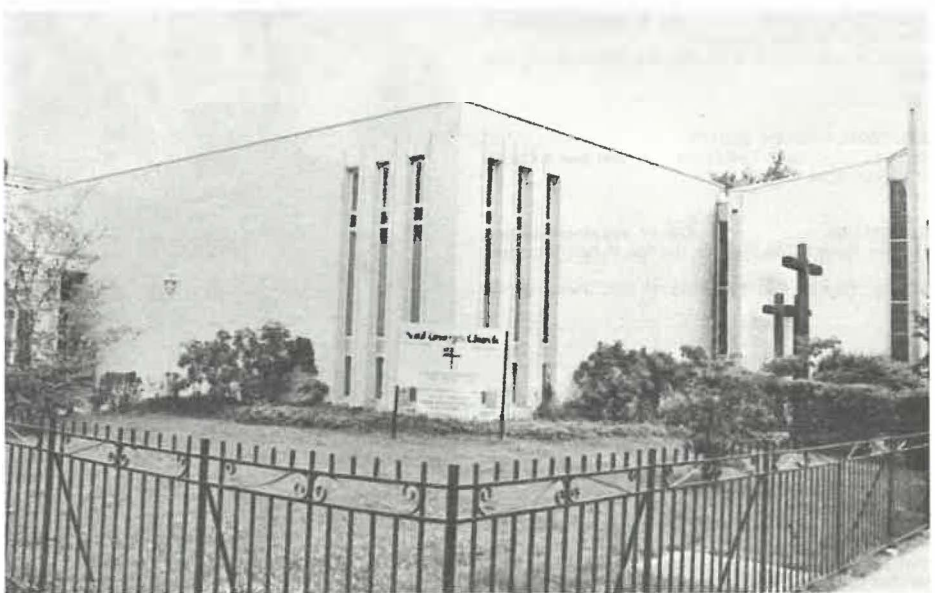
ALL SAINTS' Chevy Chase Circle
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily
10

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



St. George's Church, Washington, D.C.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Wkdy 12:10 H Eu
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.
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. Robert M.C. Gen-
tile, c
Summer Masses: Sun 8:30 Sung, 11 Said; Weekdays as
anno

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

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

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

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. 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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan,
d
Sun Mass 8:30, 11. Daily: as announced

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 1728.



St. Mark's Church, Durango, Colo.

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., 78801
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. 78107
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
Roan, 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 - 48th 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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30