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The Transfiguration (August 6) by Gian Giacomo Savoldo, Italian School. 4510-1550.

The First Article

Fantasy on Genesis Two and Three

By KATHLEEN REEVES

"Now the Serpent was more subtle than any other wild creature that the Lord God had made."

What the ancient writer neglected to mention was how beautiful the Serpent was. He was, by his own admission, unspeakably splendid. Eve did not run off shrieking as do her daughters when they see a snake, and that is because she was amazed and enthralled by his beauty.

She had had glimpses of him before, while the Lord God was showing the garden to her and Adam. Adam was sweet and well meaning, but he hadn't even noticed the presence of the Serpent. Eve had seen him though. When the Lord God had said, "Of the Tree of the Knowledge of Good and Evil you may not eat or touch," the Serpent had winked knowingly at her as if to say, "What a lot of nonsense!"

Eve had put it out of her mind for the time. When they were in the Lord's pres-

ence, there was no room for other thoughts. They had barely looked at the other unusual tree, the Tree of Life. It was not very big, only half again as tall as Adam and was adorned with nondescript leaves. In the midst of all the other splendors of the garden, it was unimpressive indeed. The tree, however, remained in their thoughts. They would go from time to time, just to look at it. The very sight of it gave a deep, if disturbing pleasure.

Often they took great joy in wandering through the garden. They were children in the childhood of the world. If Adam had to be elsewhere, Eve was never lonely, for she had many friends. The birds flew about her in brilliant array. Fearlessly, they perched on her fingers and sang ecstatic hosannas to their glorious Maker. All the furred and feathered creatures followed at her heels, trilling, lowing, barking, squealing, chirping, gabbling, bleating, meowing, roaring, and howling. The first music was melodious cacophony.

One day, as Eve and her entourage were on a morning walk through the garden (she was carrying a large, smiling tabby in her arms, and birds perched on her shoulders as well as on the cat's head), she came upon the Serpent once more. Immediately the cat sprang from her arms, and the birds flew twittering into the branches of a pomegranate tree. Only a small dog remained close by, panting uneasily. The Serpent made a soft hissing sound and then turned his attentions on Eve.

"Now why do you suppose they went by

off like that?" asked Eve. (For in the garden there was no fear, nor even any name for fear.)

"I suppose they are envious," replied the Serpent, with some complacency.

"What is 'envious'?" she asked.

"They see that I am more beautiful than they are; therefore, they are envious. None of them has wings like mine, nor silver and gold scales of such magnificence. None of them has gilded claws with silver talons, nor has any of them a tail of such majesty. And yet," he added with an imperceptible sigh, "this is nothing compared with what I was."

"It is true, Serpent," she agreed. "You are beautiful. But I am sure the creatures delight in beauty as I do. I don't think they know what 'envious' is. Yet, plainly, there is something that is not whole."

"Don't disturb your pretty head about it, my dear," he smiled, and the heavy, silver-lidded eyes winked. "I know how to deal with *them*. Where is Adam today?"

"He is north, naming the ovines and the bovines. I wanted to go with him, but, 'No,' he said. 'This is man's work. I will permit you to care for them after I have named them. That is woman's work.'"

As they walked, the Serpent had led her circuitously to the very center of the garden. The creatures had withdrawn from them and sat some distance away around the Tree of Life. Only the small dog remained as close as he dared, sitting at attention and watching apprehensively.

So dazzled was Eve by the Serpent, however, that she did not notice that fear had just been born into the world. The tree seemed to her at that moment to be the fairest thing in all the garden, far surpassing any other tree, even the pomegranate and the orange. It was full of fragrant pink flowers and tantalizing fruit.

The Serpent had no qualms about the tree. He ensconced himself among the

Mrs. Reeves is a member of St. Luke's Church, Racine, Wis., and an associate of the Sisters of the Holy Nativity in Fond du Lac, for whom she is writing a history of the order. (A Latin expert consulted by TLC thought that Adam should have called his tree "Mala malus," meaning "bad apple tree," whereupon our author consulted a botanist who said there was no such thing as a genus "Mala." But experts have even advanced the idea that the forbidden fruit was an apricot.)

branches as if they were his home by right.

"Shall I pick some fruit for you, Eve?" he asked quietly.

"The Lord God said we must not eat of this tree, not even touch it, or we shall die," she replied. "What is death?"

The serpent opened his jaws and a torrent of fire scorched and consumed the small dog. The other creatures fled in terror from the Tree of Life, for it too was in flames. A pungent incense rose from it.

"That," said the Serpent, with quiet glee, "is death."

She looked for a moment at the small, charred form. "Shall that indeed happen to us if we touch the tree?" she asked.

"Now, my dear," he replied, in his most irresistible, confidential manner, "it is really best not to take God too literally. Obviously he is very talented and, like Adam, well meaning. But many of his precepts are already terribly outdated and are no longer appropriate for the more complex times we live in. Better not to take him too seriously.

"Beside," he went on, "how can Adam classify this tree with any kind of scien-



tific validity if he has neither touched it nor tasted of it? Perhaps you think the Lord God begrudges us enjoying its lovely fragrance as well."

"I am not very wise, Serpent. What you say is not clear to me. Perhaps Adam knows what 'scientific validity' is. I think I would rather have the small dog. He was a good friend, and now I no longer feel whole."

"Come now, Eve. There are millions where that one came from. What is the loss of one absurd creature?"

"I don't know," she repeated. "I only know I no longer feel whole."

She was becoming increasingly confused, and the Serpent knew that he must make his move soon.

"Well," replied the Serpent, "I have just the medicine for you. You see, you need the wisdom this fruit from the Tree of Knowledge will give you. After you taste it, such things will not concern you. You will know more than Adam. You will be like God himself. Now, shall I pluck an apple for you?"

The garden had become completely still. Even the ripples of the wide, swiftly moving stream had been stricken soundless.

"Yes," said Eve.

She looked toward the smoldering

Tree of Life. All the animals stood afar off, staring at her and ready to flee for their lives. Fear stood among them. The birds had all flown away.

The serpent threw the perfect orb to her. She caught it and stood admiring it for a moment. Then she bit it and savored its delectable juiciness.

The creatures fled with a great and dreadful noise.

Eve looked at the Tree of Life as she ate. Now that it was burnt and nothing was left but the charred branches, she could see quite clearly that it was no tree at all, but only a wretched piece of wood with a beam fastened across the top of it. She did not like to look at it.

"Don't concern yourself with it," said the Serpent smoothly. "Adam is coming. Forget it. It is a dead tree — God's little joke. I have exposed the fraud. It can never bear leaves, let alone fruit."

Adam now stood beside his wife, munching the apple thoughtfully. She could not take her eyes off the Tree of Life, and the Serpent was thoroughly disgusted with her. As she could at last understand both trees, she could now also comprehend the Serpent. She shuddered to look at him.

"No, Serpent," she said, suddenly certain. "This time, perhaps the only time, you are wrong. Now I shall make the first prophecy concerning this Tree of Life. It is not dead. It shall bear the bitterest and the sweetest fruit of all. Now I see that it is truly the Tree of Life. I could not see its terrible beauty until you showed it to me."

Weeping, she threw herself at the foot of the tree. Little sparks fell from it.

"Woman!" muttered Adam. He glared at the exquisite Tree of Knowledge and said, "I shall call you *Malus malus!*" Looking around apprehensively, as if someone were following him, he disappeared into the dense trees. Bewildered, he began making garments from leaves.

The Serpent sprang down from the Tree of Knowledge. "*Malus malus,*" he sneered. His expression of benign complacency changed for a moment to one of utter hatred and contempt. Now he had his victory. Now he had his vengeance against the Lord God. Yet the triumph seemed strangely disappointing. He was pleased, yet he didn't feel like gloating.

He did not completely understand Eve's remarks about the Tree of Life, but they made him extremely uncomfortable. He looked once more at the blackened tree and the weeping woman beneath it.

"Bah!" he said, preening a red-gold wing. "It is a dead tree. How can it bear fruit?"

Flexing his gilded claws, he stretched out under the fragrant Tree of Knowledge. His heavy-lidded eyes were half closed. He would nap until the cool of the evening when the Lord God walked in the garden. It would be amusing to see his face.



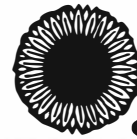
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DEPARTMENTS

Books	12
Calendar	13
Deaths	13
Editorials	11
Fests, Fasts, and Ferias	12
The First Article	2
Letters	4
News	6
People and Places	13

ARTICLES

Brother Dick	Richard J. Anderson 9
Names Will Never Hurt Me	Eldred Johnston 10

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Welcome Back!

While in seminary, I served an internship in a city which was far from the mainstream of Episcopal news. During that time, I discovered the value of church related periodicals.

I vowed to keep up by subscribing to several. Time and economics — not to mention the tremendous cost increase due to postage and paper prices — succeeded in tempting me to drop each of these.

I recently began as a subscriber to TLC again, and I realize how much I had been missing. I hope I may encourage your readers to keep up and perhaps to give a subscription to TLC as a gift.

(The Rev.) WALTER J. GRIESMEYER
Cleveland, Ohio

Services in Spanish

I was happy to read that a Holy Eucharist had been offered in Spanish at St. Mary's-on-the-Hill, Buffalo [TLC, June 21]. I would like to assure you that this was not the first Spanish Mass to be offered in the Diocese of Western New York. Prior to his departure in September of 1980, the Rev. Timothy Hoyt had routinely offered the Mass — and other sacraments — in Spanish, while he was the rector of St. Paul's, Holley, for the last several years.

This does point up the fact that the need for Hispanic ministries (and other specialized work) is not confined to urban communities; farming areas like the eastern part of the Diocese of Western New York have an abundance of people who need the services of Spanish-speaking priests.

Incidentally, Fr. Hoyt left Holley to become the vicar to the bishop for Hispanic ministries in the Diocese of Oregon.

PAUL JULIAN KOLISCH
Raleigh, N.C.

Cults

After reading the letter concerning the cults by Dr. Ruth Barnhouse [TLC, June 28], I feel compelled to respond. Her comparison of cult recruitment practices with the history of the early church and with contemporary evangelism is particularly annoying.

Either she is unaware of the deceit and

viciousness employed by these groups, or she holds some cynical view of evangelism in the life of honest religious communities. To compare the demigod aura of the cult leaders with the early history of Christianity is ridiculous. To imply that those concerned with cult abuse are persecuting others is unconscionable.

It is also highly inaccurate to imply that the psychiatric community views the cults as positive forces psychologically or socially. Among those who are recognized authorities in this field are Dr. Margaret Singer, professor of psychiatry, University of California, and Dr. John Clark, assistant professor of psychiatry, Harvard Medical School. Both of these individuals have spoken out on the cult usage of mind control techniques and the diagnosis and treatment of the cult-induced personality.

Those of us concerned with the proliferation of the destructive religious cults in our society are not on a witch hunt. Our concern is not necessarily with the theology of the cults. Rather we are angered when cults use the First Amendment as a cover for dishonesty, mind control, political and economic terrorism, and philosophic vilification.

Unless we educate ourselves and our young people in particular to the presence and techniques of the cults, we will continue to face the horror of Jonestown and the tragedy of wasted, mindless lives.

(The Rev.) MARK A. SCHENEMAN
St. Peter's Church
Broomall, Pa.

Fr. Scheneman is the convenor of the Committee on Cult Abuse of the Diocese of Pennsylvania.

I want to express my appreciation for the thoughtful letter by Ruth Tiffany Barnhouse on the subject of cults.

All too often we do forget from when we have been and are all too eager to press our views and our ways upon others. I have my problems with some of the cult practices, but I am reminded of the necessity for being fair and just, in allowing liberty and freedom for all — even those with whom I may disagree most heartily.

Thank you for printing the good letter.
(The Rt. Rev.) RICHARD M. TRELEASE,
JR.

Bishop of the Rio Grande
Albuquerque, N.M.

Evangelism

In regard to evangelism, I would submit that there is another call for the Episcopal Church, other than what might be termed by Fr. Hall [TLC, June 28], a sort of "post graduate experience" for people from other denominations. Episcopalians, both lay and clergy, are charged by Christ to witness the Gospel to the unchurched.

Many Episcopalians just don't seem to realize that heaven is a free gift which can be neither earned or deserved. We find it hard to voice, outside of our rote repetitions of the General Confession, that man is a sinner and cannot save himself. We blanch when told that God is just and must punish sin; our eyes have not been really opened to the fact that God is merciful and does not want to punish us.

Many Episcopalians just don't recognize Christ as infinite God-man; that Christ really *did* die to pay for *our* sins and purchase for us a place in heaven which he offers to us as a free gift. We need to learn that Christ's gift is received only by faith, not merely intellectual assent, but a faith which trusts in Jesus Christ alone for salvation.

We Episcopalians need to struggle to become effective in presenting and witnessing to this Gospel message, and not leave it to other denominations. Then, and only then, will the pursuit of what Fr. Hall alludes to as our natural gifts — as pastors, teachers, and liturgists — only then will these gifts really bear fruit. Otherwise, I fear, we Episcopalians are doomed to become rare fish indeed! (Capt.) MERLE C. HANSEN (ret.)
U.S. Navy

Wayne, N.J.

Fr. Hall's article, "Evangelism and the Episcopal Church," is certainly right about our need to understand what the church has to offer. There are two things that he did not deal with, however: why do so many "cradle Episcopalians" drop out of the church, and why are we so inarticulate?

The first I cannot answer, but the second is evident enough. We cannot use the church's language to speak about what we know. I sat in a group working on Christian education programs for adults. Only when we were *writing* did anyone use such words as "conviction," "conversion," "justification," and "sanctification."

In fact, I cannot imagine anyone who was undefended by a clerical collar or a pectoral cross using such language. Those words are not in the language of the people.
JOHN CLARK
Poughkeepsie, N.Y.

We read with more than mild concern the article by the Rev. Robert Hall, Jr., "Evangelism and the Episcopal Church" [TLC, June 28]. If we are to operate under a biblical understanding of the nature of the church, we must assume that the Episcopal Church has *within* it all the gifts of the Spirit and all of the potential ministries of the Body of Christ.

Wherever the gift of evangelism is recognized, put into action, and the evangelist supported in prayer, evangelism into the Episcopal Church takes place.

We have discovered this simple truth in our own parish.

We need to get over our fear of the word "evangelism." We need to take more seriously the ministry of the laity and also their training for specific ministries as a part of the Body of Christ.

We are optimistic that the most exciting years for the Episcopal Church lie ahead of us, as we learn how to be obedient to our Lord in new and creative ways.

(The Rev.) F. BRIAN COX, IV
Mrs. DANIEL S. CONNELLY
St. James Parish
Newport Beach, Calif.

Pharisees

Perhaps the trouble with Pharisees [TLC, May 31, June 28, July 19] is that we have it all backwards. We start out with some practice that helps us to express our love for God, be it keeping kosher, abstaining from meat on Friday, reading the Bible every day, saying the Daily Office, or whatever. It's so helpful that we suggest it to others as a good way to express their devotion.

This practice then gains in importance until it is seen as a necessary part of the spiritual life for everyone. From there, it's only a very small step for it to be used as a criterion for membership in the group and even as a must for those interested in salvation.

What started out as a very good thing has been turned into an obstacle to God's love by our self-centered pride.

JANE ELLEN TRAUOGOTT
Arlington, Va.

Archbishop and Revision

I was disappointed to read the tenor of comments reported in the interview of Archbishop Runcie by Dorothy Mills Parker [TLC, May 31]. Archbishop Runcie's strong support for the *Authorized Service Book* in England and his appreciative comments about our new *Book of Common Prayer* in this country were not evident.

A more balanced view of His Grace's opinion would note his comment to the National Press Club in Washington ("It is a splendid book") and his support for the new American Book "as a model for other provinces of the Anglican Communion" at an interview in New York City.

The impression strongly conveyed by the Washington interview is that the "first among equals" of our communion dislikes recent revisions of the liturgy of the church in his own country and ours. His further comments noted above correct that misperception.

I hope you will have further articles about Dr. Runcie's support for liturgical revision both here and in England.

(The Rev.) THOMAS C. WAND
St. James' Church

THE LIVING CHURCH

August 2, 1981
Pentecost 8

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Bishop Myers Dies

The Rt. Rev. C. Kilmer Myers, Bishop of California from 1966-79, died on June 27 in San Francisco of internal hemorrhaging. He was 65.

A prophetic champion of the poor and underprivileged who battled for racial justice and marched with the Rev. Martin Luther King, Jr., in Washington, D.C., and Selma, Ala., Bishop Myers was also an early critic of the Vietnam War. He backed California legislation to liberalize abortion laws and urged an end to capital punishment.

He held traditional theological views, and opposed the ordination of women to the priesthood in 1976. Once he made an unsuccessful attempt to ban his predecessor, the Rt. Rev. James Pike, from California pulpits because of the latter's third marriage.

Bishop Myers held strong views in favor of ecumenism, and shortly after becoming Bishop of California, he argued that Christian unity would be enhanced by the universal recognition of Pope John XXIII as "chief pastor of the Christian family." He invited representatives of Roman Catholic, Orthodox, and Protestant churches to attend his installation, as well as urban activist Saul Alinsky.

Nevertheless, he did not hesitate to speak out against leaders of other churches when he felt they had done wrong. He called the Vietnam War "wicked and blasphemous," and ex-

pressed the hope that both God and Pope Paul would forgive Cardinal Spellman of New York for terming the conflict "Christ's War."

Two years later he condemned Pope Paul VI's opposition to artificial birth control, and accused Roman Catholic bishops in the U.S. of cowardice for not defying the Vatican on this issue.

When he announced his retirement in 1978, Bishop Myers took on the fundamentalists, whom he called "contemporary descendants of the Pharisees and scribes who confronted Jesus. We have been polite and tolerant long enough . . . it is time to assert that theirs is a false Christianity."

Although he was fascinated by Native American spirituality and maintained contacts with Sioux and Navajo medicine men, he turned down an offer to become their bishop. "I could see what our national church wanted to do was plant a typical white Anglo-Saxon diocese right down on top of the Navajo. I believed it would be doomed from the start."

In 1972, Bishop Myers sold the 23-room mansion that had been Bishop Pike's residence. He said the size and elegance disturbed him, and with their two younger adopted children, he and his wife moved to a boat moored at Sausalito.

Born in Schuylerville, N.Y., Chauncie Kilmer Myers was educated at Rutgers University and Berkeley Divinity

School in New Haven. He was ordained to the priesthood in 1940, and served as a naval chaplain during World War II. He joined the faculty of General Theological Seminary after the war.

In 1949, he began his urban ministry at a parish in Jersey City, committed to an Anglo-Catholic understanding of parish life. He held successive appointments in New York City churches until he was called in 1963 to become the first director of the ecumenical Urban Training Center for Christian Mission in Chicago. In 1964, he was consecrated Suffragan Bishop of Michigan.

Bishop Myers retired in 1979, citing health problems. He was succeeded by the Rt. Rev. William Swing, who said of him, "He loved and gave himself to the poor. As teacher and author, literally hundreds of people inside and outside of the church caught a vision of the kingdom of God because of Bishop Myers's spoken and written words."

Mrs. Myers, the former Katie Lea Stewart, died three years ago. The couple leaves three grown children: Albert of New York, Jonathan Ki of San Francisco, and Laura Mercy Myers of Burlingame, Calif.

Bishop Hathaway Consecrated

Two historic church buildings were used on June 27 when the Rt. Rev. Alden Moinet Hathaway was ordained and consecrated to serve as Bishop Coadjutor of Pittsburgh.

The liturgy took place in Trinity Cathedral, Pittsburgh, but the procession also passed through the neighboring First Presbyterian Church, where an overflow crowd had gathered to participate in the rite via closed circuit television. Bishop Hathaway's cope, miter, ring, pectoral cross, and crozier were blessed in the Presbyterian church as the procession paused there.

Presiding Bishop John M. Allin was chief consecrator, with Bishop Hathaway being the 58th bishop he has consecrated since taking office in 1974. Coadjutors were Bishops Robert B. Appleyard of Pittsburgh, Robert B. Hall of Virginia, Philip A. Smith of New Hampshire, and C. Fitzsimmons Allison, Coadjutor of South Carolina.

The Rev. William S. Stafford, associate professor of church history at Virginia Theological Seminary, preached.

"You may be forced to stand and fight for the truth at any cost," he told the bishop coadjutor-elect. The preacher



Coadjutor-elect Alden Hathaway (center), Bishop Appleyard (left), and Bishop Allin before the consecration service in Pittsburgh: A broader and deeper responsibility.

said that the new bishop would continue to be responsible for all of the obligations carried by lay, deacon, and priest ministers, but told him "your responsibility now is broader and deeper."

"Bishops are living witnesses and bearers of the testimony of the apostles to Jesus Christ," he said, looking directly at Bishop-elect Hathaway. "If you are to witness to Christ, your attention must be on him and on his people — you must be continually formed by Christ and by his people."

Sister Julian, D.S.S., C.S.A., of Malm-bury, England, was litanist and the scripture lessons were read by Laurence C. Cosby, Sr., of Pittsburgh, Burr Powell Harrison of Leesburg, Va., and the Rev. James E. Hampson, Jr., of Huntingdon Valley, Pa.

Music was provided by Fredrick L. Schell, organist and choirmaster at Trinity Cathedral, Joseph V. Rush, assistant organist, the cathedral choir, and the Pittsburgh Brass Quintet.

Bishop Hathaway was rector of St. Christopher's Church, Springfield, Va., at the time of his election by the Diocese of Pittsburgh. He has served congregations in Bloomfield Hills, Mich., and Bellefontaine, Ohio. He is a graduate of Cornell University, the Naval Officer Candidate School in Newport, R.I., and the Episcopal Divinity School in Cambridge, Mass.

He is married to the former Anna Cox, and they are parents of Alden Hathaway II, 21, Christopher L. Hathaway, 19, and Melissa Hathaway, 11.

Minnesota Appoints Second Assistant Bishop

The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, has announced the appointment of the Rt. Rev. Robert P. Varley as assistant bishop. Bishop Varley and his family will live in Detroit Lakes, Minn., and he will serve as vicar of St. Luke's Church there.

Bishop Varley, 59, served as Bishop of Nebraska from 1972-75. He currently is program director for Alcoholic Services of Rockbridge in Lexington, Va. A native of Allentown, Pa., he was educated at Carroll College and Nashotah House, both in Wisconsin. He holds two advanced degrees from Philadelphia Divinity School. Bishop Varley served parishes in Pennsylvania, New Jersey, and Maryland before his elevation to the episcopate, and he is trained as a therapist and family counselor. He has taught at several universities.

In addition to serving St. Luke's two Sundays a month and one day per week, Bishop Varley will assist Bishop Anderson with confirmations and parish visitations. The focus of his ministry in the Diocese of Minnesota will be among American Indians in 13 congregations on the reservations and in the Twin Cities. He also will serve as chairman of

the diocesan Commission on Social Action and Advocacy.

The appointment of assistant bishops is a new development in the Episcopal Church and only a handful of dioceses have tried the experiment. Traditionally, the Episcopal Church has three types of bishops: diocesan bishops, who have episcopal jurisdiction over a diocese; bishops coadjutor, who become diocesan bishops upon the death or retirement of the diocesan; and suffragan bishops, who have no privilege of succession. All three are elected by lay and clergy representatives at a diocesan convention, and may serve until retirement.

Assistant bishops, on the other hand, are already fully ordained bishops. They are appointed to their posts rather than elected, and consequently, their length of service is determined by the diocesan bishops under whom they serve. They have no privilege of succession.

Bishop's Varley's appointment is unique because of his connection with St. Luke's. While there are other assistant bishops in the church, none have parish responsibilities, and Bishop Anderson feels that the model of a bishop in a local church will be watched with interest by other dioceses.

"It's an active and strong, although small, parish. And the people are excited about his arrival," said Bishop Anderson. "No priest has actually lived in Detroit Lakes for over eight years. Bishop Varley has skills in chemical dependency and family counseling that will be useful throughout the diocese."

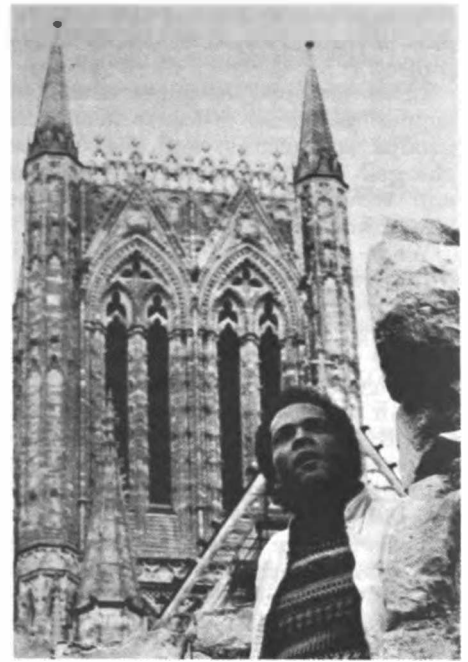
Several weeks ago, Bishop Anderson announced the appointment of another assistant bishop, the Rt. Rev. William Dimmick [TLC, July 26], who will live at the Institute for Ecumenical and Cultural Research at St. John's University, Collegeville, and who occasionally will assist the congregation and rector of St. John's Church in St. Cloud.

Excommunication?

In a major address at the annual meeting of the South African Council of Churches, the Rt. Rev. Desmond Tutu, general secretary of the organization, said that persons who promote and carry out apartheid should be excommunicated from their churches.

One cannot be a Christian, and, at the same time, believe in and practice the South African scheme of racial segregation, said the black Anglican bishop. He referred to the removals of non-whites from designated all-white areas as a "horrendous obscenity," and called upon the churches to identify with "the hungry, the homeless, the unemployed, the voteless, the uprooted and dumped ones, the disqualified ones, and those who are daily endorsed out of cities."

"They have no voice except the voice of the church," he said. "They have no power unless the church empowers



RNS

West Indian actor Joseph Charles stands outside England's Lincoln Cathedral, where he is currently portraying Jesus in an outdoor presentation of the Lincoln Cycle of Mystery Plays. The thousand-seat arena outside the cathedral's west front, where the plays take place nightly, is the probable site of the last major performances of the plays in the 16th century. The original text, of which one manuscript survives in the British Museum, would keep the audience in its seats for 16 hours, but Mr. Charles and about 150 other participants, including bands, choirs, dancers, horses, and a donkey, get through it all, from Creation to Doomsday, in about three hours.

them. If we want to see Jesus Christ, then we are more likely to see him in the poor than in the rich."

Citing Northern Ireland, the Soviet invasion of Afghanistan, Iran, El Salvador, and African dictatorships, the prelate, who is also the Assistant Bishop of Johannesburg, said that the suffering of ordinary people around the world "cries out to heaven."

Bishop Tutu recently was awarded in absentia the \$100,000 Athena Prize from the Onassis Foundation for his struggles against racial discrimination. He was unable to travel to Athens for the presentation, because his passport was withdrawn this spring by the South African government for the second time.

Support for Women's Ministries

The Rt. Rev. Elliot Sorge, executive for education for mission and ministry, has announced the appointment of Betty W. Gray as educational coordinator for women's ministries on the Episcopal Church Center staff.

Mrs. Gray, currently an executive for training and communication for Church Women United, is a founder of the Episcopal Women's Caucus. She has been a parish and diocesan Episcopal Church

Women officer, and served as first president of the Episcopal Women's History project.

In her new post, she will serve as staff support and liaison officer to all of these groups and others, and she will be charged with coordinating programs and resources that seek to expand the role of women in church life.

While with Church Women United, Mrs. Gray edited two national publications. She has been editor of the *Episcopal New Yorker*, and prior to that, worked as a journalist in the secular press and as a college instructor.

With her late husband, the Rev. William B. Gray, who was communications officer at Trinity Parish in New York, she was co-author of *The Episcopal Church Welcomes You*. She has published articles in many national religious and secular journals.

Grants from the P.B. Fund

The Presiding Bishop's Fund for World Relief held its June board meeting at Seabury House, Greenwich, Conn., and approved grants totaling \$527,919. The close-out of the Cambodia Special Appeal, to which Episcopalians contributed more than \$1 million, was announced.

The board also reassessed the Fund's role in sponsoring refugees, and authorized a long range development plan to be undertaken in cooperation with the Church of the Province of Tanzania.

Major grants included:

- \$15,000 to the Diocese of Nebraska for a three-year project to study and test alternative energy programs for low income farmers;

- \$20,000 for the Society of St. Luke's Center for the Mentally Retarded in Lebanon;

- \$15,000 to World Neighbors, to assist an agricultural development program for Quechua-speaking farmers in Peru;

- \$23,000 to AFRICARE, to install wind-powered water-pumping systems in two villages in Senegal, West Africa;

- \$15,000 to the Diocese of Nassau and the Bahamas, for the support of a project to establish sheep farming;

- \$18,000 to the Diocese of Northern Philippines for the reconstruction of typhoon devastated buildings.

In addition, the board approved a grant of \$110,000 for the Tanzanian project. Of this sum, \$36,677 is to come from the Rochester Gift, and \$36,677 from the Diocese of Southwest Florida's VIM campaign. The remaining third will be sought from other sources.

A grant of \$75,000 was approved by the board for the Diocese of Liberia's Rural Development Institute at Cuttington College, to continue a training program for agricultural technicians. These funds also will come from Southwest Florida's gift.

BRIEFLY...

A dozen cyclists, ranging in age from 72 to 20, completed in June a pilgrimage begun on the island of Iona on Good Friday. They arrived, after a 900 mile journey, at Canterbury Cathedral and delivered a declaration calling for "peace without arms." The pilgrimage was organized by the worldwide Fellowship of Reconciliation. The cyclists were welcomed to the cathedral by the dean, the Very Rev. Victor de Waal, who said in his sermon, "They have come on their own account and on behalf of countless ordinary people in countries at odds with one another. . . . They have themselves faced the fear (and ask us to face it, too), the deep fear, of being unarmed in a world that is threatening and dangerous. And they say to us that only by going into that fear and through it is there the possibility of turning an enemy into a friend."

The Rt. Rev. John T. Walker, Bishop of Washington and dean of Washington Cathedral, has announced the appointment of the Rev. John W. Pyle as part time cathedral pastor for the cathedral and St. Alban's Church. Fr. Pyle served as canon pastor at the Cathedral of St. John the Divine, New York, from 1954-60. For the next 15 years, he was Episcopal chaplain and director of Brent House at the University of Chicago, and served on the Cathedral Chapter for the Diocese of Chicago. From 1975 to this spring, he was chaplain at several New York City hospitals, and was on the staff of the Church of the Epiphany, New York. As cathedral pastor, Fr. Pyle will work with those coming to the close for help, train volunteers in pastoral care, and serve as liaison with service agencies in the area, as well as assist with services of worship at the cathedral and at St. Alban's.

The General Chapter of the Community of St. Mary met at St. Mary's Convent, Sewanee, Tenn., from June 22-24. Sisters from New York, Tennessee, and Wisconsin met to discuss community matters and legislation. The Rt. Rev. Benedict Reid, OSB, was re-elected to another term as the order's chaplain general.

The North Conway Institute held its 27th assembly at Adelywood Conference Center, Byfield, Mass., from June 16-19. Clergy, physicians, therapists, lawyers, and alcohol industry representatives were among the 76 people from 26 states who gathered to exchange ideas

about drug and alcohol use. The assembly's lectures and discussions updated the six areas outlined by the National Institute of Mental Health Cooperative Commission (NIMH): alcoholism, drunk driving, public drunkenness, legal controls, alcohol education, and responsible decision-making. NCI services the religious community as an information switchboard, publishing and distributing on a non-profit basis books and pamphlets on alcohol and drug education and problem prevention and treatment.

In its "June Hispanic Committee Letter," the Diocese of Dallas announced that church "history had been made." At a glorious Easter Vigil service at St. Matthew's Cathedral, Dallas, 411 persons of Mexican descent had been confirmed (or received). The diocese's Hispanic ministry division, under the direction of the Rev. William Muñiz and the Rev. Uriel Osnaya, used the June letter "to share their joy and celebration." The dean of the cathedral, the Very Rev. C. Preston Wiles, in an article in the same issue, traced the formation of the Hispanic congregation back to earlier surveys made by the cathedral in the late 1960s. By the summer of 1980, the strong Hispanic congregation was forming at the cathedral.

On June 27, about 8,000 pilgrims, including 90 young people who walked through the night from Bristol, converged upon ancient Glastonbury Abbey in southwest England. Fifty priests formed a semi-circle in the abbey ruins to concelebrate the Eucharist with the Rt. Rev. Mervyn Stockwood, retired Bishop of Southwark. At their own liturgy, representatives of Orthodox churches blessed an icon in honor of St. Mary and the early saints of Glastonbury. The afternoon procession from St. John's Church to the abbey ruins included for the first time a Roman Catholic delegate. There are two great annual pilgrimages to Glastonbury — one Roman Catholic and one Anglican.

Several relics of saints and sacred objects valued at about \$30,000 were stolen one day in May from St. Nicholas Greek Orthodox Church in New York City's Borough of Queens. The missing objects, some broken and ready for the smelter, turned up later the same afternoon in a cardboard box handed over to a Roman Catholic priest in his nearby church. The priest delivered the box to St. Nicholas Church, where jubilation reigned. The joy was tempered somewhat, however, by the realization that the theft marked the 18th time in 28 months that the church had been bur-

Brother Dick

By RICHARD J. ANDERSON

Say, there, I'm glad I ran into you!" The Old Timer hoisted his 165 overall-clad pounds onto a stool at the counter of Kay's Cafe, where an old-fashioned kitchen oven produced the best rolls in the middle west.

"I'm glad you're glad," replied the rector with a grin. "You buying today?" He nodded toward the wisps of steam rising from the cup of black coffee on the counter before him.

"Me? You have to be kidding! I'm on a fixed income, remember? Just a few cents from welfare, that's me. But I'm not asking for any handouts, either." The older man plunked both elbows solidly on the countertop. "Coffee with a daub of cream, Kay," he called. "You know the way I like it."

"I should. You've been coming in here for a century or more." Kay moved her portly frame back and forth behind the counter, finally putting a cup of coffee and a saucer in front of the Old Timer. "How about a cinnamon Danish, eh? They're just out of the oven."

"Sold!" The man smacked his lips.

"How about you, Padre?", Kay turned toward the rector.

"Not today, I'm afraid. Or tomorrow either. Too many pounds coming on a little too fast."

"That's what they all say," grumbled Kay. "Oh, well, I guess you'll keep buying coffee even if I have to put it up another nickel a cup." She moved toward other customers seated farther down the counter.

"So, you're glad you ran into me?" The priest turned toward the man seated next to him.

"I sure am! I've got the perfect an-

swer for you. Remember how you're always talking to me about coming by to St. John's some Sunday? Not very subtle, that's for sure! And remember how I always have some reason or other for not being able to come?"

"Sounds familiar," said the rector, sipping from his coffee cup.

"Well, I have a new reason. The SOS Club!" He beamed in satisfaction.

"The *what* club?"

"SOS! Stands for Save Our Souls! It's on TV on Sunday mornings. Brother Dick Gleason. Did you ever heard of him?"

"No," said the rector. "Can't say that I have. Of course I'm somewhat busy on Sunday mornings . . . and I can't keep up with all of the new religious programs on television."

"Well, you ought to look into the SOS Club. That's enough religion for anybody! Brother Dick, poor soul, is giving his life for us poor sinners out there watching TV. He invested all his savings in SOS to get it started. If it wasn't for his faith and for the blessings of the Lord Jesus, why, SOS wouldn't stay on the air." He paused and then continued in a slower voice. "Brother Dick needs our help, of course . . . money, to tell others about SOS. I've written in for the SOS kit which will allow me to become a Life Saver, working right close with Brother Dick."

"This has obviously become important to you," said the rector.

"You bet!" The Old Timer toyed with his half empty coffee cup. "It's the answer, I guess. You were always talking to me about getting to the church on time, so to speak; and I know you've been right about it. I have known for years that I needed religion; I haven't forgotten Sunday School and all that. Why, I can tell you right now the story of how Jesus healed that man they let down through the roof of that house,

but getting to the church just didn't work out.

"But now! Now I can stay right in bed on Sunday morning and watch Brother Dick. I get all the religion I need! How about that?" A note of triumph was obvious in the old man's voice.

"How about that? A good question," said the rector in a thoughtful tone. He stirred his coffee.

"You might as well face it, Padre, you're in trouble." The Old Timer spoke in a conspiratorial tone. "You and all the other preachers who have regular churches. With Brother Dick Gleason and those other fellows on television, who is going to want to get out of bed for religion? Who is going to want to go out in the cold and sit on a hard pew for an hour, when he can get the same thing right at home on the old boob tube! The same thing? I guess so, and even more!"

"Your choir there at St. John's doesn't sound too bad, judging by the few times I've heard it. It would be better if you could get Minnie Hacker to retire. But it's nothing like the music on SOS: the Gospels, the Melody Boys and Girls . . . such singing, Padre, and such color! The Gospels always sing in this rain forest, with birds flying here and there! And the Melody Boys and Girls — clean kids, all of them — sing in front of this fountain that bubbles water in all different colors: raspberry, pink, green, yellow. . . . You know, Padre, heaven must be just about like that!"

"And Brother Dick wears this gold flowing robe with red stripes on the sleeves. He's something to look at! Is he ever!" He paused, draining his coffee cup. "Hey, Kay," he called. "How about a refill?"

"You were talking so much, Old Timer, I don't see how you could have drunk that coffee already." She grinned at the rector. "Guess it's a new one for you, eh, Padre? Listening to a preacher instead of being one!" She chortled at her own humor as she moved away, coffee pot in hand.

"I can see that this Brother Dick has really gotten to you," said the rector.

"Guess you could say that. His preaching is something else, too. No big fancy words, not from Brother Dick. Everything nice and simple. You just give your life to Jesus, think happy thoughts, keep smiling through your troubles, send a few bucks to SOS when you can . . . and, well, God will take care of you! That's what Brother Dick says; and Padre, believe me, he makes you want to believe it."

"And you think that Brother Dick is going to put St. John's out of business?"

"I'm afraid so, Padre, much as I hate to say it. You remember years ago what happened to the Strand downtown when that drive in movie opened up out on the highway. . . ."

"I think you're wrong." The rector

The Rev. Richard J. Anderson is the executive for communication at the Episcopal Church Center, New York.

spoke quietly and firmly. "Oh, I am not saying that St. John's will be around forever. We have our problems, for sure; and Minnie Hacker really is not one of them. St. John's might not last, but the church will. For the simple reason that there is more that Brother Dick Gleason cannot do than he can do."

"Come again?"

"Just what I said. There is more that Brother Dick cannot do than he can do."

"And what might there be that he can't do?" There was just a trace of a snort in the older man's voice.

"Oh, quite a bit, I'd say. But first let's talk about the positive side. Brother Dick can and does proclaim the Gospel as he understands it. I expect that he has had some training, some calling, some education behind his preaching ministry, so he is doing just about what all of us preachers do. I can't fault him for that, for there is obviously lots of latitude among those of us who preach.

"Brother Dick and his co-workers also entertain, with music, story, color, and drama. He has the ability to attract people and to make them feel good. Though, frankly speaking, this sort of television isn't my cup of tea, I suppose it's better than those awful game shows, especially the ones with the sexual overtones."

"Oh, Padre, I know what you mean . . . that new one. What's it called? They take these two contestants, a man and a woman who have never met, explain to them. . . ."

"Stop! I can't take it!" The rector spoke strongly, but with a hint of amusement in his voice.

"So," said the Old Timer, "let's get back to Brother Dick. Just what can't the SOS Club do?"

"It cannot be a church. Just as simple as that."

"Maybe Brother Dick doesn't want SOS to be a church. How about that?"

"That's fine with me. But St. John's is a church. And the people who worship there are a part of it because they feel called to be a part of a church, a community. They don't want to hear the word of God alone at home, no matter how convenient that may be. They want to hear it from a preacher who is also their pastor, letting the word be a part of the whole ministry. They want to receive the sacraments together.

"They want to give, as well as receive, and by giving I mean more than slipping a few bucks into an envelope. They are at St. John's because they have found something more important than golden robes, colored water fountains, and artificial flowers.

"I know that some of them also watch programs such as the SOS Club; they have told me so. But that's not their primary focus, as far as Christianity is concerned. Some of our parishioners are shut in at home, or occasionally in hospitals or in other institutions. Even for them, Christianity is a community be-

cause they know that the people meeting in the St. John's building are praying for them and are concerned about them. . . . From time to time some of us visit them.

"Marriages, burials, sharing hardships as well as joys . . . it's all a part of St. John's, and the wonderful thing is that it can all go on and does go on, using the hard wooden pews and the less than professional talents of many people. We're what is meant by the word church."

"Well, Brother Dick doesn't call himself a church person, and he doesn't call SOS a church. It's more like a club."

"And if that is what you want, then that is just fine. But somehow, my friend, I have the suspicion — knowing you as I do — that the time is going to

come when you are going to want more than a club."

"Well, Padre, maybe so, maybe so." The older man rose to his feet. "But for now . . . well, I must admit that I just can't wait to get my Life Saver kit through the mail, and to tune in to Brother Dick on Sunday." He slapped some money down on the counter. "Hey, Kay," he called, "you can take the extra here and buy yourself a new dress."

"Hah," came the shouted reply, "I couldn't buy a spool of thread with your usual tip!"

"See you around, Padre. We'll talk again." The Old Timer stuck his hand out in direction of the priest.

"I'll just bet that we do," came the Padre's reply as he grasped the hand. "In fact, I can't wait!"

Names Will Never Hurt Me

By ELDRED JOHNSTON

Remember as a youngster coming home from school with tears in your eyes because someone had called you something like "Stinky," "Fatso," or "Dummy"? Your mother tried to comfort you by quoting: "Sticks and stones may break my bones, but names will never hurt me." (Well, almost never.)

I have been called many things during my ministry (thankfully, only a few are unprintable). Most of my parishioners called me "Father," with a few "Padres" thrown in by ex-military persons. "Mister" is what I really prefer.

I don't discourage "Father," but my ingrained Protestantism has difficulty accepting it gracefully. I can still hear my Disciples (Christian Church) mother chiding our Roman Catholic friends in her best *ex cathedra* tone: "Call no man 'Father' — Matthew 23:9."

Some clergymen enjoy the title, "Doctor." (For some reason, this seems to be a strong leaning in the Presbyterian Church.) An old story tells of a young man called to be pastor of a church in Kentucky. When he got off the train he was met by the church's custodian. "Welcome to our town, Doctor."

"Thank you, but I'm not a doctor."

"Well, sir, it's like this: some earns that degree, others have it honorarily bestowed on them, and still others give a fellow a half a dollar to get the ball rollin'."

The Rev. Eldred Johnston retired about eight years ago after 21 years as rector of St. Mark's Church, Columbus, Ohio. He is now an alcoholism counselor in Columbus and a freelance writer.

The first church I served after graduating from seminary was in a small, strongly Methodist town of 2,500. Everyone in town knew everyone else. A stranger was spotted as soon as he entered the town limits. I was well known; not only was I the pastor of a prominent church, I was also scoutmaster and pitcher on a softball team. Wherever I went in town, I was greeted with "Morning, Reverend" or, "How are you, Reverend?" or "Evening, Reverend." I have never enjoyed such status since. No, I didn't stop those folks and lecture them on the error of using that title.

When I retired after 21 years in my last parish, the vestry graciously offered to confer on me the august title, *Emeritus*. I courteously declined, explaining that it seemed to me to be synonymous with *has been*.

The dilemma about my title in retirement was settled when the new rector arrived and started calling me "Grandfather." The laymen soon picked it up, and I love it. It feels warm and right. Like a grandfather, I can enjoy the grandchildren and yet not feel responsible for caring for them when they get the colic or croup.

The problem of clergy titles has been with us for a long time. In the summer of 1940 I was taking a course at Union Seminary in New York City. One day I was crossing a side street where a group of kids was playing stickball. One of them, noticing my clerical collar, yelled: "Hi ya, Fodda?" (East side for "Father.") Another kid, probably noticing my grey suit, added snidely: "Oh, he ain't no Fodda; I bet he got six kids!"

EDITORIALS

Diaconate in Europe

The Atlantic Ocean is a wide body of water, air travel notwithstanding, and information does not always come across as easily as might be hoped. One little known current development in the Church of England is the diaconate movement there.

During the past year, this movement has been led and stimulated by the Deaconess Community of St. Andrew in London, a religious order for women, all of whom are deaconesses. They organized a substantial conference on the diaconate this past January. Participants, coming from several European nations and different church traditions, urged the recognition of the diaconate, for both men and women, as a normal and regular form of ministry within Christianity.

Statements and learned papers emanating from the conference have had limited distribution. Some have raised very profound points. One speaker pointed out that deacons have often been called on to minister "outside the system." The lack of recognition under which so many of them now labor is thus a part of the cross of their servant ministry.

Another pointed out that whenever he is introduced as a deacon, he is asked, "What can you do?" Such a question reflects the continuing medieval tendency to see the reality of the ordained ministry in terms of power. Equally challenging are the words (quoted from *Service in Christ*) of the great Scottish theologian, T.F. Torrance, "It is an immense tragedy that throughout its history the church has so often lacked a proper diaconate."

Churchgoing on Vacation

Yes'm, we carry the local paper, but it comes out on Thursdays and we don't have any left on Saturdays. Yes, there's information about churches near the back, but like I say we've no copies left. . . . It isn't the Methodist Episcopal Church you're asking about? . . ."

It's all a long and too familiar story to Episcopalians who, during summer vacations, try to go to church on Sundays at the seashore, or in the mountains, or even in large communities where they are not familiar with things. Thank God, many keep trying. Many more would keep trying if our churches worked harder at advertising their locations and times of services.

Vacation visitors enrich a church in many ways, and they remind local parishioners that they too should make the effort to be in church on Sundays when they are away from home. Local papers, the yellow pages of phone books, and the back pages of THE LIVING CHURCH are all ways to make your church known. And those of you who are led to a church by our ads, whether on vacation or any other time, please mention it to the priest. He will be glad to know that advertising helped.

Religious Freedom and Poor Taste

The test of good laws is not in regard to what we like, but in regard to what we don't like. The Supreme Court has recently upheld a Minnesota decision to regulate the Hare Krishnas in ways that may be regarded by some as infringements on their First Amendment rights.

Many Americans will heave a sigh of relief. We don't like young people in orange costumes, or even in the best "ivy league" clothing, accosting us in airports or on sidewalks, offering us leaflets and books about exotic beliefs. Yet under our form of democracy, their rights are as important as yours and mine. If the Supreme Court is embarking on a trend, it will have to be observed closely by the public.

For Episcopalians, what is especially offensive about these young converts to Hinduism is their *poor taste*. They present their religion in such odd ways, at such inappropriate times. Let us remember, however, that to millions of Americans, *any* positive presentation of religious faith, even of the most conventional Christianity, is also in poor taste. If and when we engage in active missionary work, many people will resent us too. Will our activities also have to be approved by a bench of secular-minded jurists?

Psalm 15

*"Lord, who may dwell in your tabernacle?
Who may abide upon your holy hill?"*

Among our people, dwellers and abiders are few.
To behold the fair beauty from afar,
To visit briefly,
Stretches and exhausts our glory-capacity.

And we return to comforting banality.
For vanity lifts up our hands,
And guile has coated our tongue.

But praise eternal to the Lord of New Beginnings
Who will not let us go!

We, who cannot abide upon your holy hill,
We bless you for the visitation rights,
And for the growing pains.

O Lord of New Beginnings,
Yours we are. With your ready help
Will we attain that stature
You have measured out for each of us.

Dwellers and abiders?
In your time,
And by your grace, Lord.

Elizabeth R. Sites

St. Peter in Late Summer

By THE EDITOR

The major seasons of the church year celebrate the great mysteries of the faith, and the summer and autumnal Sundays lead us through the Galilean ministry of Jesus. Yet every so often the Bible readings of a particular year are such that some distinctive theme emerges which may, if desired, be pursued in preaching and in the choice of hymns and prayers. That is the case this year in late August and early September with St. Peter.

On August 23 (Proper 16) we have in the Holy Gospel the famous "You are Peter, and on this rock" passage. The next week there is the radically different sequel, "Get behind me, Satan!" On the first Sunday of September, our Lord gives the power of binding and loosing to all the apostles — or perhaps to the church as a whole, and the following week Peter is instructed about forgiveness.

Of course, Peter has already had his feasts on January 18 and June 29, but observed on weekdays these feasts did not receive much attention in the average parish. Peter's sermons in Acts on the first Sundays of the Easter season may or may not have been used. For parishes in which preachers and liturgists did not choose to emphasize these earlier occasions (or emphasized them so successfully that people wish to hear more!), this sequence of four Sundays in August and September provides a useful opportunity to cover important ground.

First there is preaching. The "you are Peter" passage has been so heavily emphasized in Roman Catholic teaching that many members of our own church are puzzled or embarrassed by it. It has to be seen in a wider biblical context. Abraham and Sarah are also rocks, as the Old Testament lesson reminds us (Isaiah 51:1-2). All the apostles are part

of the church's foundation (Ephesians 2:20; Revelation 21:14). Above all, Jesus Christ is the rock or stone on which the church is built (I Corinthians 3:11, Ephesians 2:20).

Interestingly enough, the New Testament attributes this idea particularly to St. Peter (Acts 4:11, I Peter 2:4-7). There is, of course, much else to be said, but some clarification of the matter will be helpful to many people. And then there is the startling sequel the next week, when the apostle is called Satan.

Peter is major figure in the New Testament and a major leader in the church in his time, but he was also a very human figure, and a sinner like the rest of us. In the first two weeks of September, more attention can be given to binding and loosing, and to forgiveness, which is not necessarily the same thing. In these latter weeks, the other two readings support the same themes.

This is a good time to become familiar with Hymn 437, "They cast their nets in Galilee." It can be used twice in this period. If a congregation does not know it, take time to learn it on August 23. In the relaxed atmosphere of a warm Sunday morning, people can enjoy repeating and learning a new hymn. Hymn 126, and some of the other saints' day hymns which we have not used this year, can also be included in this period.

Hymn 384, "Christ is made the sure foundation," is helpful in presenting Christ as the cornerstone of the church, and its new tune in the Hymnal Supplement, Westminster Abbey, has been commended here before. Hymns 385 and 396 have similar thoughts.

There are also some pertinent prayers which can be used at the end of the intercessions, or following the collects of Morning Prayer. The collect of Proper 8 (pp. 178, 230; the Sunday closest to St. Peter and St. Paul's Day) is highly fitting, so too is the collect for January 18 (pp. 187, 238).

The thanksgiving on p. 838 is very suitable for August 23, as it mentions Abraham and Sarah, as well as Peter. Asking the congregation to turn to it and recite it together provides a different way of ending the intercessions. As an adaptation "suitable to the occasion," this conforms to the rubrics of p. 383.

Author of "Amazing Grace"

OUT OF THE DEPTHS. By John Newton, with an introduction by Herbert Lockyer. Keats Publishing. Pp. 135. \$5.95 paper.

That such an inspiring autobiography should have such a weak introduction is disappointing, but a handful of words should not be allowed to blemish an otherwise remarkable work. Written by Newton as letters to the Rev. Thomas Haweis in 1764, the book has a lengthy postscript added after Newton's death by the Rev. Richard Cecil, a friend of his old age.

It is the story of the power of God to transform the life of a sinful man. I suggest that it makes an excellent companion volume to John Pollock's biography, *Amazing Grace*.

Set in the text are the complete words of the hymns "Amazing Grace" and "How Sweet the Name of Jesus Sounds." There is also a whole chapter of Newton's memorable quotes like, "Christ has taken our nature into heaven to represent us; and has left us on earth, with his nature, to represent him."

(The Rev.) W. RICHARD KEW
All Saints' Church
Rochester, N.Y.

A Lovable, Credible Picture of Jesus

GOD WHO DARES TO BE MAN. By Bonnell Spencer, OHC. Seabury. Pp. 220. \$12.95.

Fr. Spencer engagingly does what he projects; he restates the basic Christian concepts in terms credible today. Of him Bishop Paul Moore says, "His bright and human spirit (has) attracted young persons by the hundreds to the catholic faith." This book should reach more who reject traditional catholic language, but long for its truths.

The logos of God himself was, Fr. Spencer explains, fully committed to be incarnate in the life of Jesus: "It was his human experience, and he took the full risk inherent in being a man . . . There could be no fakery. I hope my paradigm provides a means of conceiving this. It does not, of course, explain it theologically."

This is a mature book, and it sets forth with clarity the essence of the faith. Its readers will not have to believe as many as six impossible things before breakfast, as the White Queen said to Alice. After reading this book, I have a more deeply lovable, credible, admirable picture of Jesus the Christ.

(The Rev.) SEWALL EMERSON (ret.)
Marblehead, Mass.

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 incomes.

Previously acknowledged	\$24,380.50
Receipts Nos. 23,816-23,841,	
July 1-8	1,715.00
	<u>\$26,095.50</u>

PEOPLE and places

Appointments

The Rev. David Caffrey is rector, St. Alban's Church, Worland, Wyo. Add: Box 84, 82401.

The Rev. Christopher R. Cyran is curate, St. Bartholomew's Church, Poway, Calif. Add: 16275 Pomerado Rd. 92064.

The Rev. David C. DeVore is rector, St. Andrew's Church, Carbondale, Ill. Add: 503 Dixon Ave. 62901.

The Rev. Allen W. Farabee is rector, the Parish of Alton, Alton, Ill., including St. Paul's Church and Trinity Chapel Add: 10 E. Third St. 62002.

The Rev. Ira C. Hoock, Jr., is assistant, Church of the Ascension, Pittsburgh, Pa. Add: 4729 Ellsworth Ave. 15213.

The Rev. Charles Dana Krutz is rector, St. James' Church, Shreveport, La. Add: 2050 Flournoy-Lucas Rd. 71108. Effective: Sept. 1.

The Rev. Andrew G. Kunz, Jr., is rector, St. Peter's Church, Church Hill, Richmond, Va.

The Rev. Wilson N. Pyron, Jr., is rector, St. Paul's Church, Sikeston, Mo. Add: P.O. Box 428, 63801.

The Rev. Thomas C. Seitz, Jr., is rector, Christ Church, Clarksburg, W.Va.

The Rev. Anthony C. Thurston is rector, St. Paul's Church, Milwaukee, Wis.

Ordinations

Priests

Lexington—Leevin Glenn Miller, vicar, St. John's Church, Corbin, Ky. Add: 703 East Engineer St. 40701.

Massachusetts—Susan Candill Skinner, chaplain, St. Luke's Episcopal-Presbyterian Hospital, St. Louis, and assistant, Emmanuel Church, Webster Groves, Mo. Add: 363 South Gore Ave., Webster Groves 63119. **Dean Wylie Borgman**, professor of youth ministries, Gordon-Conwell Theological Seminary, Hamilton, Mass. Add: 50 Plum St., So. Hamilton 01982. **Samuel Bassett Abbott**, associate professor of law, Boston University, part-time assistant, All Saints Church, Brookline, Mass. Add: 15 Cumberland Ave., Brookline 02146. **Walter Donald Lyon**, vicar, Calvary Church, Underhill, Vt. Add: P.O. Box 37, Rte. 15, Underhill, Vt. 05489.

West Virginia—Edward James Mills, III, assistant rector, St. Mark's Church, St. Albans, W. Va. Add: 405 "B" St. 25177. **Elizabeth May Weatherwax**, vicar, Prince-of-Peace Church, Salem, W. Va. **George Curwood Allen**, curate, Church of the Good Shepherd, Parkersburg, W. Va. Add: 1716 Lawrence St. 26101. **Ronny Warren Dower**, vicar, St. Ann's Church, New Martinsville, W. Va. Add: 453 Maple Ave., 26155. **William Mac Flowers**, rector, St. Paul's Church, Wheeling, W. Va. Add: 2564 National Rd. 26003. **Robert Aulton Goodrich, Jr.**, rector, St. Paul's Church, Weston, W. Va. Add: 206 East Second St. 26452. **James Edward McCoy**, assistant rector, St. Luke's Church, Charleston, W. Va. Add: 4429 Liberty Lane 25312. **William Grover Starkey**, assistant rector, Christ Church, Clarksburg, W. Va. Add: 1547 Farland Ave. 26301.

Deacons

Eau Claire—Douglas G. Thompkins, Jr., curate, St. Mary's Church, Park Ridge, Ill.

Lexington—Linda Jean Pell Fernandez, assistant, St. Martin's Church, Chicago, Ill. **William Steven Thomas**, Add: 2611 Buttermilk Pike, Vila Hills, Ky. 41015.

Los Angeles—Michael Andrew Bamberger, vicar, St. John's Mission, Needles, Calif. **John Winston Bonell**, **Robert Bruce Brandt**, curate, St. Columba's Parish, Camarillo, Calif. **Alice Dale Callaghan**, **Stephen James Loenetti**, missionary for congregational planning, bishop's staff, Diocese of Los Angeles. **Don Willard Lewis**, vicar, St. Margaret's of Scotland Church, San Juan Capistrano, Calif. **Mark**

Stephen Lieske, curate, St. James' Church, 3903 Wilshire Blvd., Los Angeles. **William Christopher Houston Seal**, curate, St. Mark's Parish, Glendale, Calif.

Massachusetts—Nancy Hamilton Shepherd, 67 Wilcott St., LeRoy, N.Y. 14482. **Margaret Rollins Rose**, assistant, St. Paul's Cathedral, 138 Tremont St., Boston, Mass. 02111. **Frances Appleton Hubbard**, assistant, All Saints Church, 17 Clark St., Belmont, Mass. 02178. **Betsy Dawn Inskip Smylie**, assistant, All Saints Church, 1773 Beacon St., Brookline, Mass. 02146. **Juliana Collins Anderson**, assistant, Church of the Good Shepherd, P.O. Box 25, Acton, Mass. 01720. **Judith Perry Carpenter**, chaplain, Dana Hall School, Wellesley, Mass. Add: 429 Wolcott St., Auburndale, Mass. 02166.

Missouri—Susan Hecker, parish work in the Diocese of Chicago. Add: 4940 East End Ave., Chicago, Ill. 60615.

Western Michigan—Albert Calhoun Pittman. Add: 625 N. Van Dorn St., Alexandria, Va. 22304.

Seminaries

The Rev. John Hart Olson, rector, Christ Church, Ontario, Calif., has been elected dean of the Episcopal Theological School at Claremont, Calif. Add: 1325 North College Ave., 91711. He succeeds the Very Rev. Edwin G. Wappler, Ph.D., who will be a Visiting Scholar at the Episcopal Divinity School, Cambridge, mass.

Deaths

The Rev. Joseph Noyes Barnett, a retired priest of the Diocese of Oregon, died June 5. He was 90.

Fr. Barnett was born in Canaan, Conn., March 21, 1891, son of the Rev. Francis Walter Barnett and Mary Frances (Blackman) Barnett. He received the B.A. degree from Trinity College, Hartford, in 1913, and graduated from Berkeley Divinity School in 1916. He was ordained a deacon in that same year and a priest in 1917. The next year he married Helen Sargent Gesner, who died in 1980. During the 41 years of his ministry, Fr. Barnett served the church in parishes from New York City to Oregon and Hawaii. Following service as an enlisted man in the U.S. Army during World War I, Fr. Barnett served as rector, St. Matthew's Church, Grand Junction,

Colo., from 1919-21; rector, Christ Church, Red Wing, Minn., from 1921-26; and rector, Trinity Church, Oshkosh, and St. John's Church, Omro, Wis., from 1926 to 1938. After serving St. Mark's Church, Lake City, Christ Church, Old Frontenac, and Grace Church, Wabasha, Minn., from 1938-41, he became rector of Grace Church, Wabasha, a post he held from 1944 to 1951. He served St. David's Church, Caldwell, and St. Mary's Church, Emmett, Idaho from 1951-53, and the next two years were spent at St. John's Church, Springfield, Ore. Fr. Barnett spent 1955-56 as vicar of St. John's Church, Maui, Hawaii, and following his retirement in 1957, he spent many winters in Florida, where he was assistant at churches in West Palm Beach, and Palm Beach. For the past four years he had made his home in Yakima, Wash. He is survived by his daughter Mary Critchlow of Pasco, Wash., a son, the Rev. Webster Gesner Barnett, of Yakima, Wash., a son, Joseph Noyes Barnett, Jr., of Oshkosh, Wis., 12 grandchildren, and one great-granddaughter.

The Rev. Lemuel Joseph Winterbottom, rector of St. John's Church, Yonkers, N.Y., since 1948, died May 17, at Manhattan's St. Luke's Hospital. He was 63.

Fr. Winterbottom was born September 1, 1917, in Worcester, Mass. He held a bachelor's degree from Clark University, and the STB from Berkeley Divinity School, New Haven, Conn., and did graduate studies at Yale Divinity School and Yale University from 1943 to 1947. He was ordained deacon in 1943, and priest in 1944. In 1966 Dr. Winterbottom was awarded an honorary doctor of sacred theology degree by Berkeley Divinity School, and in 1972, Queen Elizabeth II of England sanctioned his admission into the Most Venerable Order of the Hospital of St. John of Jerusalem. Dr. Winterbottom was visiting lecturer at Berkeley Divinity School, the New York Theological Seminary, and the Cochrane School of Nursing in Yonkers. He was vice president of the board of directors of St. John's Riverside Hospital in Yonkers, and served on numerous boards and commissions in the Yonkers community, as well as on the diocesan level. He has served as trustee of both the Cathedral of St. John the Divine and Berkeley Divinity School. Fr. Winterbottom was the author of *Pastoral and Medical Ethics*. He is survived by a sister, Martha W. Morse, and a brother, William Winterbottom.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

August		November	
20-23	Evangelism Congress '81, sponsored by the Evangelism and Renewal Office and the Brotherhood of St. Andrew (Evanston, Ill.)	6-7	Convention, Diocese of Iowa (Des Moines)
		9-11	Annual Conference of Diocesan Liturgical and Music Commissions
		13-14	Convention, Diocese of Northwest Texas (Midland)
		13-15	Convention, Diocese of West Missouri (Joplin)
		26	Thanksgiving
		29	First Sunday of Advent
September		December	
17-19	Annual meeting of A Christian Ministry in the National Parks (Estes Park, Colo.)	4-5	Convention, Diocese of Bethlehem
October		January	
2-9	Meeting of the House of Bishops (Bahia Hotel, San Diego, Calif.)	22-23	Convention, Diocese of Florida (Tallahassee)
14-17	General Board of Examining Chaplains (College of Preachers, Washington)	28-30	Convention, Diocese of Atlanta (Atlanta)
23-24	Convention, Diocese of Western New York (Amherst, N.Y.)	29-30	Convention, Diocese of Newark
30-31	Convention, Diocese of Northern Michigan (Mackinac Island)	30	Convention, Diocese of San Diego (La Jolla)

ACOLYTE GUILD

THE ORDER OF SAINT VINCENT, National Guild for Acolytes: To promote Holy living among its members; To promote loyal obedience to ecclesiastical superiors; To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception; To promote friendship and brotherhood among servers; To teach the Sevenfold Sacramental Faith as taught in the One Holy Catholic and Apostolic Church, and promote the practice of the same. **The Rev. Fr. Charles Lynch, Director-General**, P.O. Box 921, Peoria, Ill. 61653. (When writing for information, please tell us which Rite you use at Mass.)

BOOKS/PUBLICATIONS

PUBLISH YOUR BOOK! Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. **Carlton Press, Dept. LCH, 84 Fifth Ave., New York 10011.**

CHRISTIAN EDUCATION

CHILDREN learn about the Episcopal Church and faith; volunteers teach easily from "The Saint Christopher's Series" curriculum. Send \$1.50 for sample packet. **Schneider, Box 2554, Pensacola, Fla. 32503.**

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II back in print by popular request! Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: **Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.**

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.**

EIGHT ROOM retirement home insulated, fireplace, 1½ baths, partly furnished, 3 car garage upstairs apartment, 3 acres, northern Catskills, nearby chapel, churches, golf, swimming, trails, dining, theatre. Price: \$10,000 under appraised value. Information: **P.O. Box 142, Haines Falls, N.Y. 12436; phone (518) 589-5481, 589-5461.**

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

POSITIONS OFFERED

MISSION DEVELOPMENT, Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact **World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.**

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.**

SMALL, debt free congregation wishes priest. Will consider: Full time, non-stipendiary or retired in good health. Experienced in evangelism and stewardship to lead and train active and involved laity. Wide membership age range, average age 30-40. Write: **Good Shepherd, Box 108, Webster City, Iowa 50696.**

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

ORGANIST-CHOIRMASTER: Young, strong liturgical background, seeks position Sept. 1 with active family-oriented parish. Master's degree, broad choral experience, high standards. Interest in teaching privately and on secondary, college level. Excellent references. Eastern U.S. preferred. Reply **Box B-503.***

POSITIONS WANTED

RETIRED PRIEST seeking undemanding ministry to a small congregation in a lovely quiet mid-western town in exchange for the use of a modern comfortable house, utilities, health insurance, and car allowance. Reply **Box S-502.***

EPISCOPAL organist-director desires employment with Episcopalians. **Ann Dulin, 114 Pollock St., Warsaw, N.C. 28398.**

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.***

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. **Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.**

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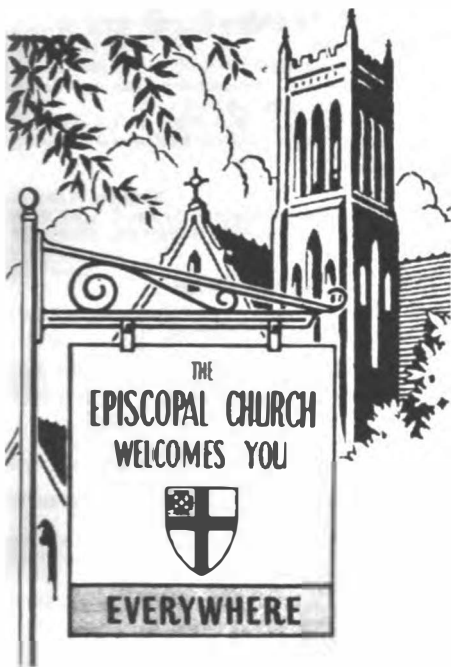
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SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



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 9:30 & 11:15 (H Eu 1S & 3S).
Daily 10

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

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

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat, 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

ST. LUKE'S (1928) South Grand Ave. East
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD 9, others as anno

CORBIN, KY.

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

BOSTON, MASS.

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

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

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

CAPE ANN, MASS.

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

ST. MARY'S 24 Broadway, Rockport
Sun 8, 10

NEWTON, MASS. (& Boston west suburbs)

PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 18
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d
Sun MP 10:05, Sung Eu 10:30, EP 8:15 (Tel. 527-8606)

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. John Duke Eales, r; Canon B.G. Mars, 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. Trelasse, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parlah Hall H Eu (Rite II); Tues 6:30 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 6:30; C Sat 5

LAS VEGAS, NEV.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Derner Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey
Butcher, presenter, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:06; Tues & Thurs 10. First
and third Sat 7

BUFFALO, N.Y.

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

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLamora, 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 1967 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Joe Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie, the
Rev. Frederic W. Mashger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 6:30; Comp Sun-Sat 9; Sat 4:30-6:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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 8

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, music 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. Gentile, 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 & 8:15, EP 8. C Fri 5-8; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

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

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

UTICA, N.Y.

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

BLOWING ROCK, (Western) N.C.

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

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. 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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1678
Sun Masses; 8, 9:15, 11 (High), 8:15. Sun Offices: Matins 7:40; Sol Ev. Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-8); half hour before each Sunday Mass; at any time by appt.

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. Bullt in 1728.

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

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. Koschecki, 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 5823 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 8; 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 Pl.
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

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 - 49th 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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; the Rev. William Newby, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10

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 Douglas Ousley, the Rev. Canon David R. Holetor; the Rev. John C. Fleher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:10



Cathedral Church of St. Paul, Springfield, Ill.