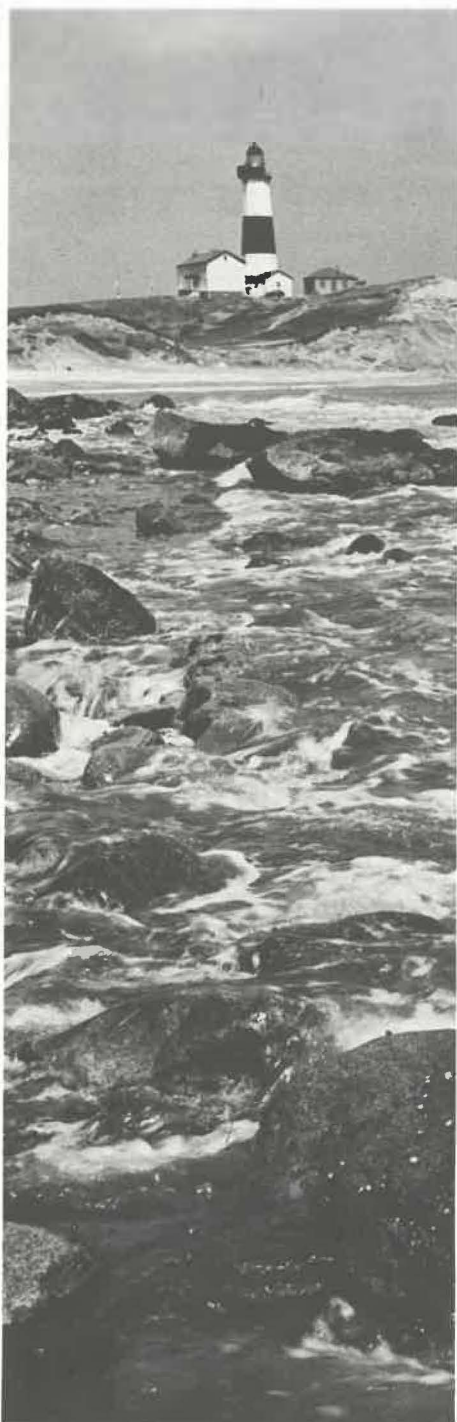


# THE LIVING CHURCH



RNS

## **Human Labor in Due Proportion**

The First Article • page 2

## **The Story of Jairus**

Robert T. Jennings • page 9

## **Professional Conversations**

John M. Palmer • page 10

## **Public School Prayers**

Editorials • page 11



# THE LIVING CHURCH

Volume 184 Established 1878 Number 26

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.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

## DEPARTMENTS

Books	13	Letters	3
Deaths	14	News	6
Editorials	11	People & Places	14
First Article	2	Reader's Shelf	12

## ARTICLES

The Story of Jairus	Robert T. Jennings	9
Professional Conversations	John M. Palmer	10

## Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

## The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Grubbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Jackson Bruce, Jr.; Leonard Campbell, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; Mrs. William Horsttick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

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

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

© The Living Church Foundation, Inc., 1982. All rights reserved. Reproduction in whole or part without written permission is prohibited.

## Human Labor in Due Proportion

June is a happy time for gardeners, but in talking about it we do not wish to make non-gardeners feel bad. Is it too late to begin? Not if you choose the right flowers or vegetables for the late season, and if you are prepared to water them in the dry midsummer. A hardware store or garden shop usually has people to give advice.

Indeed there are many sources of advice, including the office of your county agent of the department of agriculture (yes, they have helpful literature for small scale amateurs) or Gardens for All, a national organization based in Burlington, Vt., and various magazines.

In many cities there are one or more individuals or organizations which have coordinated efforts to have empty lots and other vacant land made available for neighborhood gardening. One of your editor's daughters spent the past several summers in Manhattan, and was able to have a small but useful vegetable garden each year. Louisville, Ky., has been a national leader in neighborhood gardening, largely due to the leadership and efforts of Ken Thompson, a businessman and non-stipendiary priest of our church.

Gardening is good for the mind and body, offering moderate but regular exercise throughout a good part of the year. Undoubtedly newly picked vegetables are nutritionally superior. Gardening is good for the pocketbook too, as everyone knows who has recently purchased a bouquet. A small vegetable garden, thoughtfully planned to meet the needs of the individual or the family, can produce hundreds of dollars worth of food each year. A larger garden can produce thousands of dollars worth.

Here in this column, however, we would say more about the spiritual value. One of the unique things about gardening, as was said in this column last week, is the direct reward of one's effort. If you do the right things at the right time, or at least most of the right things almost at the right time, you generally get the desired results some weeks or months later. These results are not in doubt, they are things that can be

directly enjoyed by your eye, your nose, or your palate, and they can bring similar pleasure to your family and friends.

Yet this is only the beginning of the matter. The gardener does indeed plan and work. Yet the gardener does not create seeds, or rain, or sunlight. We only cooperate with a vast network of forces much greater than ourselves.

If a gardener develops a new strain of seed, as he may, or artificially irrigates, or even artificially illuminates, it is only by delving deeper into the forces of nature and cooperating with them in different ways. Finally, it is up to the seed to germinate and grow. We can only watch, with wonder and delight, as those tiny seeds give birth to new plants, which resolutely push up their stems, unfold their leaves, and carry out the extraordinary processes of photosynthesis whereby they make living stuff.

The gardener must work, as the ant more or less explained to the grasshopper, yet in the garden, human work is always reduced to scale. It is always part of a larger whole. The gardener must plan, yet the fragile wonder of one leaf or petal of a plant far exceeds all that the gardener could plan.

In the garden we see both the important role of human care and responsibility, but we also see its limits, its relatively small place in the larger whole. In the garden we can actively and consciously be part of that larger whole. Here is the sense of the transcendent which many gardeners feel, as they stoop in the hot sun, or struggle to pull recalcitrant weeds, or dig manure or compost into their plot of soil. Here the wonder of the universe is discovered, not by reading books, but by seeing, smelling, touching, and tasting.

The one perfectly tuned, perfectly tempered, perfectly adjusted human being, our blessed Lord, was very much at home with living things, and spoke of them constantly, seeing expressions of God's power and handiwork everywhere. We ourselves, at least on a small scale, can improve our relation to God's universe by going out and getting our hands in the soil.

THE EDITOR

# LETTERS

## Forgiving a Sacrament

Recently, several comments and letters regarding divorce, and especially clerical divorce, have caused me to realize a common misunderstanding about the sacrament of marriage.

If a sacramental marriage existed, it cannot be dissolved by any civil authority. The sacrament of marriage is just like all of the other sacraments — once God has done them, they cannot be undone. Otherwise, we would have to raise this question every time we enter a church where our Lord's Body is reserved.

Once a person is baptized or ordained they cannot be "un-baptized" or "un-ordained." We may not be true to our baptism or ordination, but the fact is that we are still baptized and ordained. God forgives those times when we fail, but how can God forgive a sacrament?

Part of what God gives in marriage is the power to stay married even in the worst of circumstances. Is not Christ faithful to the church even when the church is unfaithful? The marriage between a man and a woman is to be an example of and participation in the faithfulness of our Lord.

If we believe in the power of the resurrection, we have to believe that the same kind of power is present in the relationship between a married man and woman. I know of several instances when the relationship seemed to be dead and headed toward a divorce, but through the faithfulness of the couple, new life was restored.

It seems that divorce is rooted in a lack of good teaching prior to marriage. No one has to "work" on their marriage. One has only to be faithful and attempt to understand the grace of God at work in the marriage.

(The Rev.) REX D. PERRY  
St. Luke's Church

Baton Rouge, La.

## Filioque

It would be difficult to find, in a comparatively brief article, a more balanced and reasonable presentation of the *filioque* addition to the creed and its theological implications than that offered by the Rev. James A. Carpenter [TLC, May 30]. The clarity of his exposition led me to read again the abstruse tract on the Most Holy Trinity as taught by St. Thomas Aquinas (c. 1225-1274 A.D.).

This subtle question has been the subject of discussion and debate for centuries. The traditional scholastic reasoning on the doctrine presupposes a fairly comprehensive understanding of medieval philosophy and theology. The doc-

trine, as propounded by the schoolmen, is based on the principle that the unity of the divine essence is such that what is said about one Person of the Trinity, must also be understood about the other two Persons, unless it is opposed to a personal property.

Sacred scripture, however, explicitly teaches that the Father spirates the Holy Ghost. This spiration is not opposed to a personal property of the Son. It follows, therefore, that if the Father spirates the Holy Ghost, the Son must likewise spirate him.

Thus, even though sacred scripture expressly mentions only the procession of the Holy Ghost from the Father, and,

in fact, as Thomas Aquinas states, even if an exclusive term, such as "only" or "alone" were added, it would still have to be understood of the Son, since being the principle of spiration does not oppose a personal property of the Son.

"For when the Lord says, 'No one knoweth the Son but the Father' (Matthew 11:27), the idea of the Son knowing himself is not excluded. So therefore when we say that the Holy Ghost proceeds from the Father, even though it be added that he proceeds from the Father *alone*, the Son would not thereby be excluded, because as regards being the principle of the Holy Ghost, the Father and the Son are not opposed to each

## THE DAILY STUDY BIBLE— OLD TESTAMENT

John C.L. Gibson,  
Old Testament General Editor

Carrying forward the brilliant pattern established by William Barclay in his famous (*New Testament*) *Daily Study Bible* these new works are written by accomplished interpreters of the Old Testament. Each volume is divided into small units that are ideally suited for both devotional reading and serious Bible study. Each combines the depth of scholarship, the critical honesty, and the grace of style that millions of readers have come to expect from *The Daily Study Bible*.

Two additional volumes in a five-year publishing program now take their place with the first three in this growing and highly praised series of Old Testament commentaries that, when complete, will extend *The Daily Study Bible* into a coverage of every book in the Bible.

Here are rich new resources for study groups and individuals—laypersons, students, teachers, and ministers; for use at home, church, and in the classroom. Each volume: Hardbound \$10.95; Paper \$5.95

### GENESIS

#### Volume 2 (Chapters 12 to 50)

by **John C.L. Gibson**, who is also Old Testament General Editor of *The Daily Study Bible*. Dr. Gibson is a member of the faculty in Hebrew and Semitic Languages and Coordinator and Chairman of the Board of Examiners in Biblical Literature at the University of Edinburgh.

### EXODUS

by **H.L. Ellison**, who has taught at London College of Divinity, London Bible College, Spurgeon's Theological College, Birmingham Bible Institute, Cambridge University, and Moorlands Bible College. He is also a renowned consultant on Jewish affairs.

### FIRST THREE VOLUMES, Published in October, 1981—

#### GENESIS

##### Volume 1 (Chapters 1 to 11)

by John C.L. Gibson

#### LEVITICUS

by George A.F. Knight

#### DANIEL

by D.S. Russell

Available from your local bookstore.



THE WESTMINSTER PRESS

925 Chestnut Street  
Philadelphia, PA 19107



other, but only as regards the fact that one is the Father, and the other is the Son" (*Summa Theologica*, First Part, Q. 36, art. 2 ad 1).

The reason why Christ said that the Holy Ghost proceeds from the Father, making no express mention of himself, would seem to be because everything that the Son has he refers to his Father because he received his divine nature (*esse*) from him. As the creed puts it, Christ is "... the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. ..."

What of the objection that the addi-

tion of the *filioque* was not sanctioned by an ecumenical council? St. Thomas has an answer to that: "In every council of the church, a creed has been drawn up to meet some prevalent error condemned in the council at that time. Hence subsequent councils are not to be described as making a new creed, but what was implicitly contained in the first creed was explained by some addition directed against rising heresies. ..." (St. Thomas Aquinas, *Summa Theologica*, First Part, Q. 36, art. 2 ad 2).

Fr. Carpenter's proposal that the text might be altered "... perhaps in the form of the substitution of 'through the

Son' for 'from the Son' in our version of the creed, as has been frequently proposed" (p. 10) was also clearly enunciated centuries ago by St. Thomas: "... because the Son receives from the Father that the Holy Ghost proceeds from him, it can be said that the Father spirates the Holy Ghost *through the Son*, or that the Holy Ghost proceeds from the Father *through the Son*, which has the same meaning;" (*Summa Theologica*, First Part, Q. 36, art. 4).

In the same issue of TLC (p. 10), the Rev. Christopher P. Kelley raises an important point that has ecumenical overtones. All theologians seem to agree that the *filioque* is not absolutely necessary. Eastern rite members of the Roman Catholic Church, for example, are free to recite it or omit it. I believe, however, that its doctrinal meaning is implicitly contained in the creed, even if the phrase is omitted from the text, according to the explanation of St. Thomas in the reference quoted above.

One cannot help but agree with the cogency of Fr. Carpenter's statement that "... what we are not free to do is to disavow that to which the *filioque* points in experience and thought, in worship and life. That we must affirm if we are not to suffer a loss of great proportions" (p. 10). I hope this message will be pondered well by those who attend the General Convention of the Episcopal Church.

(The Rev.) CHARLES J. GRADY, CSS  
Holy Family Rectory

Lynn, Mass.

• • •

For several years I have noticed that many of the persons who write on the subject of the *filioque* interchange the words "clause" and "phrase," as though they were synonyms.

The thoughtful article on this subject [TLC, May 30, p. 9] clarified how "clause" came into use with *filioque*. The Latin *Ex Patre Filioque procedit* is translated, "Who proceeds from the Father and the Son," and the whole construction may be referred to, correctly, as the *filioque* clause, meaning the clause containing the *filioque*. But the *filioque* itself — in translation the three words "and the Son" — is not a clause, but a phrase, in English.

In the article, there are two sentences which do not convey their intended meaning because the phrase "and the Son" is called a clause. In the last sentence of the third paragraph we read: "In the interests of unity, the *filioque* clause should be excised, so the argument goes."

If the excision were carried out, the words "Who proceeds from the Father and the Son" would be removed from the Creed! The intended meaning was that only the words "and the Son" would be subject to removal. (The intended meaning could be achieved by

# ANNOUNCING...

THE ORGANIZATION OF

## THE GUILD OF ST. MARY & ST. JOHN

FOR LAY MINISTERS IN THE CHURCH

MOTTO: "COMMEND ONE TO ANOTHER"

ACOLYTES

ALTAR SERVERS

BANNER BEARERS

CRUCIFERS

CHALICE BEARERS

LECTORS

LAY READERS

THURIFERS

TORCH BEARERS

This organization is intended for all persons in any serving capacity of the Lay Ministry in the Liturgy of the Church.

We will publish information and instructional materials for you.

THE REV. D. H. LANGSTRAAT  
P.O. BOX 921  
PEORIA, IL 61653

omitting the word "clause" after *filioque*.)

A second example appeared in the third column, page nine. The sentence reads, in part: "The *filioque* clause was added to the creed locally throughout the West..." This sentence tells the reader that "Who proceeds from the Father and the Son" was added locally, whereas it meant to say that "and the Son" was added locally. (Again, the intended meaning would be achieved by omitting the word "clause" after *filioque*.)

Understanding the distinction between a clause and a phrase is not usually important in effective communication, but imagine what would happen if the term "*filioque* clause" were used to refer to the words "and the Son" in a General Convention resolution, and the General Convention unintentionally voted to excise "Who proceeds from the Father and the Son" from the creed. When the time comes for a resolution on the *filioque*, let's hope somebody remembers there's a difference between a clause and a phrase.

ANNA QUILLEN

New York City

### Educational Cutbacks

The article, "Educational Cutbacks," by the dean of Bexley Hall [TLC, April 25], is disturbing in that it may say more about the state of the church than he intended or realized. That the education of Episcopal divinity students and hence the ultimate ministry of the church is somehow tied to the federal government budgets is, to say the least, astonishing.

That a relatively small church numerically, which can raise something in excess of 100 million dollars for ill defined projects, still can't find some way to underwrite the education of its future ministry is hard to believe.

Equally disturbing is the evidence of a widespread loss of a deep and conquering sense of divine vocation in those called by God's grace to give themselves wholly to his office. If I at all understand what the call to the ministry means, we have lost no one *truly called*, because of the dollar sign.

(The Rev. Canon) SHERMAN S. NEWTON (ret.)

Chicago, Ill.

### Compassionate Patience

In reply to the letter of Mr. Kenneth L. Jones [TLC, May 16], the "infernally squabbling" about the Prayer Book, which he bewails, is caused quite as much by the trampling of the clergy upon those who prefer the 1928 book as by the victims themselves.

The whole subject has been beclouded by a lack of compassion on the part of the clergy. Most resisters are not

troublemakers. They are, rather, earnest church people with genuine misgivings.

Kenneth Jones' fervent prayer could well be centered about a petition for more love and understanding on the part of the clergy toward the lay brethren who are earnestly troubled about infelicities of language and literary clumsiness, as well as theological implications, in the new book.

Compassionate patience now will allow nature to take its course in the elimination of the troubled brethren. With the passing of time, there will be none left who remembers the beauty and dignity of the 1928 book.

(The Rev.) FREDERICK M. MORRIS (ret.)  
New Canaan, Conn.

### Religious Turf

As vicar of an Episcopal congregation that is situated at the opposite end of the block from a Lutheran congregation, I have followed with keen interest the articles on the Lutheran-Episcopal Dialogues.

We firmly believe in Bishop Weinhauser's statement, "If ecumenism is ever to amount to anything, it must take hold at the grassroots level" [TLC, May 23]. We also believe that actions speak louder than words. We share a lawn mower.

(The Rev.) DONALD T. GRAFF  
St. John's Church  
Kensington, Philadelphia

### Why More Dioceses?

I recently read that the Diocese of Tennessee will soon be splitting into three dioceses. There seems to be a continuing trend toward proliferation of dioceses.

To me it seems like poor stewardship to move in the direction of more dioceses, more bishops, more cost, and more administrative hierarchy. We had more communicants and more churches 20 years ago. Why, today, do we need more dioceses and more bishops?

NAME WITHHELD

## CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,200.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

### FOR THOSE WHO LOVE SEWANEE, TENN.

8 acre lot with big trees and a creek. Restricted area. \$12,000, with \$2,500 down and convenient terms. We will build to your plans or you may hold it for future use. Write or call:

Gardner Realty Co.  
Sewanee, Tenn. 37375  
Telephone (615) 924-2800, office or  
(615) 598-0225 (residence)



### MARY MOORE

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens Chasubles Communion Linens

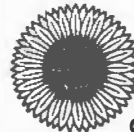
Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

### ATTENTION: CHURCHES, SCHOOLS ALL ORGANIZATIONS



- Effective Results
- Does Usual Tasks Better

SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.  
Cohoes, New York 12047  
SANGAMON MILLS, Inc.  
• Excellent Profits



## Hymns III (CHS III)

A full harmony collection of 160 hymns supplementing *The Hymnal 1940*, from sources both ancient and modern and designed to meet the musical demands of the expanded liturgy and lectionary. Two editions: Accompaniment (7 x 10) spiral bound, \$11.95, and Pew (5 1/2 x 8 1/4) soft bound, \$4.75

Available through bookstores or

**The Church Hymnal Corporation**

800 Second Avenue, New York, NY 10017

# THE LIVING CHURCH

June 27, 1982  
Pentecost 4

For 103 Years  
Serving the Episcopal Church

## Cathedral Opens Gallery

Washington Cathedral has announced that its Pilgrim Observation Gallery now is open to the public. Crowning the cathedral's west facade, the gallery is close to 500 feet above sea level and offers one of the most spectacular views in the capital — only the Washington Monument is higher.

The gallery's 70 windows look out upon the U.S. Capitol, the Lincoln Memorial and Kennedy Center, and afford distant vistas of the Blue Ridge Mountains of Virginia and the Catoctin Range in Maryland.

Visitors can observe details of the cathedral's Gothic architecture more easily in the gallery than elsewhere in the building. The overhead vaulting is lower than it is in the cathedral itself so that bosses and other carved stones may be seen easily. From the windows, looking toward the Gloria tower, flying buttresses, gargoyles and grotesques are seen close at hand.

The gallery will be dedicated on September 29 in the first of several major services marking the end of the cathedral's 75th anniversary year. Access to it is obtained by elevator from the southwest porch and the fee for a tour of the gallery is \$1.50 for adults, \$1 for senior citizens and children. Before or after the gallery tour, visitors will be invited to tour the cathedral as well.

## Bishop Pike Memorial Lectures

The first annual Bishop James Albert Pike Memorial Lectures were held at Trinity Church, San Francisco, on May 15. The Rev. Robert W. Cromey, Trinity's rector, announced that the annual lectures, established in memory of the sixth Bishop of California, will focus on liturgics, human and civil rights, human sexuality, the arts and architecture, theology and ethics. All of these subjects were of concern to Bishop Pike, he said, and remain issues with which the church contends today.

Dr. Kevin Gordon, Roman Catholic theologian and psychotherapist, and the Rev. William L. Tye, an Episcopal priest and psychotherapist who is director of the California Institute for Pastoral Care, presented the first memorial lectures on the topic "Homosexuality: Roman Catholic/Anglican Search and Research."

Both speakers were greeted with ap-

plause as they outlined ways in which they said the church must rethink its stand on morality and ethics if it is to make a substantial contribution to the lives of gay people.

Fr. Cromey reminisced about Bishop Pike, whom he served as executive assistant in the 1960s. He said Bishop Pike's willingness to change his mind, his ability to speak out on social and political issues, and his capacity to be pastoral and caring to people with whom he disagreed were all areas of importance in his personality.

The memorial lectures are sponsored by a number of Episcopalians, among whom are the Rt. Rev. Paul Moore, Bishop of New York; the Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York; the Rt. Rev. George West Barrett, retired Bishop of Rochester; the Rt. Rev. G. Richard Millard, retired Suffragan Bishop of California; and the Rt. Rev. C. Edward Crowther, Assistant Bishop of California.

## New Refugee Manual

Church World Service, the relief arm of the National Council of Churches, has announced the publication of a new booklet, *Manual for Refugee Sponsorship*, designed for use by individuals and groups.

The manual's purpose is to provide practical advice on refugee sponsorship based on research and consultations done by the CWS staff. It is offered free of charge to persons and congregations resettling refugees through CWS's constituent denominations, of which the Episcopal Church is one. Persons outside the network will be charged \$5.

Another CWS booklet entitled *Afghanistan: A Portrait: A Guide for Resettling Afghan Refugees* is available also. This publication gives some background on Afghan culture and insight on resettlement based on CWS experience. It too is being offered free to churches and individuals resettling Afghans through CWS, which is headquartered at 475 Riverside Drive, New York, N.Y., 10115.

## ECM Prepares for General Convention

The national council of the Evangelical and Catholic Mission met in Chicago from May 12-14, with the Rt. Rev. William C. Wantland, Bishop of Eau Claire,

serving as chairman. About 25 people from all parts of the U.S. attended.

Of primary concern to the council were the issues to come before the 1982 General Convention, and the council sought to establish the positions ECM will take in its publication, *Where It's At*, which will be published daily during convention.

The council decided to support: a national church resolution dealing with nuclear weapons; plans for the reactivation of the Urban Training Center in Chicago; the ARCIC-Windsor statement to be presented to General Convention for study; the recommendations of the standing commission on ecumenical relations in regard to the need for further work and study of the COCU proposals; and the proposed Episcopal-Lutheran dialogues, provided that the eucharistic sharing provisions are clear that an Episcopal priest will be one of the celebrants on every occasion.

The council approved a draft pastoral letter prepared by the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire and ECM chairman emeritus, on the subject of the theological statement of conscience which was issued by the House of Bishops in 1977. This letter is to be published and circulated to all bishops, clergy, deputies, and alternates at General Convention.

## Alcohol Coalition Formed

Results of an initial survey of 96 jurisdictions in the Episcopal Church indicated that between 40 and 60 percent of the responding 90 dioceses have no policy on intervention with alcoholics, although a larger number have indeed taken some action in this field.

Conducted by the recently formed National Episcopal Coalition on Alcohol, the survey also revealed that the same percentage of dioceses have no policy on serving alcoholic beverages at parish or diocesan functions or on diagnostic criteria of alcoholism as a disease.

The coalition was chartered in the District of Columbia earlier this year to implement a resolution on alcoholism adopted by the 1979 General Convention. Its purpose is to offer a spiritual response to dependency on alcohol and other drugs. The convention resolution called on each diocese to form a committee on alcoholism which would work with community groups to provide educational and training material on alcohol abuse and its effect on the quality of life.

The coalition voted to petition the Presiding Bishop on implementation of a resolution to provide non-alcoholic alternatives when alcoholic beverages are served and to request representation on appropriate national church commissions.

J. Russell Horton, Bethesda, Md., was named president of the coalition and the Rev. Harry E. Shelley, Jr., of Baltimore was elected vice president. The Rev. Mark S. Anschutz of Alexandria, Va., was elected secretary and the Rev. Henry L.H. Myers of Washington was named treasurer.

Attending the meeting were representatives from the Dioceses of Pennsylvania, Pittsburgh, Bethlehem, Southern Virginia, Virginia, Southwestern Virginia, Washington, Long Island, Massachusetts, and Maryland, and Woodrow Carter of the Episcopal Church Center in New York.

A dues structure was established and membership information may be received by writing to the National Episcopal Coalition on Alcohol, Church House, Mt. St. Alban, Washington, D.C. 20016.

## Philippine Bishop for U.S. and Canada

An event of historical and religious significance occurred at 3:00 p.m. Sunday, May 16, in the Philippine Independent Catholic Church of Jesus of Nazareth in Tampa, Fla. Msgr. Eugenio Nuestro Loreto was consecrated the first canonical PICC Missionary Bishop to the United States and Canada.

The colorful procession included ecumenical representatives, carriers of the bishop-elect's vestment and liturgical symbols, clergy, the Philippine consul, guest bishops, and the consecrator, the Most Rev. Abdias Rebantad De La Cruz, the Sixth Obispo Maximo of the Philippine Independent Catholic Church, who entered the church under a silk canopy.

Included in the two and one half hour ceremony was a sermon by the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, the reading of the apostolic succession by the Rt. Rev. Sotero Mitra, President of the Supreme Council of Bishops, and the imposition of hands by Bishop De La Cruz, Bishop Mitra, and Bishop Benjamin Leano, past President of the Supreme Council of Bishops. Music was provided by the choir of the neighboring Episcopal parish, St. Clement's, and Marilyn Cowell, organist.

In addition to a large ecumenical turnout from Florida, delegations from California, Canada, Illinois, New York, New Jersey, Pennsylvania, Texas, Louisiana, and Rhode Island came to share the consecration of a man whose widespread ministry has touched Filipinos in all walks of life.

A graduate of St. Andrew's Theological Seminary in Manila, Bishop Loreto served since 1977 as pastor of the Church of Jesus of Nazareth in Tampa, a congregation which operates in friendly partnership with the Episcopal Diocese of Southwest Florida. Bishop Loreto will now direct the newly created North American missionary jurisdiction of his church, cooperating closely with Episcopal bishops. The Episcopal Church is, and for many years has been, in full communion with the Philippine Independent Catholic Church.

JOYCE C. SMITH

## Religious Meet in England

Monks, nuns, and other religious living in community have much to offer in the quest for Christian unity, said the heads of 15 Roman Catholic and Anglican orders in London recently.

The group, called the Ecumenical Consultation of Major Religious Superiors, previously met for the past four years in Rome. The May gathering in England was "to make the point that there are other centers of Christendom," according to a spokesperson for the consultation.

The Rev. Mother Mary Grace, Mother Superior General of the Episcopal Community of St. Mary, Peekskill, N.Y., and Fr. Carmen Giuliano, SA, Superior General of the Roman Catholic Atonement Friars, Village Station, N.Y., were the American representatives at the conference.

The gathering opened at Evensong in Westminster Abbey on May 16, with a sermon preached by the Rt. Rev. Brother Michael Fisher, SSF, Bishop of St. Germans. The dean and chapter of Canterbury Cathedral were hosts to the group on May 17, and on subsequent days, further sessions were held at St. Edward's House in London, a facility of the Cowley Fathers (the Society of St. John the Evangelist).

Following four days of discussion and prayer, the group issued a joint statement on the religious life of both churches as a basis for future ecumenical action. "We wish to affirm strongly that we share the same religious life," the statement said in part. "We are committed by the vows of obedience, poverty, and chastity to promote the dignity and rights of each person, and the responsible sharing of the world's resources in the fulfilling of God's plan for his creation. . . .

"By the conversion of our lives and by our response to the needs of the churches and of the world, we are called to be a sign of hope and a sacrament of God's loving presence among his people. In a world becoming increasingly secular, we bear witness to Jesus Christ as the source of life."

There are differences, too, the conferees concluded. "Whereas there are



The Rt. Rev. Eugenio Nuestro Loreto, first canonical PICC Missionary Bishop to the U.S. and Canada.

great numbers of canonically recognized Roman Catholic religious, the religious in the Anglican Church are few, and less formally incorporated in their church's structures. Within this less formal recognition, they enjoy a spirit of evangelical minority and dependence on the Lord and his goodness, as well as the strong personal ties that are possible in smaller groups.

"Roman Catholic religious have a relationship to the church which is integral, even necessary to the church's full expression. The renewal of the religious life initiated by the second Vatican Council has put them more fully in touch with their roots and with a solid biblical foundation. . . . This renewal, in spite of tensions and difficulties, has resulted in significant changes in the way they live and serve the church."

The group concluded that the religious of the two churches should attempt to promote unity "in more explicit and direct ways." They cited several examples: sharing the common vision of their vocation; promoting ecumenical initiatives among the world's religious; celebrating the Week of Prayer for Christian Unity; extending ecumenical hospitality; and participating in common retreats.

## ARCIC Rejection?

The Most Rev. Henry McAdoo, Anglican Archbishop of Dublin and co-chairman of the Anglican-Roman Catholic Commission, said recently that the Vatican's doctrinal unit, the Congregation for the Doctrine of the Faith, appears to misunderstand ARCIC's aims and methods.

The archbishop was responding to the cautions and criticism leveled at the final ARCIC report by the congregation in a 3,500 word commentary sent to the

world's Roman Catholic bishops. The CDF said it had "justified reservations" about the report's use of the term "substantial agreement," and stated that although the ARCIC report was "a notable ecumenical endeavor and a useful basis for further steps on the road to reconciliation," it did not outline "a fundamental agreement about points which are truly essential."

Archbishop McAdoo said the CDF commentary seemed "to be on a different wave length from that of the final report." This raised the question, he said, "as to whether the method and objective of the final report have been fully appreciated."

The archbishop said that ARCIC's method had been to seek convergence, beginning with areas on which the two churches substantially agreed and areas on which their opinions diverged. "The final report says, 'The convergence reflected . . . would appear to call for the establishing of a new relationship between our churches as the next stage in the journey toward Christian unity,'" he said.

On the other hand, the CDF's response appeared to have come from an "underlying assumption" that what is required is a complete identity of faith in regard to such Roman Catholic beliefs as papal infallibility, Archbishop McAdoo said. "This approach has the effect of making the doctrinal position of one church and its formulation of that position to be the criterion," he said, and questioned whether the congregation's approach was "really a live option as far as healing Christian divisions is concerned."

Peter Hebblethwaite, who writes on Vatican affairs for England's *Church Times* and the U.S. *National Catholic Reporter*, said recently in NCR that the CDF commentary on the international commission's final report amounts "to a flat rejection of ARCIC and all its work," and calls the Vatican reaction "a shock to ecumenists."

## Emergency Grants Made

Recent emergency grants from the Presiding Bishop's Fund for World Relief have gone to the victims of floods in Texas, cyclones in Madagascar, and an outbreak of polio in the Dominican Republic.

Severe flooding in Wichita Falls, Texas, prompted the Rt. Rev. A. Donald Davies, Bishop of Dallas, to request \$5,000 from the fund. This amount was received in mid-May and used to provide emergency relief for some of the hundreds left homeless.

Madagascar has experienced exceptionally high amounts of rainfall in the past few months, intensified by a series of five devastating cyclones. Almost incessant rain has fallen since Cyclone Justine struck on March 18. Its high

winds and heavy rain caused heavy damage to the main vanilla-growing district. Almost 100 people died, 9,000 houses were destroyed, and 118,000 people left without shelter. Damage has been assessed at \$250 million.

In response to an appeal from the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic, the fund purchased 15,000 doses of polio vaccine in Italy at a cost of \$4,000 to stem an outbreak of the disease in the Dominican Republic. Church World Service worked with the fund in providing an additional 15,000 doses. The vaccine was sent by air from Italy in early May.

## Before It's Too Late

Last November in the Netherlands, about 40 international experts in theology, politics, science, and the military testified at a World Council of Churches hearing on nuclear weapons and disarmament.

"Before It's Too Late," the report of that hearing, was released in mid-May at WCC headquarters in Geneva, Switzerland. "The time has come," it states, "when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and such activities must be condemned on ethical and theological grounds. . . ."

The particular horrors of nuclear conflict are cited: the "scale of nuclear devastation, a scale out of all proportion to any reasonable war aim," "the indiscriminate character of such weapons, entailing as they would a degree and type of destructiveness which could not even in theory be confined to combatants," and "the long term effects of radiation [which] add a further indiscriminate element, comparable to that of biological warfare. . . ."

The report points out that the use of conventional weapons can't be sanctioned either. "There are degrees of devastation and degrees of unacceptability even within the limits of conventional warfare," it states.

In examining the arguments for nuclear deterrence, the report notes that some people "argue that the strategy is ethically justifiable precisely because its aim is to prevent war." But the panel of 17 church leaders who heard the experts testify said they could not "escape the conclusion that the readiness to do something wrong shares in the wrongness of the action itself. It would be an exaggeration to claim that the strategy of nuclear deterrence and the weapons on which it depends, are as unmitigated an evil as an actual nuclear war would be," they said.

"We believe, however, that they are evil, and that the possession of such weapons and the readiness to use them are wrong in the sight of God and should be treated as such by the churches. . . ."

# BRIEFLY...

*La Buena Lid*, the publication of the Diocese of Central and South Mexico, reported recently that the Rt. Rev. Roberto Martinez had resigned as suffragan bishop of the diocese. No reason was given for the resignation, which has been accepted subject to final approval by the House of Bishops. Bishop Martinez was consecrated two years ago in an effort on the part of the Episcopal Church in Mexico to provide better pastoral care to isolated areas.

A proposal that the King of Sweden and his family should be allowed complete freedom in the matter of their faith and religious allegiance has been turned down by the Swedish government, according to the *Church Times*. The government has ruled that they must continue to belong to the Lutheran Church, and embrace "the pure evangelical faith as it is presented in the Confession of Augsburg and accepted by the meeting in Uppsala of 1593."

A sharp new attack on the Vatican accusing it of "infiltration" in Chinese religious affairs and of "acts of violence" against China's independent Catholic church was printed recently in the official New China news service. The Italian news agency Ansa said the editorial was probably intended primarily for China's Catholic community. "The Vatican perfidiously distorts the real situation in China and affirms with obstinacy that there exists in China a situation of difficulty or religious persecution," the editorial said in part. "It has furthermore incited Catholic associations around the world to follow it in its anti-Chinese activities. This is another of the Vatican's acts of open hostility towards China."

The East German government has banned the wearing of a patch with the biblical phrase, "swords into ploughshares," and a picture of a peace monument given by the Soviet Union to the United Nations in New York. The government said that the patch, popular among church youth and others, is "misused . . . to express a way of thinking hostile to the state and to participate in an illegal political movement." In a joint statement protesting the government's ban, executive committees of the eight regional East German Lutheran and United Churches said the patch expressed "our Christian hope that God will some day create a world in which we human beings do not need weapons to protect us."



# The Story of Jairus

(Mark 5:22-24; 35-43)

By ROBERT T. JENNINGS

**M**y name is Jairus, and I am the ruler of the local synagogue. Being the ruler of the synagogue means many things to many different people. It is a difficult role to fill. It is an office that carries with it a great deal of respect and admiration. But more important for me, the reason I fought so hard to become the president of the synagogue is that I somehow believed being president would change my life.

I told myself at first, and those around me, that once I became president of the synagogue, I would have nothing to fear, and obviously, if I had nothing to fear, if I were strong, then I would be in a much better position to help all those people in the community who were weaker and who needed a strong person like me.

People who are afraid of much look up to a man like me who fears nothing. . . . So I kept telling myself. It was a little deception at first, but I found myself playing the game every time I felt weak or not in control of a situation. It was a little deception, but I soon began to believe it.

I believed it until my daughter fell ill. My daughter means the world to me. I would do anything to make her life pleasant and comfortable. I have provided for her in ways that most fathers have been unable to provide for their children. I have taken pride in watching her grow; she is 12 years old now and fast becoming a woman.

But she was taken sick and I was afraid. What was I afraid of? Fear of losing her, I'm sure. But there was a greater fear than that. I had seen and counseled many people in my community who had lost their sons or daughters, and I saw in them a courage that I envied. I saw in those people a strength, in the midst of weakness, that I knew nothing about.

I was afraid of losing my daughter,

but I now was beginning to experience the fear of losing control of my life. There was a panic inside me as I realized that I was not in charge of my life, and maybe never had been.

So what if I am president of the synagogue? That's not who I am. I am Jairus, and I am human. It hurts to be human. It is painful not to know which way to turn, much less not to know how to ask for help when everything inside me is screaming out for help.

That's when I thought of going to see the man named Jesus. Everyone was talking about him . . . Jesus, a man who was to be in town today, a man who might give some advice and understand my problem.

So I began walking along the road out of town. I felt relieved to get away from the synagogue and walk toward the water. The breeze felt good against the heat of the sun and the dry, dusty road. And as I walked, I did something I rarely ever do. I began to cry. It didn't seem right for a man like me to be seen crying; but I did cry, and my tears were hotter than the sun, and my vision became blurred as I walked.

I made my way into the crowd and bumped and pushed and shoved my way to the front. Some people cursed; others called my name in recognition, but I didn't know who they were. All that I recall was the sweat and the tears and the dust.

I felt so common, so ordinary, just like everyone else. It's funny how the momentum of a crowd works. I thought I was doing the pushing, and yet it felt as if the crowd was pushing me. There I was, though, suddenly, in front of everybody, facing this man, Jesus. That's when I was aware for the first time of my heart. It felt as if it would burst. My heart was pounding.

You see, I was beginning to discover that there was a lot about life that I knew nothing about — like when I fell to my knees in front of this man, Jesus. I felt as if I was falling off a cliff. Completely out of control. Terrifying. Yet when I went to my knees, the greatest

weight was lifted off my shoulders.

When my eyes met his eyes, I realized my vision was no longer blurred but crystal clear. And I spoke for the first time as if I meant it. I spoke about myself, about how I hurt, and about what I needed. And then I said, "My little daughter is at the point of death. Please come and lay your hands on her, so that she may be made well and live."

It was so easy to ask for help, and yet I had never done it before. God, how long I had fought asking for help. It was so natural to kneel down in front of Jesus and in front of all the people.

Of course, people are people. How it hurt when someone said, "Don't trouble Jesus with your problems, Jairus. Your daughter is dead. We have other things to worry about here today."

But Jesus helped me off my knees and seemed to ignore what the others were saying and paid attention only to me. We walked to my house, and I told him what seemed like my whole story. I didn't tell him about my office and my title or anything about the prestige of my place in the community. None of that seemed important.

Rather I told him about myself and about the war that had for all these years been raging inside of me. I talked, and he listened to the pain that accompanies the job of being human — how that pain had taken control of my life and had blocked not only my ability to live, but to love.

The pain which I had tried to keep under wraps for all these many years was now coming to the surface, the pain which I had tried for so long to keep down. I had thought that the pain was too ferocious and that it needed to be caged like a wild animal; whereas, in reality, that wild animal was only a little boy named Jairus who was crying to come out and to be loved.

Jesus and I entered my house, and people were all around performing their rituals of death. But Jesus, my Lord, said to them that there was no death here, only life. The people laughed in a way that frightened me. They seemed so strong, so confident. Maybe I was wrong. Maybe I had made a mistake. I had taken a risk in Jesus. I was showing too much. Did I really want him to see my daughter or could we forget the whole thing?

It was a paralyzing fear until I remembered how Jesus, my Lord, told me when we first started out together not to be afraid, but to believe. Believe in God. God as God, and Jairus as Jairus. Believe in being human, believe in God as being divine. Believe in the difference, know the difference. See it in your life today, yesterday, tomorrow. Experience it right now, Jairus.

"*Talitha cumi*. Little girl, rise and meet your father! Jairus, meet your daughter!" And we did meet — we met in a way I will never forget.

*The Rev. Robert T. Jennings is the associate at St. Francis in the Fields, Harrods Creek, Ky.*

# Professional Conversations

By JOHN M. PALMER, III

Do business people ever talk with one another about issues other than profit margin and market performance? Is there an interest in the role of Christian ethics in the marketplace? In New York's financial district, at least, the answer would appear to be "yes," as reflected by the popularity of the Professional Conversations program of Trinity Church, Wall Street, where businessmen and women gather bi-weekly for lunch and dialogue about their mutual concerns in a Christian context.

In the old depression years, two of the clergy of Trinity Parish were assigned to sit in the church's courtyard at the head of Wall Street where, during the noon hour, they would provide counsel and advice to "shell-shocked" financial district workers.

Similarly in these times, another outreach ministry in corporate ethics is in the development stages as a Trinity Center for Ethics and Corporate Policy gets underway. Its purpose will be to enhance the level of ethical awareness and operation at the policy level of major corporations. A prime figure in this has been Dr. Charles S. McCoy, professor of theological ethics at the Pacific School of Religion and director of the Center for Ethics and Social Policy at Berkeley, Calif.

The Professional Conversations initially centered around a monthly lunch and discussion of a Harvard Business School case study. Early conversations included the commitment of the Avon Corporation to fulfill its corporate social responsibilities at a time when the company was facing serious financial problems. Also discussed was the Polaroid experiment in South Africa concerning external and internal pressures to sever its business connections there, because of the country's policy of apartheid.

These led to considerations of support for "values inclusion" in corporate social action, as well as some assessment of the limits of the effectiveness of social involvement. Other topics discussed

through the case study approach have included unfair housing, loan practices, performance evaluations, employee theft, unionization, and promotion and distribution practices.

As interest in the program grew, the members took on greater responsibility for planning and implementing the session. Jordan Schell-Lambert of the Arthur Anderson Company and Linda Stout of Insurance Services Incorporated took time out from the demands of the business community to assume the co-chairmanship of Professional Conversations for the 1981-1982 sessions.

Under their guidance, the format was expanded to include the two monthly luncheon meetings; the first following the case study method and the second focusing on a presentation provided by a featured speaker. These speakers include business persons, teachers, faculty members, and clergy interested in business ethics and in the possible conflict between personal and corporate value systems.

In the case study group, members take turns giving a brief synopsis of the case study, identifying points of conflict and crisis in the decisions that had to be made, and sharing insights and experiences from their own corporate life, busi-

ness perspective, values base, and faith. Fundamental to the process is a focus on the relationship of the Christian Gospel to the actual business practices of the marketplace. Controversy readily emerges as members discuss the responsibility of individuals and corporations in the light of the Gospel imperatives of justice, liberation, and reconciliation.

The speakers format utilizes the input of knowledgeable persons from the business, academic, and religious communities to stimulate response and discussion. Speakers and topics to date have included Dr. Robert Lindsey, professor of economics and finance at the N.Y.U. Graduate School of Business Administration, on "Government Regulation and the Market Ethic"; Margaret Maruschak, vice-president of Clairol, Inc., on "Lobbying on Capitol Hill"; Dr. Thomas Gladwin of the N.Y.U. Graduate School of Business Administration, on "Multinationals Under Fire"; and Dr. Norma Thompson of the N.Y.U. School of Education, on "Teaching Ethics to Today's Business People."

Groups are limited to 20 persons with additional groups formed as necessary.

Professional Conversations, as a model, provides an avenue for mutually enhancing work between the corporate and Christian communities. According to Sarah Peveler, personnel director at the Seamen's Church Institute, "Professional Conversations gives me the opportunity to pull back from business in the middle of my business day, and take a different look at the issues I deal with in the context of business ethics and the Gospel."

And similarly, Neil Wotherspoon, a senior scientist at Technicon, said, "This group allows me the opportunity to discuss issues that arise in the workplace — issues not usually discussed. And more, it gives me the chance to pursue these issues within a Christian context."



Linda Stout, holding book, and on her left, the Rev. Leonard Freeman, at a Professional Conversations gathering.

*The Rev. John Milo Palmer is the education officer of Trinity Church, Wall Street. The Professional Conversations began under his leadership in 1980.*

# EDITORIALS

## Public School Prayers

The serious proposal by the President to ask for a constitutional amendment permitting prayers in public schools raises interesting questions. We have a certain skepticism toward constitutional amendments, whether they come from the liberal or the conservative side. Yet, they need to be discussed.

There are many objections to prayer in public schools. People ask why we should have prayers in educational institutions when we do not have them in banks, factories, or railway stations. (Yet we do have them in legislatures, hospitals — including federal ones — rodeos, Rotary Clubs, and battlefields — again including federal ones!) It may also be asked why teachers should lead children in prayer when their parents did not take the trouble to do so before they left home.

Such questions ignore the subtle links between religion and education. Schools, as we know them, are a product of our Judaeo-Christian heritage. Our Jewish friends refer to the synagogue as *shul*. Not only were the historic universities and schools of Europe founded under church auspices, but so too were many of the finest such institutions in this country. Religion is still a pioneer in education. Special schools for the handicapped, for new immigrants, and so forth continue to be founded under religious leadership.

The Judaeo-Christian outlook encourages the academic nurture of the young, and it encourages individuals to take on this work as a life-long vocation. The salaries have never been good. American primary and secondary education would collapse if all of the religiously motivated teachers in both public and private schools ceased to teach.

Education and religion both teach people how to live. Either schools will agree with Christian ethical standards and support them, or they will oppose them. If they try to remain neutral, we will have what is now reported in some areas — crimes of violence being committed in the corridors, pregnancies in the elementary grades, and professionalized cheating in examinations.

Beyond the practical questions, religion and education worthy of the name are both concerned with meaning, and ultimately with ultimate meaning, which raises the question of God. Typing, home economics, and physical education may be neutral, but serious education (even for people in these “practical fields”) finally runs up against philosophy and deep values. The authors of the great books of human civilization did not subscribe to the American separation of the sacred and the secular.

The paradox in America is not caused by the few Buddhists, Moslems, and Sikhs in our midst — most of whom are very fine people. The problem is the secular humanists. Their tradition also is committed to education; indeed for the cultured adherents of this philosophy, academia becomes a sort of church. For them humanism is really a substitute religion, and they read Shakespeare rather than the Bible for inspiration. Many are very fine people, and they have devoted their

lives to the care of our sons and daughters.

We see only two ultimate ways of keeping religion out of education. One way, adopted in the Soviet bloc nations, is to oppose it directly and systematically, and to discriminate against students and teachers who hold any supernatural faith. The other easier and more expedient way is to keep education sufficiently superficial so that questions of higher value and ultimate meaning can be avoided.

We believe that some form of devotions could occasionally take place in classrooms of public schools which, if they did not express the precise sentiments of everyone, would trample on the feelings of virtually no one. Young people and teachers alike are often quite interested and concerned if some member of a class holds a really different faith. The non-Christian who sits or stands quietly during the Lord's Prayer is not being treated nearly so badly as the Episcopalian who is forced to write in a history test that the Pilgrims in Massachusetts were the first English-speaking colonists in North America, or that our church was founded in the 16th century.

The separation of religion from education, in a nation where a very large percentage of children, parents, and teachers hold a religious faith, is always going to be unstable. There can be no “solution” that is final and permanent. This is one reason we object to the Supreme Court ruling against prayer.

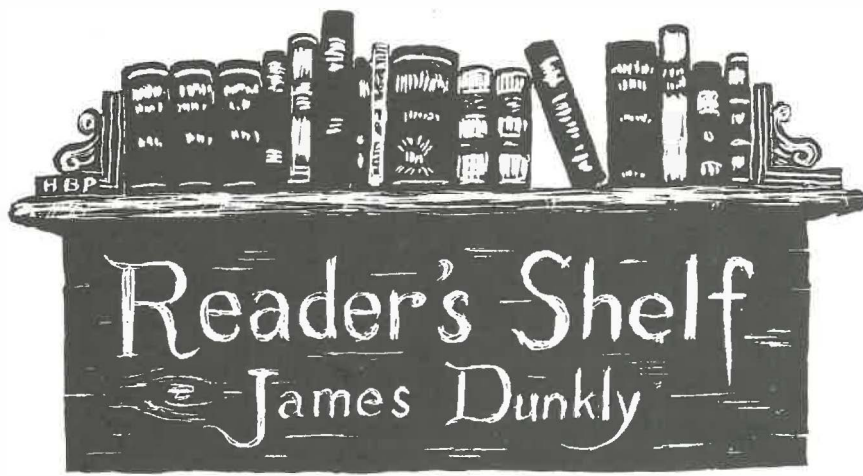
Public education, left to itself, will often deteriorate, because it has behind it no ultimate and transcendent truth. It will periodically be rejuvenated by leaders of vision, as it has been in the past, and these will often be men and women of faith who challenge the *status quo*. For this reason we would rather not have the government decree what cannot be done. We would rather have prayer permissible, even if it was an option rarely used, than to have it forbidden, even if that is a regulation sometimes evaded.

### Dear David

Were you pained by tongues of fire  
vain eroding anxieties  
plucking your Bedouin lyre  
humming didactic fantasies  
beneath the arching night  
dreaming of lambkin delight  
in pastures green to graze  
immune to sepulchral rage?

Unctuously we raise a feudal crest  
above your lofty throne  
inpugning fervid humanity  
imputing immorality  
silently looting your warring soul  
of requited love untold.

Ray Holder



**RELIGION AND PAIN: The Spiritual Dimensions of Health Care.** By Joseph H. Fichter. Crossroad. Pp. 143. \$9.95.

Here the well known Roman Catholic sociologist focuses on hospital personnel who believe a religious perspective to be essential to holistic health care. The work draws upon a survey of 700 staff members in over 300 religious hospitals (not all Roman Catholic). Pain as a source of religious expression and activity is examined, but Fichter admits his inability to construct a satisfactory theology and spends very little time with so-called "faith healing." His aim seems to be much more to awaken consciousness of the religious dimension among those health professionals who may tend to ignore it in their work than to provide a systematic theological essay on pain and healing.

**THE FERMENTING UNIVERSE: Myths of Eternal Change.** By J. McKim Malville. Seabury. Pp. ix and 113. \$6.95 paper.

Malville, who teaches astronomy and geophysics at the University of Colorado, here explores the question, "Why is the universe the way it is, filled with change and decay?" He concludes that this is the sort of universe that nurtures sentient beings. A stimulating and readable book on change and chance, and few topics are so important for the Christian apologist to grapple with today.

**CONSCIOUSNESS AND TRADITION.** By Jacob Needleman. Crossroad. Pp. viii and 173. \$14.95.

Needleman is professor of philosophy at San Francisco State University and director of the Center for the Study of New Religious Movements in America. Here is a collection of his essays, all published over the last 13 years on a variety of topics in religion generally, including psychiatry and the sacred, medicine as a sacred science, and magic and sacrifice

as they are interrelated with tradition, esoteric philosophy (*e.g.* Gurdjieff and Ouspensky), and the perennial search for a wise man. Serious and demanding, but not highly technical; this is the sort of reading that Christians need to do occasionally to keep minds and hearts from growing too narrow and unaware of the vastness of religious expression outside Christianity.

**TO CHANGE THE WORLD: Christology and Cultural Criticism.** By Rosemary Radford Ruether. Crossroad. Pp. v and 85. \$8.95.

Ruether appeals here to both social concern and intellectual rigor as she pleads for a recognition of the provisional character of our theology and the ultimate character of the ethical demands Christians face. She writes specifically on the recent Christologies of Hans Küng and Edward Schillebeeckx, liberation theology, Jewish-Christian relations, the problems women have with male-dominated religions, and the theology of nature. These five stimulating chapters were first given as the Kuyper Lectures at the Free University of Amsterdam in 1980.

**THE CHARISMATIC LEADER AND HIS FOLLOWERS.** By Martin Hengel. Translated by James Greig. Crossroad. Pp. xiii and 111. \$10.95.

This English version of a 1968 German work provides another in Hengel's growing series of short studies of important New Testament problems (*e.g.* *The Atonement, Crucifixion, Son of God, Property and Riches*). Hengel, who teaches New Testament at Tübingen, argues that neither "rabbi" nor "eschatological prophet" does justice to Jesus' ministry and appeal, which is unique in the ancient world. The notion of messiahship is required to explain the kind of discipleship Jesus required, for Jesus issued a call to individuals that was analogous to God's call to a prophet in the

Old Testament. Further, Hengel distinguishes sharply between this kind of call to individual disciples and the church's later, more general call to the faithful; the disciples are in a distinctive position, not simply that enjoyed by all Christians once the church began. Hengel's study is important, but it is not the last word on the subject (or even the latest, since it has not been brought up to date since 1968). One wishes it were available in paperback for half the price.

**TOWARD A RESPONSE TO THE AMERICAN CRISIS.** By Glenn N. Schram. University Press of America. Pp. x and 135. \$7.75 paper.

"The American crisis is a crisis of belief," Schram contends, and the decline of a feeling of responsibility for action demands our attention. Schram teaches political science at Marquette, and here he offers nine essays (mostly published before) on democracy, law, and educational reform.

**REAL PRESENCE: Worship, Sacraments, and Commitment.** By Regis A. Duffy, O.F.M. Harper & Row. Pp. xiv and 206. \$8.95 paper.

Regis Duffy, who teaches in the Washington Theological Union, attempts an integration of sacramental theology and pastoral ministry by insisting upon the reality of our investment in both if either is to be effective. While he writes simply, his notes bear witness to considerable scholarship.

**DANCING MADLY BACKWARDS: A Journey into God.** By Paul Marechal. Crossroad. Pp. xv and 105. \$5.95 paper.

Stories, poems, and meditative fragments from a widely known lecturer on spirituality whose aim is to open us to spheres of religious experience and expression other than those to which we are accustomed. Morton Kelsey has provided a brief foreword.

**ESSAYS ON NEW TESTAMENT THEMES.** By Ernst Kasemann. Translated by W.J. Montague. Fortress. Pp. 200. \$6.95 paper.

Reprint of the 1964 edition, which appeared in the old *Studies in Biblical Theology*. This is an important collection of essays by an important New Testament scholar, and it is good to have it back in print. Subjects include the problem of the historical Jesus, the objectivity of the Gospel, ministry and community in the New Testament, the canon and church unity, Paul's eucharistic doctrine, the disciples of John the Baptist at Ephesus, Colossians 1:15-20 as a primitive baptismal liturgy, and 2 Peter as an apologia for primitive Christian eschatology.

# BOOKS

## Sayers' Tasty Fares

**The Lord Peter Wimsey Cookbook.** By Elizabeth Bond Ryan and William J. Eakins. Ticknor & Fields. Pp. 138. \$10.95.

This cookbook is a superbly tasteful product. It is guaranteed to delight not only the fans of Dorothy Sayers who enjoy cookbooks and have noticed that a Wimsey mystery invariably makes them hungry, but also those who like to read more about their favorite characters.

Each recipe in its appointed menu is presented within the context of a Wimsey story, complete with stage directions, such as the breakfast at the shooting lodge after the murder of Denis Cathcart, where you are told: "In addition to the people already mentioned as present, you will need a Lady Mary. However, she must remain out of sight..." There sounds the true Sayers' voice, witty and wry, that has kept her mysteries alive.

The line drawings match the book's elegant appearance, and the recipes are clear, taking into account certain problems of supply and demand. The suggestion of substituting California wines helps to give the book an international flavor, in keeping with its detective's popularity. My chief sorrow is that at this point, when I am preparing for publication two of Dorothy Sayers' plays, I may never buy the right roast saddle of mutton to serve in Mr. Murbles' chambers — but I shall enjoy serving "genuine English grass" or "Fenchurch shepherd's pie."

ALZINA STONE DALE  
Chicago, Ill.

## A Realized Impossibility

**WILLIAM TEMPLE: An Archbishop for all Seasons.** By Charles W. Lowry. University Press of America. Pp. xii and 151. \$6.50 paper.

I have known Charles Lowry for more than ten years, but it is only recently that he became my friend. I first became acquainted with William Temple when I read *Mens Creatrix* in 1973. Since then I have read many of his other books and have found that each of them added significantly to both my spiritual and intellectual growth.

About six or seven months ago, Dr. Lowry let me read *William Temple* in manuscript. It revealed a larger and more interesting William Temple. It also gave me insights into the attainments and capacities of Charles Lowry.

It is only fair at the outset to state that this book is not a critique of William Temple, but a description of an ad-

mired friend, a friend who, the author is careful to point out, made the initial overtures. Do not be misled. Dr. Lowry is a meticulous scholar. I am confident that everything he says of William Temple is not only true, but free of any unwarranted exaggeration. It is just that the portrait is painted with the brush of an admirer, rather than a studiously objective critic.

The book records the story of William Temple's youth, of his parents (his father was also an Archbishop of Canterbury), of his education, of the period he spent teaching, of his tenure in St. James in London, of his becoming Archbishop of York and finally Archbishop of Canterbury.

William Temple was active in every aspect of the ecumenical movement, sought aid for the Jews in Germany, wrote a book a year for 35 years, and was the outstanding clergyman in Britain. He is justifiably a hero, not only of Dr. Lowry, but of the world. As proof of this, consider this remark of the great skeptic, George Bernard Shaw: "To a man of my generation, an archbishop of Temple's enlightenment is a realized impossibility."

It is a privilege to recommend that you read this book. At least read the prologue, "Two Stout Theologians," and the last chapter, "The Friend." If you read this much, you will feel impelled to find the time to read the rest to your profit and pleasure. I personally thank Dr. Lowry for bringing William Temple to me and, as a by-product, encouraging me to learn more about Thomas Aquinas (the second "stout theologian").

V. CRAIG DYER  
Pinehurst, N.C.

## Personal Stewardship

**ESTATE PLANNING: A Workbook for Christians.** By Richard D. Bailey. Abingdon. Pp. 95. \$6.95 paper.

The author of this book, who is the director of development for the Washington area of the United Methodist Church, has given us a timely and easy to use workbook on estate planning. Many dioceses are seeing a need for education in this area — as evidenced by three pilot projects now working closely with our national stewardship development office.

The book is easy to use because it is written in clear and precise terminology which makes such matters as taxes, property, insurance, trusts, and social security understandable and no longer complex. Especially valuable are his forms for gathering information for families to make their plans. His management practices are synonymous with good Christian stewardship.

(The Rev. Canon) W. DAVID CROCKETT  
Wilbraham, Mass.

# Job Opportunities

**St. Jude's Ranch for Children** is seeking mature couples as houseparents, and social workers to work with abused, homeless and neglected girls and boys. Applicants should be committed Christians with a willingness to give of themselves to those less fortunate.

Interested parties are invited to write:

**ST. JUDE'S RANCH  
FOR CHILDREN  
P.O. Box 985  
Boulder City, NV 89005**

Recommended . . .

### CHURCH NEEDLEPOINT

Louise A. Raynor  
Carolyn H. Kerr

(Spiral) \$7.95

MOREHOUSE-BARLOW CO.



**VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING**

COME IN, PHONE, OR WRITE FOR INFORMATION



**Cuthbertson**

2013 SANSOM STREET • PHILADELPHIA 19103 • 215 564-6033

## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If your Church services are not listed write to the Advertising Manager for the very nominal rates.

# CLASSIFIED

## BOOKS

**MICRO MINI BIBLE** New Testament and Psalms, 2" x 2 3/4". King James \$3.50 + \$1.00 postage or complete Bible in three volumes \$9.95 + \$1.50 postage. SMC, Box 5705K, Walnut Creek, Calif. 94596.

**ANGLICAN MISSAL** (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

## BOOK WANTED

"**ARTHRITIS, Medicine, and the Spiritual Laws**" by Dr. Loring T. Swaim. Price no object. Write: Dr. F.R. Isaksen, 8036 Regency Dr., Nashville, Tenn. 37221.

## CHURCH MUSIC

**ST. MICHAEL'S MASS FOR RITE II.** 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, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## POSITIONS OFFERED

**EDS** seeks Director of Development. Responsibilities: alumni/ae relations, publications, public information, all development activities of the school. Capital fund raising or related professional experience highly desirable. Compensation competitive. Send curriculum vita and statement of interest to: Dean Harvey H. Guthrie, Development Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

## POSITIONS WANTED

**PRIEST**—Excellent skills, experience and sensitivity for parish ministry. Maturity and genuine enthusiasm as pastor, with successful ministries suburbia and city. Specialties — renewal, preaching, counseling, ministry to youth. Always enjoy parish visiting and small groups. Seeking small parish to apply myself to parish renewal and outreach. Efficient administrator. Relocate, married. Share moving. Reply Box S-523\* or (201) 459-4012.

**PRIEST**, single, young 58, in good standing. Gifted in preaching, teaching, stewardship, pastoralia. Go where needed. References. Reply Box B-524.\*

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

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

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.

# PEOPLE and places

## Appointments

The Rev. James M. Adams, Jr. is vicar of St. Paul's Church, Plymouth, Wis. Add: 312 E. Main St., Plymouth 53073.

The Rev. Cecil R. Burton is vicar of St. Barnabas' Church, Tomahawk, Wis. Add: 544 Park Ave., Tomahawk 54487.

The Rev. John A. Cell is rector of the Church of the Blessed Sacrament, Green Bay, Wis. Add: 825 N. Webster Ave., Green Bay 54302.

The Rev. Jack G. Flinton is now curate at St. Timothy's Church, 200 Ingleside Ave., Catonsville, Md. 21228.

The Rev. Robert J. Goode is vicar of the Church of St. Mary of the Snows, Eagle River, Wis. Add: 112 N. Silver Lake Rd., Eagle River 54521.

The Ven. Frederick E. Jessett, formerly administrative assistant to the Bishop of Spokane, is now archdeacon for program and ministry of the diocese. Add: E. 245 Thirteenth Ave., Spokane, Wash. 99202.

The Rev. Harold Madlom is priest-in-charge of St. Simon's Church, Port Washington, Wis. He has also been doing graduate work at Marquette University in Milwaukee.

The Rev. Daniel J. Riggall will become rector of St. Paul's Church, Monroe, N.C., on June 27.

The Rev. Bruce L. Rose is rector of St. Paul's Church, Marinette, Wis. Add: 917 Church St., Marinette 54143.

The Rev. Richard H. Schmidt will become rector of St. Peter's Church, 110 N. Warsaw Rd., Ladue, St. Louis County, Mo. 63124, as of September 1.

The Rev. John Spear is vicar of St. Boniface's Church, Chilton, Wis. Add: 202 N. Madison St., Chilton 53014. Fr. Spear was formerly assistant on the staff of St. James' Church, Danbury, Conn., and is not to be confused with the Rev. John Dale Spear, rector of St. Paul's Church, Bakersfield, Calif.

The Rev. Charles C. Thayer is rector of St. Augustine's Church, Rhinelander, Wis. Add: 216 E. King St., Rhinelander 54501.

The Rev. MacDonald Wilhite, Jr. is rector of the Church of St. John the Baptist, Wausau, Wis. Add: 917 McIndoe St., Wausau 54401.

## Ordinations

### Deacons

**Fond du Lac**—James E. La Sage, curate, Trinity Church, 311 Division St., Oshkosh, Wis. 54902.

**Kansas**—Mary Helen Schrom, assistant for administration for the Diocese of Kansas. Add: 833 S. W. Polk, Topeka 66612. She is the first woman to be ordained in this diocese, according to our news correspondent.

## Changes of Address

The Rev. Roger Wharton recently completed work for a Master's Degree in Creation Centered Spirituality from Mundelein College in Illinois. During the summer he will be doing supply work in the New York area and will receive mail at 496 Wood St., Mansfield, Ohio 44907.

## Retirements

The Rev. Walter F. Hendricks, Jr. will retire on June 30 after 26 years as rector of St. Luke's Church, Richmond, Va., and 40 years in the ministry. Fr. and Mrs. Hendricks will continue to live in their present home, the former rectory, at 5104 Caledonia Rd., Richmond, Va. 23225.

The Rev. James R. MacColl, III will retire on June 30 as rector of St. Andrew's Church, Wellesley, Mass. His home address will continue to be 43 Greylock Rd., Wellesley Hills, Mass. 02181.

The Rev. Thomas Ronald Taylor, rector of St.

Paul's Church-on-the-Hill, St. Paul, Minn., for 21 years, has retired. Fr. Taylor was an early spokesman for the civil rights movement in Minnesota. He also was a founder of a center in St. Paul for retarded children and has during the past ten years been planning and developing facilities and services for the elderly in the diocese.

## Degrees Conferred

The honorary degree of Doctor of Divinity was conferred on three priests at the May 19 commencement at Nashotah House. They were the Rev. Thomas K. Chaffee, Jr., retired priest of the Diocese of Springfield, the Rev. James E. Hulbert, rector of St. Uriel's Church, Sea Girt, N.J., and the Rev. Leo Malania, vicar of St. David's Church, Cambria Heights, N.Y., and professor at the Mercer School of Theology. Preacher at the service was the Most Rev. Richard Sklba, Auxiliary Bishop of the Roman Catholic Archdiocese of Milwaukee.

The Rt. Rev. William A. Dimmick, Assistant Bishop of the Diocese of Minnesota, received the honorary degree of Doctor of Christian Service from Christian Brothers College, Memphis, Tenn., in May.

## Other Changes

Sarah F. Peveler is now director of personnel for Trinity Parish in New York City. She has been active in the Lower Manhattan Inter-Parish Council and the Urban Caucus and is arrangements chairman of the New York Personnel Management Association.

## Deaths

The Rev. Melvin Howard St. Cyr, retired priest of the Diocese of Central New York, died on April 30 at the age of 66.

A graduate of Trinity College and the Berkeley Divinity School, Fr. St. Cyr was vicar of Holy Trinity Church, Fallon, Nev., from 1947 to 1949. From 1949 to 1958 he served St. James' Church, Pulaski, N.Y., and Grace Church, Mexico, N.Y. From 1958 to 1980 he was vicar of Grace Church, Waverly, N.Y., and Christ Church, Wellsburg. In 1942 he was married to Barbara E. Keefe, who is no longer living. They had four children.

The Rev. Jerry George Schrader, 39, priest of the Diocese of Milwaukee, died in a Milwaukee hospital on May 5 after a long illness.

A 1967 graduate of Nashotah House, Fr. Schrader was associate priest at St. Mark's Church, Milwaukee, from 1970 to 1980. During much of this time he was also lecturing at the University of Wisconsin in Milwaukee. His last work was on the staff of All Saints' Cathedral, Milwaukee. Fr. Schrader was married in 1971 to Jeanne L. Nelson, who later died. In 1979 he was married to Marilyn Lemmenes, who survives him.

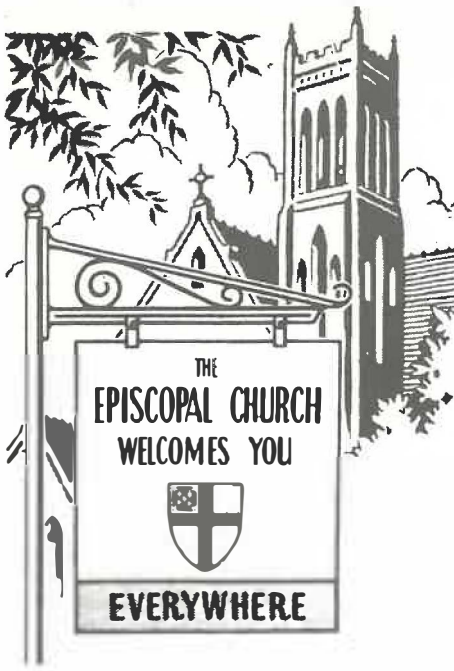
**Edgar Hartley, Jr.**, executive director of the Kanuga Conferences in Hendersonville, N.C., since 1963, died on May 13 after a sudden illness.

A native of Baltimore, Md., Mr. Hartley was graduated from Guilford College in 1940 and then served for several years in the Marine Corps. Before beginning work at Kanuga, he was a physical director for the YMCA and then was in the field of life insurance. Under his direction, Kanuga, the 1,200 acre Episcopal center, grew from a summertime operation to a year round program which last year had over 40,000 overnight guests. A member of the Church of St. John in the Wilderness, Flat Rock, N.C., Mr. Hartley was four times a deputy to General Convention. He is survived by his wife, the former Mary Labberton; two sons, David and Frank; four brothers; and his stepmother, Grace H. Hartley.

**Mrs. Clarence T. Abbott**, mother of the Rev. Canon Clarence T. Abbott, executive director of the William Temple House in Portland, Ore., died in Alameda, Calif., on May 18.

Mrs. Abbott, the former Rosalie Louise Hunter, was a widow. Another son, Eugene D. Abbott, is deceased.

# SUMMER CHURCH SERVICES



## 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

## BOLINAS, CALIF.

**ST. AIDAN'S** 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other  
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex  
Sun & Mon 8:30, 12 noon, 6 & 8

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California & 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. Frederic W. Meahger,  
Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**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** 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

## ARLINGTON HEIGHTS, ILL.

**ST. SIMON'S** 717 Kirchhoff Rd.  
Just north of N.W. Community Hospital  
The Rev. Richard Lundberg, r; the Rev. John Throop, c  
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri  
H Eu & Bible study 9

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH  
OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10-10:30, Fri 6-7

## 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.

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
The Rev. Lewis W. Towler, v 602 W. Broad  
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## MINNEAPOLIS, MINN.

**GETHEMANE (historic downtown)** 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy  
as anno

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), 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

## 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

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Philadelphia Blvd.  
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c  
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12;  
Wed & Sat 9:30

## TRENTON, N.J.

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

## ALBUQUERQUE, N.M.

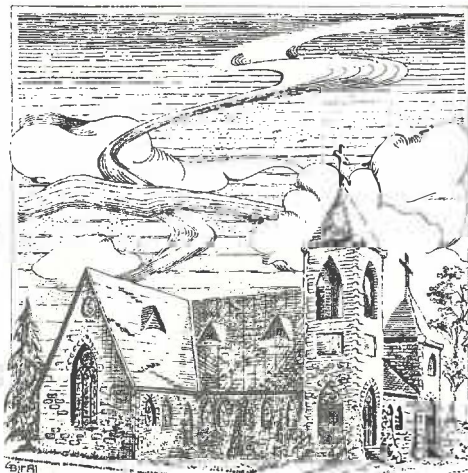
**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey  
Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First  
and third Sat 7

## 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; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**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.



St. Paul's Church, Weston, W.Va.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
 Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
 Sun HC 11, V 5:30; Wed HC 5:45; 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  
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
 Daily Eucharist, Mon-Fri 12:10

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
 The Rev. Marlin Leonard Bowman, chap. & pastor  
 Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
 The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
 Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

**ST. MARY THE VIRGIN**  
 46th St. between 6th and 7th Avenues  
 The Rev. Edgar F. Wells; r; the Rev. Andrew L. Sloane, 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. MICHAEL'S** Amsterdam Ave. at 99th St.  
 The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
 Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

**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, the Rev. Gordon-Hurst Barrow  
 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. Wed 12:10 Choral Service & Eu. 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

## 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

## VALLE CRUCIS, N.C.

**HOLY CROSS** N.C. Highway 194  
 The Rev. Arthur G. Holder  
 Sun Eu 8, 11; Wed Eu 6

## NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)  
**ST. JOHN'S** 23 E. Airy St. (across from Court House)  
 The Rev. Vernon A. Austin, r  
 Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdays: MP 8:45; H Eu 12:05 (also 9 Thurs); EP 4

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
 Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

## NARRAGANSETT, R.I.

**ST. PETER'S BY THE SEA** Central & Caswell Sts.  
 The Rev. Nigel Lyon Andrews, D.D., r  
 Sun H Eu 8 (Rite I), 10 (Rite II)

## 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. Founded in 1698. Built in 1726.

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
 The Rev. David B. Joslin, r  
 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

## EDISTO ISLAND, S.C.

**TRINITY** Highway 174  
 The Rev. Edward Gettys Meeks, r  
 Sun Eu 9. Founded in 1774.

## GEORGETOWN, S.C.

**PRINCE GEORGE PARISH, Winyah** 300 Broad St.  
 The Rev. Melvin R. Hyman, r  
 Sun 8, 10. Thurs 11, HC, LOH. Founded in 1721

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., No.  
 The Rev. Dr. Harvey G. Cook, r  
 Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH, Waccamaw** River Rd.  
 Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## KNOXVILLE, TENN.

**ST. JOHN'S** Cumberland & Walnut, Downtown  
 The Rev. James L. Sanders, r  
 Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

## ST. MICHAEL & ALL ANGELS 824 Melrose Pl.

The Rev. A.N. Minor, v  
 H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

## 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 Pritchett, 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

## 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

## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
 The Rev. Douglas L. Alford, r  
 Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
 The Rev. Sudduth Rea 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. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

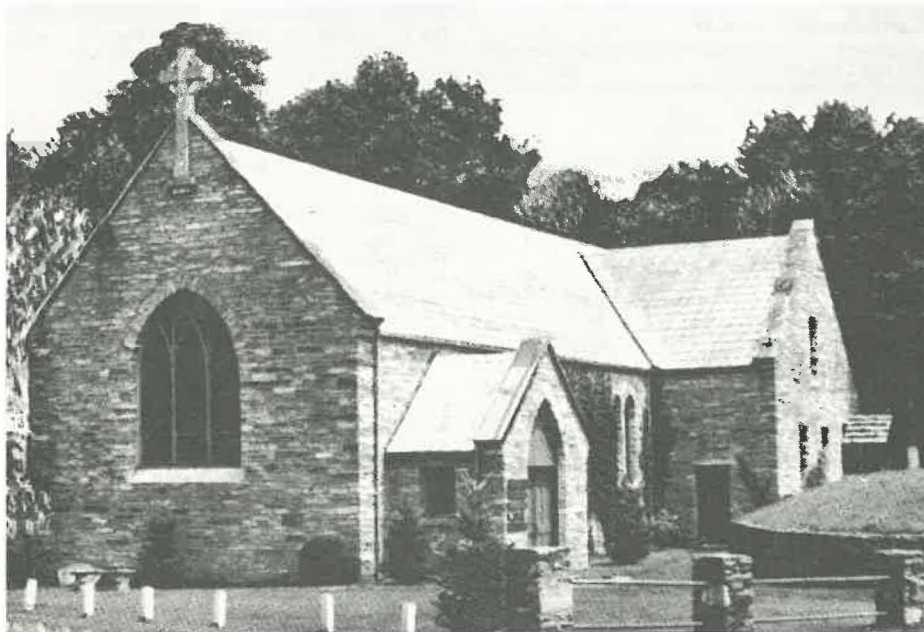
**ADVENT** 9620 Sherwood Place  
 The Rev. Herbert Hugh Smith, Jr., r  
 Sun H Eu 8 & 10 (4S 10 MP), Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS** 23, Ave. George V, 75008  
 The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary  
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30



Church of the Holy Cross, Valle Crucis, N.C.