

# THE LIVING CHURCH



Past, present, and future: Attending the recent commencement exercises at the Church Divinity School of the Pacific, Berkeley, Calif., were (from left) dean-elect William S. Pregnell; dean emeritus Sherman E. Johnson (1951-71); acting dean Shunji F. Nishi; former dean Frederick H. Borsch (1972-80); and Massey H. Shepherd, Jr., acting dean (1971-72).



# THE LIVING CHURCH

Volume 183 Established 1878 Number 4

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## And More Sand

We can relax on a beach because a beach, the very sand itself, is outside the normal boundaries of life, outside the ordinary rules of how things are supposed to be. Sand can be washed by waves, blown by wind, and trodden by human feet into endless patterns and configurations. At the seashore, where the tide is ever active, beaches change every day. Inland, they usually change more slowly, yet it takes but one good storm to move a great deal of sand.

Sand can be poured, pushed, kicked, piled up, or scattered about. With care we can shape it and mold it. Yet it always resists the straight lines, the vertical surfaces, and the rectangular shapes with which we surround ourselves in our work-a-day world.

Of course, sand is used in concrete, mortar, and building blocks, but in its natural state, on the beach, sand is a stubborn opponent of the rectilinear and mechanical organization of human civilization. It summons us to a different kind of space, to a realm of curved, irregular, undulating, and transient forms.

People relate to beaches differently. Some insist on folding chairs, carefully spread towels, and rubber shoes to keep the sand out of their toes. They may even take the *Wall Street Journal* to the beach to read! The clothes one wears, or does not wear, are also part of it.

People who wear ordinary clothes are not likely to sit on the sand. People who come in warm sweaters to walk briskly along the shore in early spring or in the fall certainly enjoy it, but they too do not sit in the sand. It is when our clothing is reduced to bathing suits, or when we take everything off our small children, that we are prepared to get down on the sand, to crawl on hands and knees, to be warmed by the sun, and to be splattered by the wet fur of dogs.

In the ordinary course of daily life, we have opportunities to hum or whistle tunes. We can doodle or draw pictures on bits of paper if we feel so inclined. We can even make up a line or two of verse. Yet most of us have no opportunity at all to model things, to mold, to form shapes.

At the beach, freed from our ordinary

clothes and our ordinary inhibitions, we can dig little ditches, pools, and tunnels. We build hills, pyramids, or castles. If ambitious, we can even form recumbent statues — although they rarely come out quite as we expect. Here we have the tactical experience of shaping things with our hands which is so basic to human reality, yet so infrequent in our mechanically ordered modern world.

The new translation of the *Venite* says, "The sea is his, for he made it, and his hands have molded the dry land."

The word "molded" is striking. I am informed that the late W.H. Auden, the renowned poet, chose this word for the translation. It is a felicitous choice, expressing vividly the creative work of shaping by hand. At the beach we see the water God has made, and we can experience for ourselves something of molding. Not only the biblical image, but the biblical feel can regain for us its force.

Yet our molding is obviously very different from God's. The Psalms speak of his works which are permanent — at least to the extent of lasting millions of years. Our works are very transient, and this is never more vivid than at the beach. No castles are so shortlived as sand castles.

Perhaps this is a melancholy reflection, yet it is also part of the fun! Who would want to go to a beach where all the castles never washed away? Or who would want to dig all sorts of little holes and tunnels in his front lawn where they would have to be endured all summer? On the sand we enjoy our little constructions which only last a day, and at the same time learn humility about our serious projects which often last longer than they deserve.

THE EDITOR

### Creek Water

Water's current, slowly surfacing from deep recesses, quickens to ripple and freshen before falling anew to quiet depth. So with us in life's journey — times of turbulence, when God's Spirit freshens the soul to fitness downstream.

Roy Turner

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS. THE LIVING CHURCH cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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# LETTERS

## Never too Many Priests

I am always disturbed when I read that there are too many priests, disturbed for at least two reasons.

First, it is God who calls a man to the priesthood. Are we saying that God does not know how many priests we need? Second, a parish of 80 families can keep two dedicated and holy priests very busy indeed.

What we lack is not positions but money, and an understanding of what priests are and what they do. If Episcopalians took tithing, evangelism, and spirituality seriously, we would find ourselves with a serious clergy shortage and ample money for salaries.

Sister JULIA MARY  
St. Anna's Home

Philadelphia, Pa.

## Evangelism

How comforting to learn from the article, "Evangelism and the Episcopal Church," that the Episcopal Church is exempt from the challenge of the Great Commission [TLC, June 28].

How refreshing to be assured that we can leave those who don't know Christ to Billy Graham and the Southern Baptists and concentrate on our own gifts of liturgy, teaching, and converting Presbyterians.

What an exciting new direction for a denomination that has wasted so much time and energy presenting the Gospel to those outside the church. Now we can turn our attention inward and nurture each other to sainthood, leaving evangelism to shallow Protestant salvation factories like the United Methodist Church.

Finally we can concentrate on the thing we are best at — complacency.

(The Rev.) RICHARD A. KUNZ  
Canon Evangelist  
Trinity Cathedral

Pittsburgh, Pa.

In response to the article by the Rev. Robert L. Hall, Jr., on evangelism [TLC, June 28], I wholeheartedly disagree with his point of view. He says we ought to concentrate on a beautiful and meaningful worship, using our minds in the service of the spiritual, and pastoral care. Without people in the church, who will there be to worship, and give pastoral care to?

Many Episcopalians I know sit in their padded pews and enjoy the nice services once a week or so and do their "duty" of giving to this, that, and the other, while literally thousands of people go without the knowledge of Jesus as

Lord and Savior. The comfortableness of our church is one of her greatest downfalls. It may well lead to her disappearance if it continues.

Jesus did not give us the commandment to make beautiful worship services and to give pastoral care. He told us to go and make disciples of all nations. He did not say let the others do it. The implication is that *all* who are called into the Christian life are to go and bring others into this life.

CHARLOTTE A. NEYLAND  
Dallas, Texas

I heartily oppose the viewpoint expressed by the Rev. Robert Hall, Jr., in his article, "Evangelism and the Episcopal Church" [TLC, June 28], to the effect that we should focus our evangelistic efforts on members of other denominations.

The implication is clear: we are a quality denomination to which others should aspire. That assertion is myopic, vain, and heretical. Fr. Hall's article would be especially amusing to Albert Schweitzer, E. Stanley Jones, Charles Spurgeon, David Livingstone, Dorothy Day, Washington Gladden, Reinhold Niebuhr, and John Baillie — just to mention a few.

A study of the early church reveals bitter infighting among the members to establish an elite sect based on a variety of claims: circumcision, ability to speak in tongues, secret knowledge of God, and healing power. You want to know Paul's response to such feuding over factional superiority? See I Corinthians 2:2 and I Corinthians 13.

(The Rev.) ELDRED JOHNSTON (ret.)  
Columbus, Ohio

The article, "Evangelism and the Episcopal Church" by the Rev. Robert Hall, Jr., [TLC, June 28], presents the disturbing view that "there are a great many other denominations within the Christian Church far better suited and gifted to deal with the unchurched than we are." This view supports the notion that people will "graduate" into the Episcopal Church once they are ready to embrace our particular style of worship and church life.

Such an approach to church growth radically disengages the Episcopal Church from any concern for the unchurched who find it difficult to accept our idiosyncrasies. Instead of challenging the church to examine new ways of reaching the unchurched, the church is asked to accept its evangelistic deficiency and concentrate on its pastoral, intellectual, and liturgical life, allowing others to evangelize. This is neither scriptural nor Anglican.

If the Episcopal Church allows other churches to be the evangelists, then we must be prepared to witness their

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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growth and to accept our continued decline. Evangelistic efforts are undertaken not to win people to the Episcopal Church, but to Christ.

However, our willingness to share our own experience of the Lord is related closely to how important we perceive that experience to be. We cannot expect men and women to find Jesus in a church which allows others to proclaim him.

STEPHEN MUNCIE  
St. Francis Mission

Franklin, Ohio

### Cults

As a priest who has been intimately involved with young people who have been duped into membership in cults, I read the defense of the cults by the Rev. Ruth Tiffany Barnhouse with amazement [TLC, June 28].

The evaluation of Dr. Barnhouse sounds good on the surface as she speaks of youth giving up drugs, alcohol, and other antisocial behavior through cults. There is really only one problem with her thesis — it hasn't been true in the many cases with which I have dealt.

I share her concerns over the tactics of some of those who fight cults, and I surely am not suggesting that we label all with whom we differ as being a destructive cult.

Somehow, I do not see "heavenly deception" or "transcended trickery" — the cults' names for lying and deceiving — as ever becoming acceptable, even with 50 years of practice as she suggests.

I would also be hard pressed to justify the use of promiscuous sex in evangelism or taking an oath of violence to protect the cult or its founder — both common teachings and practices of the cults.

(The Rev.) C. DON BAUGH  
Executive Director  
Greater San Antonio Community of  
Churches

San Antonio, Texas

### "Be an Angel"

In many years that I have read *THE LIVING CHURCH*, I have yet to see any article concerning the woman who works in the church office during an interim period, when there is no full-time clergyman about. You have written about rector's wives and reviewed books about their joys and hardships and about their callings to be supportive to their clergy husbands. All well and good.

But there are also those of us who are parish secretaries who in the interim between rectors have every conceivable thing dropped in our laps — to go with our low pay and strange hours — because "there is the property," and most

members of the congregation are at work from nine to five.

"So, be an angel and wait for the exterminator to do the rectory. And make sure the landscaper does the entire grounds before Sunday, and don't forget to submit a claim to the insurance company for the broken windows."

Mind you, just a few things to add to the daily tasks of bulletins, newsletters, mail, and the problems of parishioners and parish organizations. To top it off, you now find yourself alone most of the day in an urban church office. Strangers and people with deliveries can be scary sometimes.

I thank our Lord that the interim period of two years is now over for me, and looking back, I understand the anxieties of women going into an interim period for the first time. Dealing with cemeteries and arranging for parish hall rentals aren't easy tasks for some secretaries.

A clergyman leaving his parish should equip his parish secretary with all possible knowledge, and all the do's and don't's, before continuing his ministry elsewhere. Also, remember the parish and the paid and volunteer staff in your prayers.

Supply clergy, consider that the church secretary is used to doing her routine tasks as she has in the past, and be patient with her. Does the Sunday bulletin have to look like your former parish bulletin (you will be with us only for four weeks)?

Praise to God for parishioners, vestry members, and wardens who take the time to say, "Thank you for hanging in there," and who say their prayers for us as we go through a period of extra work and responsibility.

NAME WITHHELD

### Latin America

It is from radio programs as well as from papers and magazines that I glean some saddening information: no religious program is permitted to be broadcast from Mexico. A Pentecostal minister concluded a six week revival meeting in Guatemala at the end of two weeks because his friends felt that they were unable to guarantee his safety. El Salvador and Nicaragua are as dangerous.

What concerns me is that somehow Rome has defaulted throughout Latin America. I hear, and I hope truthfully so, that Protestant missionaries are establishing mission after mission, many in the rural and mountainous regions.

Thousands of Bibles are being distributed to people who have never seen one. How can this be if Rome, and the Episcopal Church secondarily, have had the inside track for so many years?

By not carrying the Word into the field, the Church of England brought into existence the great Methodist Communion. When Czarist Russia fell, the

Russian Orthodox Church fell with it because it had no roots with the common people.

My question is this: Are we so locked into some repetitious time cycle that the church catholic finds itself unable to break the pattern which is shaping up south of our border?

VERNE SHORES

Dallas, Texas

### A Good Cover

Thanks to Chris Den Blaker for the photograph on the cover of the June 14th issue having to do with St. Luke's Church. From the hand-lettered sign through the expression of consecration (*sic* for accidental coinage) in Cordelia's countenance to the open violin case, there as a gift receptacle, I raise a hearty "Hallelujah" for TLC's cover.

(The Rev.) RICHARD L. HARBOUR (ret.)  
Gambier, Ohio

### Credibility

I should like to thank the editors for publishing the recent review of my novel, *God's Fool* [TLC, June 14]. As per whoever reviewed it, it would be more to the point to let the author himself remark upon the book's "credibility." Whilst resident in Rome, researching and writing the novel, not once was my credibility an issue, by the grace of God.

Firstly, it was my privilege to be house guest with a very highly placed and titled couple, for the whole summer of 1978, at a luxurious villa in the Roman region. The noblewoman of the house was born a princess, of a family whose most illustrious ancestor had been pope in the 17th century. During that Roman summer, I was allowed a private audience of the major cardinal of the Curia, which had been arranged by one telephone call placed by another papal princess.

Secondly, also in Rome, it was my fortune to have been seen reputable enough to have been allowed access to the very life of the Anglican Centre itself, by its director. This locale, featured prominently in the novel, of course is the Anglican Communion's "embassy," as such, for the communion's continuing dialogue with the Apostolic See . . .

Whoever reviewed *God's Fool* failed utterly to note that the novel dealt with extremely valid and timely themes for our present age, among which are: terrorism, persecution, tribulation, and last but not least, martyrdom. The church, and civilization on the whole, are under increasing *attack* today, or didn't the reviewer get to part two of the novel, in which these themes are dealt with? . . .

Lastly, that the reviewer hails from Providence, R.I., is most interesting, given that the author's mother's ancestors *founded* that great city. The dearly departed doctor of Roger Williams, his

antecedent, who left the Bay colony for "religious dissent," is likely very amused, in Providence *proper*, that his descendant has succeeded in provoking "dissent" on a "religious" theme.

LAWRENCE DAVID MOON

New York City

*In defense of our reviewer, we did not feel that Judith Mitchell was questioning the authenticity of the setting of the novel. She did think it unlikely that the hero of the novel, a young Anglican priest, would be chosen to negotiate church unity with the Vatican. Ed.*

### Our Economic System

The letter from the retired Suffragan Bishop of Albany [TLC, June 14] reflects an attitude shared by many people, who, regardless of the extent of their formal education, are unfamiliar with the basic processes of our economic system. For want of a conventional label, I will call the attitude "one-sided compassion." It is genuine compassion, but it is one-sided in being expended only on the *recipient*, never upon the *provider*:

Bishop Persell finds: (1) a public utility seeking a rate increase after reporting record earnings for the preceding year, (2) lenders of money charging unconscionable interest rates, (3) a market raising its prices for canned orange juice that was placed on its shelf before the price advanced, following a Florida freeze, and (4) a gas station raising its price after the refineries had announced an abundant supply of gasoline. He attributes all four instances to the "sin of greed."

It is not my intent to defend the accused. In fact, it would be quite impossible to defend any business man against charges so vague and general. But it seems unfair to presume the accused guilty merely upon the facts recited, without hearing from each his story. To this end I make the following observations.

Responsible management requires a utility to look ahead, to anticipate the future in order to be reasonably assured of a fair return for its shareholders, comprising, among others, pension funds and trusts for widows and children. A rate that produces satisfactory earnings one year would not necessarily do so the ensuing year, especially in the face of rising costs of production, *e.g.*, supplies, wages, and maintenance. Moreover, good earnings are essential if the utility is to attract capital for expansion of its operations.

Petitions for rate increases move slowly. If a rate should ultimately prove to have been insufficient, the utility has no recourse against anyone. On the other hand, if the public service commission should later hold a rate excessive, the commission might require the utility

to rebate millions of dollars to its customers. So a utility not constantly alert to its own needs would be recreant to its duty.

In charging greed to those who loan money, the bishop would seem to picture a modern Shylock — lending his own billions out of a bottomless chest. The facts are that the money which banks, insurance companies, and other institutions loan usually is money they hold in trust for depositors or policy holders, or money they borrow from others. As borrowers they must pay (and as lenders they must charge) the going market rate; otherwise, they couldn't operate.

If money were not available, business would stagnate and unemployment would escalate to the ruin of both recipient and provider. It is my understanding that all segments of the economy would welcome lower interest rates, and that the administration in Washington is striving to achieve that end.

The grocer who reaped the windfall profit on his inventory of canned orange juice may have felt well justified in doing so. Sometimes prices fall, and the grocer knows he will have to take a loss if the drop in the price of an article catches him with a large inventory.

The situation in the oil industry is too far reaching, unsettled, and complex in its ramifications to permit intelligent analysis of the incident of which the bishop complains. It may be noted, however, that now and then the price at the retail pump has declined.

The bishop's concern, suspicions, and perplexity are common to those who have not been heavily involved in the world of business. The clergy have doubtless suffered tribulation in both parish and diocese, but they have never endured harassment from federal agencies, telling them how to run their business, without also underwriting their losses. It is not necessary, however, to have endured the trials or enjoyed the rewards of an industry executive to become aware that the provider too has a story to tell.

Of course, greed in abundance is to be found among businessmen. It is found everywhere — even within the non-profit enterprises. But the enlightened businessman is also found everywhere and is particularly visible in big business. Anyone who enjoys the public TV channel programs knows that many would not be offered without the grants from some of our giant industrial corporations.

A lover of opera in Albany knows that the Metropolitan Opera has been brought to that city for many years at the expense of Texaco. The Church Pension Fund is maintained largely by the laity throughout the church from incomes earned in the "private sector," and the Fund invests its assets in the stock of American corporations.

QUINTARD JOYNER

Sewanee, Tenn.

# THE LIVING CHURCH

July 26, 1981  
Pentecost 7

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## Episcopal, Roman Catholic Leaders Meet

For the first time since official dialogue began between the two communions, broadly representative leaders of the Episcopal and Roman Catholic Churches met to consider the practical implications of emerging doctrinal agreements.

Headed by the ranking bishop of each church, a delegation of 13 Roman Catholics and 13 Episcopalians met from June 9-12 at the College of Preachers in Washington, D.C., and arrived at nine specific recommendations for future action.

In contrast with the more theologically oriented panel which has met over the past 15 years, this group represented national lay leadership, diocesan bishops, religious communities, and officials of ecumenical organizations.

Of particular concern to the group was the consideration in the American churches of documents being prepared by the Anglican-Roman Catholic International Commission (ARCIC). After reviewing the ARCIC agreed statements on the Eucharist and ministry, the Washington conference suggested that competent Episcopalians and Roman Catholics confer together at all levels of church life on such future documents as will affect relations between the two churches in the U.S.

The Presiding Bishop, the Rt. Rev.

John M. Allin, addressed the gathering, as did the president of the U.S. (Roman) Catholic Conference, the Most Rev. John Roach. Bishop Roach is also president of the National Conference of Catholic Bishops. Co-chairmen for the meeting were the Rt. Rev. David Reed, Bishop of Kentucky, and Bishop Ernest Unterkoefer of the Roman Catholic Diocese of Charleston, chairmen of their respective churches' national ecumenical commissions.

The nine recommendations follow:

- Establishing a joint commission to develop a standard pattern for pastoral ministry to Episcopal-Roman Catholic married couples;
- Encouraging broad-based consideration of the final ARCIC report;
- Sharing exploration of family resources and programs;
- Developing a further series of episcopal meetings to focus on spirituality;
- Taking a survey of intercommunion practices;
- Holding a conference on lay participation in the churches;
- Improving communication, including the establishment of direct links at a primatial level, sharing of appropriate minutes and reports, wider sharing at national and diocesan gatherings, and preparing a joint parish brochure on the emerging agreements;
- Naming a joint task force to study resources in common for social ministry;

- Systematically sharing resources to support local ministries.

Other Episcopal participants were: the Rt. Rev. Edward W. Jones, Bishop of Indianapolis; the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri and ARCIC co-chairman; the Rt. Rev. John T. Walker, Bishop of Washington; the Rt. Rev. Arthur E. Walmsley, Bishop Coadjutor of Connecticut; the Rev. William B. Lawson, president of the Episcopal Diocesan Ecumenical Officers; the Rev. Canon Kermit E. Lloyd, director of chaplaincies for the Pennsylvania Council of Churches; the Rev. J. Robert Wright, professor of ecclesiastical history at General Theological Seminary; Mother Mary Grace, Mother Superior General, Community of St. Mary; Dr. Charles Lawrence, president of the House of Deputies; Betty T. Baker, presiding officer of the 1982 Triennial Meeting; the Rev. William Norgren, ecumenical officer; and the Rev. Clement W. Welsh, warden at the College of Preachers.

## World Mission Conference

"The Episcopal Church has great potential to reach the world with the Good News of Christ," declared the Rev. Walter W. Hannum, general secretary of the Episcopal Church Missionary Community (ECMC), at the second Episcopal World Mission Conference held in Sewanee, Tenn., from June 10-13.

Under the leadership of Fr. Hannum and Robert Ayres, vice-chancellor of the University of the South, the conference brought together those active in mission work in the Episcopal Church for four days of reflection and planning. Those attending spoke about the increased awareness of missions in the Episcopal Church and described the development of three new mission organizations within the church since 1975.

The Rev. David Birney, director of overseas personnel for the Episcopal Church, explained church participation in Partners in Mission (PIM). PIM is the framework for cooperation between dioceses in the Anglican Communion. The Episcopal Church responds to needs for financial support and missionary personnel as expressed by overseas dioceses, and under this scheme, 115 missionaries, both appointees and Volunteers for Mission (VFM), now serve in overseas posts.

"Our church must once again send pioneer missionaries to the 16,750 groups



The Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic, lectures at the second Episcopal World Mission Conference in Sewanee, Tenn.

of people who have no Christian witness in their culture," declared Fr. Hannum at the conference. He emphasized the need for trained cross-cultural missionaries to build bridges between existing churches and unevangelized groups both at home and overseas.

"Over the past ten years, a great deal of information has become available about how to communicate effectively across cultural barriers, and plant and nurture healthy indigenous churches. There is no excuse to have another generation of missionaries go to the field with inadequate training," Fr. Hannum concluded.

"The church is not and should never be seen as a national entity. The Episcopal Church in the U.S. and dioceses overseas in whatever country they may be, should reassert themselves an integral part of the universal Body of Christ. There shall be differences in expression of one's faith, but in essence and in truth the church is one," the Rt. Rev. Telesforo Isaac, of the Diocese of the Dominican Republic reminded the conference.

Greater linkages between parishes and dioceses and mission work are needed. Representatives of the South American Missionary Society, the Diocese of Colorado, Emmanuel Church (Fullerton, Calif.) and International Students Incorporated shared their experiences in communicating the message of missions and working cross-culturally.

Bishop Isaac concluded, "The rediscovery of mission at home and abroad is a most healthy thing. It is putting the house in order; it is answering affirmatively the command of our Lord to "go and make disciples of all nations."

## Clergy Wives Gain Insights

A conference for women married to clergy drew participants from around the country to Baltimore, Md., recently. The Diocese of Washington, with some help from other denominations and donors, provided the funds, and technical assistance was given by the Alban Institute of Washington, D.C. Polly Spofford and Dee Hahn-Rollins served as co-directors.

Conference planners promised those taking part that the gathering would provide "an opportunity for women who are married to clergy to discover, explore, and reflect on their joys, issues, and concerns, and to gain additional insights and skills to enhance the quality of their lives."

To that end, they chose to deal with the problems of self-esteem, anger, self-identity, sexuality, and trust formation. The need for an arena in which women married to clergy are encouraged and enabled to view themselves as separate persons, distinct from their role as "ministers' wives" was verified by feelings articulated by many participants.

From their comments, it became apparent that such an opportunity was a "rare and precious occasion to speak of needs, fears, anger, loneliness, and a sense of powerlessness." Some spoke of not having taken the opportunity "back home" because of the fear of affecting their husbands' pastorates or the local church.

The most popular workshop dealt with anger. It was designed to give the women "an opportunity to recognize and accept their anger, as well as to identify its sources and make choices about what to do with it." A workshop on sexuality attempted to clarify understanding by reviewing how they had come to their present attitudes, and by assessing their own needs.

In addition to the workshops, the participants met daily in support groups. As a result of the conference, at least one support group has been formed and is meeting in the Washington, D.C. area.

## Congress Attacks Infant Formula Vote

By large majorities in both the U.S. House of Representatives and the Senate, American lawmakers expressed their disapproval of the stand taken by the U.S. at a May World Health Organization meeting in Switzerland.

The U.S. cast the only vote in opposition to a WHO code to restrict the promotion of infant formula in Third World countries. The code was adopted by a vote of 118-1.

The House vote criticizing the U.S. stand was 301-100; the Senate, 89-2. Although the wording of the two non-binding congressional resolutions differed, they both sought administration cooperation with other nations in implementing the code, as well as formula industry compliance with the code's voluntary guidelines.

At joint hearings on the WHO vote held by two subcommittees of the House Foreign Affairs Committee, there was disagreement about the extent to which babies in the U.S. are affected by the nutritional problems described by critics of infant formula marketing in the Third World.

A government representative told the panel that the WHO code was "largely irrelevant to the U.S., a country where there is an educated populace and where there is safe drinking water, and where there is extensive health care."

Not so, said a doctor from a rural teaching hospital in upstate New York. Dr. Alan S. Cunningham from Coopers-town, N.Y., presented results of a study revealing acute health problems related to the misuse of the infant formula among poor non-English-speaking and illiterate women — the group found to be most dependent upon the formula.

In the Los Angeles metropolitan area, where there are large communities of re-

cent immigrants from Mexico and Central America, infant health problems caused by formula misuse have reached "near epidemic proportions," said the report, which was backed by 14 national organizations and written statements from 100 pediatricians, nurses, researchers, health workers, and parents.

The group is petitioning governmental departments to intervene in "heavy handed formula promotion," and to encourage breast-feeding in the nation's hospitals instead of handing out free samples of baby formula to new mothers.

## A Tie with the Benedictines

The Rt. Rev. William A. Dimmick, Bishop of Northern Michigan since 1975, is resigning his position and will become Assistant Bishop of Minnesota, according to a recent announcement from the Rt. Rev. Robert M. Anderson, Bishop of Minnesota. Bishop Dimmick will live on the campus of St. John's University and Abbey, Collegeville, Minn., where he has been invited to be an adjunct fellow.

According to Bishop Anderson, "what is unique and exciting for us is that Bishop Dimmick will live in an ecumenical setting and will have an informal association with St. John's. His gifts and interests are connected with liturgical renewal, spirituality, and ecumenism. He also has a natural tie with the Benedictines."

For the past several years, Bishop Dimmick has been the official visitor to St. Gregory's Abbey, the Episcopal Benedictine Community at Three Rivers, Mich. He participated in the Anglican-Roman Catholic dialogue, and the Consultation on Church Union.

As a member of the national Liturgical Commission of the Episcopal Church, Bishop Dimmick oversaw the revision of the portion of the Book of Common Prayer devoted to the Daily Offices (Morning and Evening prayer and related services). He has a deep interest in retreats, the spiritual life, and education for clergy and laity.

A graduate of Berea College, Bishop Dimmick, 61, received a M. Div. degree from Yale Divinity School and an M.A. from George Peabody College. He holds an honorary degree from Berkeley Divinity School at Yale.

Bishop Anderson said that he was particularly delighted that Bishop Dimmick would be in the St. Cloud area. Bishop Anderson pointed out that before the Diocese of Duluth became part of the Diocese of Minnesota, Episcopal bishops lived in St. Cloud. In addition to the historical connection, "we have been invited into an exciting center — Collegeville is known worldwide for its work on liturgics and spirituality," according to the Minnesota diocesan

He also noted that Bishop Dimmick



will live near the geographic center of the state rather than in the Twin Cities. "We are trying a new model for episcopal ministry, and what we do here will be followed with interest, not only in Minnesota, but in other areas of the country."

The major focus of Bishop Dimmick's ministry will be pastoral and will include retreats, spiritual guidance, and conferences for clergy and laity. Bishop Anderson said that final arrangements will be completed soon to bring another assistant bishop to the diocese who will live and work outside of the Twin Cities area.

## The Road to Rome

The Rev. James Parker, formerly Provincial Vicar of the Anglican Society of the Holy Cross and rector of St. Mark's Church, Albany, Ga., has joined the staff of Roman Catholic Bishop Bernard Law of Springfield-Cape Girardeau, Mo.

Fr. Parker, who has been received as a layman in the Roman Catholic Church, will help process applications from other former Episcopal priests who hope to become married Roman Catholic priests. Fr. Parker himself hopes to be accepted as such.

Fr. Thomas Reidy, chancellor for the Roman Catholic diocese, indicated that his chances were good. Fr. Parker is called "father" around the chancery as a "courtesy," Fr. Reidy explained, "since this has been his title, and this is what he is going to do."

Last March, Bishop Law was appointed by the Vatican as its ecclesiastical delegate to carry out the decision of August, 1980, to admit Episcopal priests who wish to be accepted into the Roman Catholic priesthood.

Bishop Law has instructed the American Roman Catholic bishops to compile dossiers on each Episcopal applicant, describing his faith, motivation to join the church, previous ministry in the Episcopal Church, and the succession of bishops behind his previous ordination.

If a candidate is married, Bishop Law has told the other bishops to inquire into his wife's position on the move to the Roman Catholic Church, and to include a personal judgment on the candidate's fitness to serve as a married priest.

The bishops must send these briefs to Bishop Law's office, where he and Fr. Parker will check them for completeness before forwarding them to the Vatican. In Rome, the Sacred Congregation for the Doctrine of the Faith will make the final decisions on admission.

The Vatican will decide also whether or not re-ordination is required. Since Anglican orders are considered invalid by the Vatican, only Episcopal priests who were ordained by bishops with succession from Orthodox or Old Catholic bishops will be eligible for a "conditional" ordination.

## BRIEFLY...

The annual chapter of the Order of the Holy Cross was held at West Park, N.Y., June 7-11. The Rev. Clark Gregory W. Trafton, OHC, was elected Superior of the Order, and will succeed the Rev. Connor Lynn, OHC, who has held the post since 1972. Fr. Trafton, 46, has been Prior of Absalom Jones Priory in New York City since 1978, and previously served as Prior of Holy Cross Monastery, West Park, for five years. He recently graduated from the Westchester Institute for Training in Pastoral Counseling and Psychotherapy.

The Rt. Rev. Mervyn Stockwood, retired Bishop of Southwark (southeast London), has announced that he will travel to the U.S. to preach at the Rev. Elizabeth Canham's ordination to the priesthood. Miss Canham, who is currently resident in the Diocese of Newark, expects to be ordained this summer by the Rt. Rev. John S. Spong, Bishop of Newark. She is an Englishwoman from Bishop Stockwood's former diocese. "I have always believed in the ordination of women, and the Church of England has said that there are no theological objections," said Bishop Stockwood. "I am delighted to be asked to take part in the service." After her ordination this summer, Miss Canham expects to serve as curate at St. David's Church in Kinnelon, N.Y.

The Rt. Rev. George T. Masuda, retired Bishop of North Dakota, is ministering to a large American military community in his new position as interim rector of the Church of All Souls in Naha, Okinawa. Bishop Masuda, 68, expects to be in Okinawa for about six months. "I want to go wherever the church needs me," he said. "I have been a missionary in the U.S. for almost all my ministry, and I want to experience what it is to be a foreign missionary."

Charging that the World Council of Churches is biased against their theological traditions and concerns, representatives of 30 Orthodox churches who belong to that ecumenical organization met with General Secretary Philip Potter in Geneva recently. They demanded representation on the WCC's central committee "in proportion to their membership and historical importance," and urged the introduction of Greek as an official working language. The Orthodox representatives also asked for revision of the voting procedures on theological texts to correct an alleged imbalance

they say favors Protestant churches. The delegates complained that issues such as the ordination of women, which they asserted are "alien to the Orthodox tradition," are given too much importance on the WCC agenda.

The Rev. Leonard W. Freeman, rector of St. James' Church, Perkiomen, Collegedale, Pa., since 1975, has been appointed director of communications at Trinity Church, New York City. Fr. Freeman, 38, has been active in a variety of diocesan and national agencies, including the Episcopal Church Radio-TV teams for the 1976 and 1979 General Conventions, the national church Task Force on Evangelism in 1975, and the Board of the Delaware Valley Media Ministry, a metropolitan Philadelphia ecumenical endeavor. He has twice chaired communications committees for the Diocese of Pennsylvania. At Trinity, he will be responsible for all the communication needs of the parish, and will serve as the public relations person.

The Rev. Suzanne Fageol of the Diocese of Newark has been invited by the Rt. Rev. George D. Browne, Bishop of Liberia, to serve on his staff as the first woman priest licensed to officiate in that country. Bishop Browne feels that the way to educate his diocese about women priests is to give his people a chance to experience women in this role, according to the *Voice*, Newark's diocesan newspaper. Ms. Fageol, 31, has done two tours of duty in Africa as a lay missionary. She will be attached to Trinity Cathedral in Monrovia.

Robert M. Ayres, vice chancellor and president of the University of the South, has been selected to represent the Episcopal Church at a Partners in Mission conference this summer in England. Representatives of Anglican churches from around the world will be studying the ways in which the national churches of the Anglican Communion work for mission.

The U.S. Immigration and Naturalization Service has confirmed that it is investigating the Rev. Sun Myung Moon with an eye to deporting him. Several recent news reports have said that Mr. Moon allegedly misrepresented his past activities when he gained permanent resident status in 1971, and that deportation proceedings could be initiated on that basis. The controversial Korean, head of the Unification Church, which is regarded by many as a cult, has been living since 1980 in virtual seclusion in a heavily guarded house in Irvington, N.Y.



# To Multiply or Divide —

## A growing question for our dioceses

By JOHN F. BUENZ, JR.

Some time ago, a news story in THE LIVING CHURCH reported that the Anglican Diocese of Toronto was coming up with a solution thought to be unique in North America in answer to the common problems of being too large a diocese and having an overburdened bishop [TLC, Nov. 9, 1980]. An editorial in the same issue commended Toronto's plan to use multiple suffragan bishops to serve five regions and relate together under the Archbishop in a College of Bishops.

My own rather intimate experience has been in the familiar alternative, diocesan *division*. In this article, I would like to extend our church's dialogue about this issue of diocesan renewal and to identify the central question in this dialogue in terms of the decision to multiply or divide. To do so, I would like to use the experience of our church's new diocese, El Camino Real, located along the central California coast, as a case study of the dialogue between cultural environment and institutional form.

At the 1979 General Convention in Denver, the Diocese of California received permission to divide and based its case on a carefully worked out formation process presented to the convention in some detail. Out of this process emerged the Diocese of El Camino Real, yet another chapter in our church's mission to make the institutional form of Christ's body more responsive to the mind of its Head, inclusive of its members' abilities, and effective in its ministry to a rapidly changing environment.

My memory of the formation experience is refreshed by the booklet de-

signed not only to secure permission at Denver and inform the membership of the new diocese, but also to encapsulate our work, so that others might build upon it. That booklet, *We Begin to Walk the King's Highway*, provides the background to the formation of the Diocese of El Camino Real from 1978 to 1980.

Division among Episcopal dioceses was no stranger to the state of California. On four previous occasions, new California dioceses had been created in response to population growth, cultural diversity, and geographic configuration. The pre-1980 Diocese of California extended from 30 miles north of San Francisco, south almost 300 miles along this Pacific Coast to just north of Santa Barbara.

The post World War II boom turned the area some 60 miles south of San Francisco, the Santa Clara Valley, into a vast tract of homes, electronic industry, freeways, and urban sprawl. That pressure produced a new land boom in the counties which are to the south of Santa Clara, and once again a new dynamic broke into the homogeneity and identity of an area in California.

That area, the geographically southern two-thirds of the four times reduced Diocese of California, is defined by the most modern section of the original El Camino Real, the King's Highway (or the route by which Spanish exploration reached the San Francisco Bay area in 1769, now U.S. 101).

The boom of those dynamic 30 years was among the most crucial events in the tenure of the last two diocesan bishops of California, James Pike and Kilmer Myers. Both men struggled with the increasingly difficult combination of geographic distance, burgeoning congregations, clerical numbers and problems, and cultural differences . . . all exacerbated by the turbulence of the times.

The 20 languages currently represented in San Francisco's "second language program" are symptomatic. Diocesan staffing at Grace Cathedral in San

Francisco grew increasingly complex and expensive; institutional forms solidified as needs shifted; and solutions sought through suffragan and assistant bishops were limited in success for a variety of reasons.

In the early 1970s, an extensive action study revealed grass roots sentiment for a solution by division. A special convention in 1976 found the diocese unprepared, still caught between an old identity and envolving circumstances.

Yet, from the Silicon Valley of Santa Clara, the vision of a new diocese spread south. The basis for that movement and for many of the hallmarks of the new diocese derives from the character of that valley named Silicon after the primary material used in making chips containing the miniature circuits essential to the computer industry.

Silicon Valley might be described as technically sophisticated and future oriented, driven by rising expectations of participation, competence, and personal growth, and accustomed to questioning present values and taking individual responsibility for answers and decisions. At the 1978 diocesan convention, the "south" was given permission to explore secession and return with a plan and, if possible, General Convention permission.

One major characteristic of industry in Silicon Valley is the developing technology of organizational development, the ability to create a process by which groups and institutions form in a fashion so as to develop characteristics and reach goals established in advance. The key lies in the process, which is self-consciously chosen and explicitly described by those involved.

To develop a process appropriate to the style and goals of the prospective diocese and to guide its process, a steering committee was appointed by the three pre-existing deanery organizations, which together would become the shadow convention of the new diocese.

A summary articulation of the vision that motivated the formation of the new diocese was developed out of the mass of preliminary material covering almost a decade. What was wanted was a body small enough to allow us to discuss, decide about, and initiate ministry for and among the people of God; a bishop visible and present to us in a unique way; care, involvement, and mutual support between congregations in a smaller diocesan unit; and a sense of being a family.

Realizing that goal and process are closely linked, the steering committee developed a process that was influenced by these purposes and given general direction by a paper which reported the organizational methodology behind the development of the young Diocese of the Central Gulf Coast, *A Tale of Two Systems: Contrasts in Decision Making*, by William A. Yon.

That paper expressed the belief that

"when an organization confronts a decision that will require the committed support of a broad base of its constituency in order to be effectively implemented, some form of broad-based participation in shaping the decision is imperative."

During the ten month formation process, that forum for broad based participation, the shadow convention known as Tri-Con, met eight times, in relation to the work of a series of sub-committees whose work was carefully sequenced. The sequence of sub-committee subjects began with theology, which provided a basis for those concerned with mission, episcopate, finance, and community communications.

Each sub-committee's work was published for clergy and lay delegates in advance, with meetings of Tri-Con organized to provide for debate, feedback with subsequent modification by the sub-committee. Thus the understandings upon which the diocese developed reflected positions as close to the grass roots as a representative system allows.

During that time, the clergy of the new diocese met together six times to develop community and serve as an *ad hoc* think tank for the other elements of the process. All meetings were well attended; they rotated through the entire area of the new diocese; and their spirit was lively, joyful, energizing, and contagious. The first steps along the King's Highway exceeded the most optimistic expectations.

The brochure, *We Begin to Walk the King's Highway*, was the heart of our presentation to the Denver General Convention in September, 1979, and the ratifying Diocese of California convention later in October. The final two sub-committees, constitution and canons and election process, gained direction from the brochure and reported their work for customary feedback and modification at three meetings of Tri-Con in

the first six months of 1980.

At the primary convention, the constitution and canons were adopted without debate, the seven man slate proposed for nomination for bishop was not added to by convention, and the Rt. Rev. C. Shannon Mallory was elected bishop on the eighth ballot. The body seemed largely to be of one mind through the participatory and prayerful work of an 18 month process.

Moreover, the vision that originally motivated the formation of the new diocese was evolved formally into the canons of the diocese and informally into the episcopal style being developed by Bishop Mallory. The formal expression of the vision is found in the structure of the diocese. The criteria for that structure was that it be as simple, minimal, adoptable, and open as possible, with decision making and implementation of action to be made at the lowest possible level of organization.

Those criteria find their most obvious expression in the convention of the diocese. Rather than the familiar single multipurpose annual convention with a council to carry out convention's resolve over the year, El Camino Real has a series of three conventions annually. The series unfolds in a carefully designed sequence; the convention in the spring is to focus on spiritual development and current issues; a second convention in the fall is to review the programmatic response to the focus developed in the spring, and the projected cost for such programs; and a third late winter convention is to establish a final operating budget.

In the place of a customary council, there is a convention process committee, whose role it is to arrange the agenda and prepare support requirements for each meeting of convention, to collect and prepare information relating to program and budget requests, to prepare

delegates for each meeting of convention, to follow up on the decisions of the convention and to respond to its direction, and to moderate the work of those task forces which are appointed either by the bishop or the convention.

Thus far, major task forces have developed around the areas of mission, education, aided congregations, ministry to higher education, communications, and the development of policy regarding regional sub-groups for the diocese. Most active among these task forces has been that on mission, whose task it is to explore the existing mission efforts and to outline hopes for the future. A directory of existing programs at each congregation and a mission discovery process for each congregation has been developed.

Thus, the bishop and convention have become the policy setting and broad decision making agency of the diocese. Moreover, local vestries are being directly involved in establishing program priorities and budgetary levels. Following the development of program and budget alternatives in the fall, vestries are advised of these alternatives to provide a local expression of program priorities and the feel of local funding available for each program based upon a factor representing the budgetary proportion of each congregation.

Informally, the original vision is coming to expression in the episcopal style of Bishop Mallory. Rather than contemplating a cathedral or symbolic diocesan center, the bishop operates out of "central office," with the symbolic center being wherever he is, with the people of the diocese. Convention locations rotate through all churches large enough to house clergy and delegates. The emphasis for the bishop's ministry is on his role as a pastor to the clergy, looking for the spiritual renewal for the diocese as a whole, with support and encouragement for local congregations.

Admittedly, our life as a diocese has just begun. What has been envisioned has just been given birth. Much of what is started must be treated as experimental, but we hope that the style and structure are capable of being treated as experimental, not just initially, but continuously, in the face of a world whose predicted changes require nothing less from a diocese committed to mission.

For other dioceses elsewhere: to multiply or divide? The question remains, as an increasing number of our dioceses seek to be of greater service in a rapidly changing and increasingly needful world.

For us, the message has been that renewal involves restructuring, not only in institutional form, but also institutional assumptions and mentality. Whether these criteria can best be met by a multiple episcopacy or diocesan division will no doubt be a subject for much further discussion in the church.

### A Priest's Sonnet

I have no heart for stars and sunset skies  
And daffodils! The flight of southbound geese  
Fails to excite me with its eerie cries,  
Nor will the baying hound disturb my peace.  
The awesome find in the forest glade and dale  
Is lost to me. I shall not be the one  
To tramp the wood, wet with the rain and gale,  
Or lie, half naked, in a blistering sun.

Give me a glass of wine, a baby's cry,  
A woman's smile, the laughter of a man,  
The floating plainsong of the Mass, the sigh  
Of sinner, shriven, strong in some new plan.

Take all the nature lore and kindred stuff —  
Give me but God and man, and that's enough!

J.W. McClellan

# The New Jerusalem

By KEN BAZYN

I felt as if I was climbing an endless ladder through the troposphere, through the stratosphere, until finally I entered into the most beautiful realm ever seen by man or beast. The place resembled an earthly city, but its delights were those of solar systems I had never dreamed of.

To my left was a wall higher than the World Trade Center. To my right was a tree bearing more fruits than I could name. In its shade rested creatures I have never seen together — lions and gazelles, rabbits and coyotes, aphids and ladybugs. Serenity reigned.

Before me was an imposing ancient gate, covered with ivy and scribbled on in red by a million signers. It was made of a gnarled oak, which looked as old as the universe itself. The gate lay open, invitingly, as if it hadn't been closed for centuries. Was no one afraid in this land?

I boldly stepped in, expecting to behold some decaying, archaeological wonder. But suddenly my eyes were blinded. Streets were paved with gold so luminous that I wished that I had my sunglasses to shield the glare. The foundation of the walls was an iridescent colorama of precious stones: green jasper, blue sapphire, red sardonyx, yellow chrysolite, purple amethyst. And rising from the pavement were buildings so perfectly symmetrical that an architect wouldn't detect a miscalculation.

Along the wall stood an endless angelic choir, sometimes singing old tunes from my childhood, "The Church's One Foundation," "A Mighty Fortress is

Our God," Handel's "Messiah," and occasionally playing new tunes which I gladly would have learned, except that curiosity compelled me to explore more of this strange city. These fiery creatures sang in a language I had never heard, yet somehow understood. When they moved their lips, it seemed as if their whole bodies were in motion, so earnest was their praise. And the songs I heard didn't come one after the other, rather they were all sounding at once, and I could listen in on any, or all, at will.

Also, human beings were jetting to and fro. Some I recognized: a friend whose arm had been blown off, now using his right limb for the first time in 29 years; a widow who always seemed half in tears, now smiling radiantly; and a deformed bum I often had passed on the way to work, now handsome enough to win a Mr. Universe contest.

I noticed some of the famous — St. Augustine, St. Thomas Aquinas, Calvin, and St. Theresa — as stimulating here as they had ever been on earth. Indeed, everyone was warm, more intimate than husband and wife, at last fulfilling pledges so frequently broken in earthly utopias.

Then I heard myself ask, "How can these things be?" At that, the multitude deferred to that exuberant traveler, the apostle Paul, who discoursed with gusto on the glory of the celestial and the glory of the terrestrial, on immortality and the nature of the resurrected body.

Here, he said, people can move faster than the speed of light, visit remote stars in the twinkling of an eye, and walk through solid matter as easily as through air. Here, another added, people are nourished by the tree of life, experience the five senses in a degree unknown on earth, communicate by empathic telepathy, and continuously behold both the material and spiritual realms.

I noticed other remarkable things. Physical deformities had been cured, psychological impediments erased. As Origen had supposed, heaven was to be a post-graduate school for those anxious to unravel the mysteries of life. Here Plato's ideal would come true, because by contemplating God we meditate on absolute good. Aristotle's perfect knowledge could be attained, because the student no longer would receive information piecemeal, but discern a unified pattern.

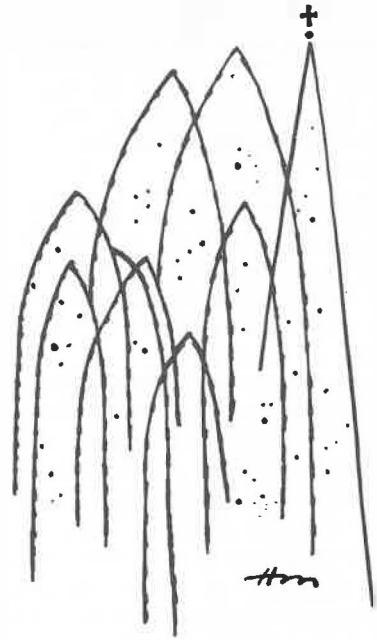
In heaven, activists could perform amazing feats — climb awesome mountains, administer mighty estates. Yet people never would become tired. No more sleeping pills, no more doctor-supervised rest and recuperation. Faith, hope, and love were here pushed to the highest degree.

What of our memories?, I wondered. What of our previous sins and our overwhelming sense of guilt? At this, Anselm and Aquinas reminded me of the beatific vision that takes away pain. We lose selfishness in a divine rapture, where the joy of the blessed is magnified a millionfold, as each saint shares in and reflects the joy of the others.

"The memory of our previous miseries will be a matter of purely mental contemplation," declared Augustine, quoting from his *City of God*, "with no renewal of any feelings connected with these experiences."

Then I realized I was totally engulfed by God. He extended as far as the city and could not be contained by it, and he it was that held the very molecules of my body together. Yes, he was the center of all the acts and thoughts of those I had met.

Everything here was a form of praise. Life flowed out from the triune God and gloriously returned. Here the pure in heart were indeed seeing God.



*Ken Bazyn is a free lance writer and photographer. He also works part-time as editor of the Religious Book club in New York, Mr. Bazyn and his wife attend Calvary Church in Manhattan.*

# EDITORIALS

## The Two Humanisms

The different forms of humanism continue to pose questions. One of the problems is discovering what they are. Even when we bear in mind the distinction between Christian humanism and secular humanism, it is not easy to put one's finger precisely on one's topic.

In any case, the various kinds of humanism involve history. In the 16th century, Christian humanism became a powerful movement, emphasizing the roots of Christianity in the ancient Mediterranean world. Christian humanism encouraged the revival of study of the Bible and the ancient Greek and Latin Fathers. The recovery of the Greek New Testament was an important objective in which the great Erasmus played a large part. Christian humanists did not (and do not) represent one single school of theological thought, and they have accepted the fact that theological research will lead to different points of view.

Meanwhile, secular humanism also became very powerful in the 16th century. Secular humanists do not represent any one school of philosophy either, and many of them have not repudiated Christianity, but their main goals have been fulfillment of human ideals in the fine arts, government, science, education, physical culture, and so forth. Within the English speaking world, William Shakespeare would probably generally be regarded as the greatest exponent of secular humanism.

At the popular level, perhaps the greatest impact of secular humanism on the life of English speaking peoples has been the widespread preoccupation with athletics which has spread throughout the civilized world. At the same time, many religious groups have also identified with "athletic Christianity."

So how do we feel about humanism in education? Under the American system, Christian humanism cannot be positively taught in public schools, but constructive information about it can be presented historically. We regret that we see too little of it in the curricula of church related schools and colleges, and even in our theological seminaries, the great Anglican and Erasmusian commitment to the Greek New Testament has eroded. As to secular humanism, yes, it must be admitted that American students generally believe healthiness is better than godliness.

### Bay Songs

Summer heat hangs heavy  
the curving shore shimmers in the haze,  
as languidly I sail the bay,  
seeking the wind  
which, like hidden grace, dimples the water,  
but eludes me.

William McGill

We would not wish our children to graduate from high school without having read a play or two by Shakespeare, but we should hate to have them suppose (as some well educated people do) that literary values are as important as the truths of the Christian faith. But what about ultimate values, ultimate meanings, and ultimate truths? Surely serious thought must come to terms with these. The ultimates eventually bring us to the threshold of the sacred. Christians should not cease to point out that a purely secular outlook, founded on a purely secular humanism, can never express the whole truth about what it is to be human.

## The Widow's Mite Won't Do It

*The guest editorial this week was written by the Rev. Lawrence McCoombe, vicar of St. Cuthbert's Church, Selden, N.Y., in the Diocese of Long Island.*

Diocesan stewardship workshops, bulk rate mailings from public relations houses, the appointment of stewardship officers at various levels in several dioceses — all these bear witness that stewardship is a hot item these days.

Locally, clergy and laity together give many hours to mapping out a fresh stewardship plan for the parish, one that will — that must — outproduce the last one.

Alone in the study, the rector rummages through a Bible, some books, and two folders of loose sample materials to concoct a stewardship sermon worthy of the current campaign.

Perhaps the real agenda is not personal Christian stewardship, but the fiscal survival of the parish. The gravity of that consideration would explain the urgency with which the work of stewardship is approached.

No one can quarrel, of course, with the need to survive; in order to do anything else, the church must first do that. And the squeeze is really on today: inflation and the decline of the mainline churches have combined with the Episcopal Church's traditionally ho-hum attitude toward evangelism (the Episcopalians came in Pullman cars, remember) to produce in many places a "Grow or Die, NOW" — situation. The survival of many smaller parishes is indeed threatened, as is the health of many larger ones.

Our pulpit and pledge people need to recognize that "All that we have is thine alone" is an inadequate approach for these tough times, and begin to say honestly, "The very survival of this parish is at stake. Whether we are here or not next year depends 100 percent on you and me."

That is, of course, blatantly Pelagian (not to mention American). But however you categorize it, it is the economic truth, and that counts for something. We need the realism to admit that the widow's mite, although it was a marvelous spiritual witness by the widow, is not what kept the temple open.

If we are willing to set rhetoric aside and admit that our parish is *already* what we alone have allowed it and caused it to become, and that in the future it will inevitably continue to be a direct reflection of what we want, will tolerate, will build — if we can *own* the parish instead of just participate in it, stewardship and survival can make common cause.



# BOOKS

## A Book with Wider Appeal

**THE EPISTLE OF JAMES.** By **Sophie Laws.** Harper & Row. Pp. 273. \$14.95.

As a British scholar from King's College in London, Sophie Laws has done a very satisfactory piece of work. While there are points where her interpretation may be called in question, her approach is comprehensive and judicious.

The commentary includes many references to the work of her predecessors, although there is no effort to spare the reader the task of turning to the sources of the alternative views of the letter as a whole. The writing is clear. Greek words have been transliterated, and this may spare those who have no knowledge of the language some annoyance.

This book presents an alternative to the interpretation of Bo Reicke. The critical positions adopted generally are quite conservative.

The author does not see the Letter of James as a genuine product of Jewish Christianity, and certainly finds little relation between it and James of Jerusalem. She points out that citations from scripture are regularly taken from the Greek translation, and does not believe that the writer would ever have quoted directly from the Hebrew.

Like most responsible scholars, the author treats the comparison of faith and works not as a direct attack on Paul, but as a corrective of a distortion of Paul's teaching.

This is a work that can be commended as not too difficult for the concerned layman, while it is also likely to be helpful to the professional scholar. Certainly the introduction which comprises one-sixth of the total is designed with skill.

(The Rev.) J. HOWARD RHYS  
Professor of New Testament  
School of Theology  
University of the South  
Sewanee, Tenn.

## Lay Ministry Today

**CHRISTIANS WITH SECULAR POWER.** By **Mark Gibbs.** Laity Exchange Books. Fortress Press. Pp. 144, \$4.95 paper.

Christian laity, already awakened to the reality that their baptism has made them ministers, then need to ask, "What does it mean to carry out my ministry in my job?"

We do not have much difficulty answering the question for the doctor, social worker, or teacher. We stumble badly in imagining ways that the senator, AFL-CIO organizer, multinational corporation executive, CIA agent, and TV news commentator can live out their Christian vocation in the competitive

and ambiguous structures of society.

Mark Gibbs has written this book for just those Christians and for all, clergy and laity, who are trying to support them in their lay ministries. He helps us understand the pressures and opportunities for ministry and the resources the Christian community can and must provide. It is only a beginning, but it is a much needed book that is good.

PATRICIA N. PAGE  
Associate Professor of Education  
Church Divinity School of Pacific  
Berkeley, Calif.

## A Book Worth Reading

**DYNAMICS OF SPIRITUAL LIFE.** By **Richard Lovelace.** Inter-Varsity Press. Pp. 455. \$8.95.

This seminal work of church historian Richard Lovelace of Gordon-Conwell Theological Seminary is tightly packed with insight and relevance drawn from the careful study of spiritual renewal throughout the church's history. The spiritual life he envisions encompasses both individual and corporate expression and both personal and public behavior.

While he is an evangelical, there is no mistaking his solid commitment to social justice, his desire to work collaboratively with all who share that commitment, and the common sense of his suggestions as to how to bring about that collaboration.

The core of his historical analysis centers on the distinction between cyclical and continuous renewal and how to achieve that continuous renewal and reformation that so often eludes the church. His analysis sees three parts to continuing renewal — preconditions, essential elements, and secondary elements.

The preconditions of renewal are awareness of the holiness of God and the depths of private and public sin. The atoning work of God in Jesus Christ results in the primary elements of renewal, justification, and sanctification. These primary elements of the spiritual life must now be worked out in five secondary dimensions of our Christian life — orientation toward mission, dependent prayer, the community of believers, disenculturation, and theological integration.

Without the outworking of the Gospel into these secondary elements, the primary elements cool and are lost and must be reawakened in revival after revival. Where the secondary elements are taken seriously, the renewal is ongoing.

After setting forth his thesis, Lovelace develops and illustrates it in detail through references drawn from the 2,000 years of Christian history. Along the way, the reader has a number of conventional images challenged. Jonathan Edwards and Cotton Mather emerge as

people with acute sensitivity to the dangers inherent in spiritual renewal and with profound commitment to help the poor. Early pietism emerges as an attempt at holistic Christian living that calls in question the quick dismissal of it today.

Also along the way, Lovelace outlines how important continuing renewal and small group life were to the social reformers who worked with Wilberforce to end slavery in the British empire, and with Shaftesbury to limit the abuses of child labor in industry and the mines, to improve care for the mentally ill, and to secure better housing for the poor.

(The Rev.) A. WAYNE SCHWAB  
Evangelism and Renewal Office  
Episcopal Church Center  
New York City

## Widespread Persecution

**THE VANISHED WORLDS OF JEWRY.** By **Raphael Patai.** Macmillan. Pp. 192. \$17.95. The book has 146 black and white photographs.

One who is not intimately involved in the Jewish community would be very much surprised at the great disparity of Jewish life and culture in various parts of the world. Ranging from Berber tribesmen in Africa to ancient roots in India, to a wide variety of subcultures, political groupings, and spiritual movements, all had in common their Judaism and persecution.

Most of us are aware of the Nazi extermination of over 6,000,000 Jews during World War II, but there is hardly a land or a century in which persecution has not taken its toll, the breadth of which is both stunning and disheartening.

This book tells the story of Jewish communities rich in life, history, and culture that throbbed with vitality as recently as World War II in Eastern, Central, and Southern Europe, and in the Muslim lands of the Middle East and North Africa. Through old photographs, written records and memories, the stories were recorded of communities that have all but vanished because of persecution and the re-establishment of Israel.

The book is excellent, and it will offer a rare insight into world-wide Jewry. It also is a book to be shared; my copy has been given to the library of our local temple and is very much appreciated.

(The Rev.) C.C. RANDALL  
Trinity Church  
Fort Wayne, Ind.

## The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$22,418.00  
Receipts Nos. 23,772-23,815,  
June 24-30 ..... 1,962.50  
\$24,380.50

# PEOPLE and places

## Appointments

The Rev. Alan C. Mead is rector, St. Andrew's Church, New Berlin, and St. Matthew's Church, South New Berlin, N.Y. Add: Box 370, New Berlin, N.Y. 13411.

The Rev. Bruce A. Michaud is rector, St. Alban's Church, Bay City, Mich. Add: 105 W. Midland St. 48706.

The Rev. William W. Millsaps is chaplain, University of the South, Sewanee, Tenn. 37375.

The Rev. Fred Paschall, Jr. is non-stipendiary assistant, St. Martin's Church, Box 21252, Chattanooga, Tenn. 37421.

The Rev. Timothy H. Parsons is rector, St. John's Church, Clinton, Iowa. Add: 709 Elmhurst Court 52732.

The Rev. David Plumer is associate priest, All Saints Church, Houghton, Mich.

## Ordinations

### Deacons

Colorado—Richard Goeffrey Leggett, deacon to the bishop. Add: P.O. Box 18-M, Denver, Colo. 80218.

Michigan—Marjean L. Bailey, assistant, St. Clare of Assisi Church, Ann Arbor, Mich. Add: 1931 Lorraine Place 48103. Hope Koski, assistant, St. Paul's Church, Romeo, Mich. Add: 210 Alberta Court 48065.

Milwaukee—D. Scott Stoner, curate, St. Matthew's Church, Evanston, Ill.

Northwest Texas—George Wayne Smith, curate, St. Christopher's Church, Lubbock, and deacon-in-charge, Good Shepherd Church, Brownfield, Texas. Add: 4421 82nd., #145, Lubbock 79424.

Pittsburg—Patricia King Carnahan, chaplain, Polk Center, Polk, Pa. Add: 11 Gateway Rd., New Wilmington, Pa. 16142. After Sept. 1: 3955 Beechwood Blvd., Pittsburgh, Pa. 15217. Thomas C.H. Scott, assistant, Calvary Church, Pittsburgh. Add: 315 Shady Ave. 15206. David John Harnish, 970 Maplewood Ave., Apt. 5, Ambridge, Pa. 15003.

Tennessee—Marshall Stuart Scott, deacon-in-training, St. John's Church, Memphis. Add: P.O. Box 11214, 38111. James Collin Tubbs, deacon-in-training, St. John's Church, Knoxville. Add: P.O. Box 153, 37901. Charles Edward Osborne, non-stipendiary deacon, St. Paul's Church, Kingsport. Add: 161 East Ravine St. 37664. James Walter Cubine, deacon-in-training, St. George's Church, Germantown. Add: P.O. Box 38447, 38138. Milton Scott Davis, deacon-in-training, St. Stephen's Church, Oak Ridge. Add: P.O. Box 356, 37830. Larry Ronald Hester, non-stipendiary deacon, Christ Church, 900 Broadway, Nashville, Tenn. 37203. Kenneth Orgill White, deacon-in-training, Grace Church, 20 Belvoir Ave., Chattanooga 37411.

Western Diocese of Louisiana—Ralph Nelson McMichael, Jr. deacon-in-training, Church of the Ascen-

sion, Lafayette, La. Add: 1030 Johnston St. 70501.

West Virginia—Jack Drew Neilson, deacon-in-training, Trinity Church, Parkersburg. Add: 15 Fairview Heights, 26101. Marian S. Mazgaj, deacon-in-training, Trinity Church, Morgantown. Add: Hundred Star Route, Rogersville, Pa. 15359. John Franklin Price, deacon-in-training, St. John's Church, Charleston. Ralph Richard Caston, deacon-in-training, Christ Church, Clarksburg. Add: 138 Hall St. 26301.

## Honorary Degrees

The Rt. Rev. John M. Krumm, Suffragan Bishop in Europe, and formerly Bishop of Southern Ohio, was granted the honorary degree of Doctor of Humane Letters at the commencement exercises of Hebrew Union College, Cincinnati, Ohio, in June. The Rt. Rev. Lloyd E. Gressle, Bishop of the Diocese of Bethlehem, received the Doctor of Humane Letters honorary degree at the 113th commencement exercises of Lehigh University in May.

Nashotah House conferred four honorary degrees during its commencement exercises this spring. Receiving the Doctor of Divinity, *honoris causa*, were the Rt. Rev. Walter H. Jones, Bishop of South Dakota, and the Rev. Benjamin V. Lavey, rector of St. James-by-the-Sea Church, La Jolla, Calif. The Doctor of Canon Law, *honoris causa*, was presented to the Rt. Rev. William L. Stevens, Bishop of Fond du Lac, and George E. Reedy, statesman, educator, churchman, and member of the board of directors of The Living Church Foundation.

# CLASSIFIED

advertising in The Living Church gets results.

## 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.

FIVE RANK pipe organ built, installed, 1977. Plays beautifully. Details: Box 2816, McKinleyville, Calif. 95521. (707) 839-0125.

## 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.

## POSITIONS OFFERED

A RETIRED priest or worker-priest is needed for Sunday Eucharist plus one day per week for participation in small team ministry. Located in Diocese of Albany near St. Lawrence River. Modern rectory plus utilities and small travel allowance in lieu of stipend. Reply Box L-500.\*

LARGE suburban parish in Jacksonville, Fla., looking for an assistant priest to do youth work, work with young adults, and be chaplain in a 250 student day school. Must have some successful experiences and have been in priesthood a minimum of three years. Send resume to: St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

## POSITIONS OFFERED

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.\*

CHALLENGING ministries exist for multi-point parishes in the Canadian province of Newfoundland. Please contact: St. Paul's Episcopal Church, North Andover, Mass. 01845.

RECTOR in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

## POSITIONS WANTED

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

PRIEST, 58, vigorous, theologically oriented, traditional, alert to the multi-level inroads of Secular Humanism, seeks compatible (tolerable considered) parochial situation. Inquires invited. Reply Box T-501.\*

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

## 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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## THE LIVING CHURCH

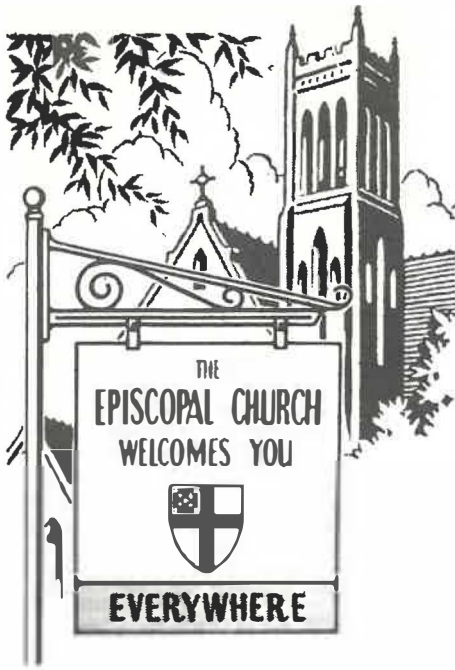
407 E. Michigan Street Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# SUMMER CHURCH SERVICES



## WASHINGTON, D.C. (Cont'd.)

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

## COCONUT GROVE, MIAMI, FLA.

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

## 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** 1088 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 Klifoyie  
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

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

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

**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 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

## LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min., r  
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

**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.



St. John's Cathedral, Albuquerque, N.M.

# 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 & Sliver, 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 & Uction 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; 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

**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

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

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

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

## UTICA, N.Y.

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

## BLOWING ROCK, (Western) N.C.

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

## BREVARD, (Western) N.C.

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

## SHAWNEE, OKLA.

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

## NEWPORT, R.I.

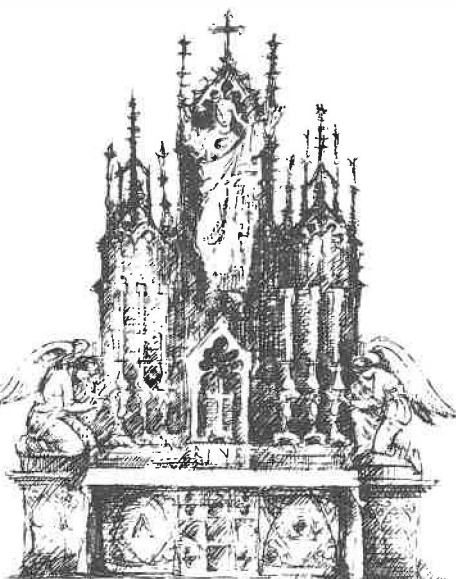
**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Bradley C. Davis, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC  
& HS 12; HD HC 8. Founded in 1698. Built in 1726.

## WESTERLY, R.I.

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

## CHARLESTON, S.C.

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



Church of St. Anthony of Padua, Hackensack, N.J.

## 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.  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

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

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 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

## 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. Holeyton; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30

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