

# THE LIVING CHURCH

**“ . . . The Best Is  
Yet to Be ”**

• page 8

**The Traditionalist**

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*Boston Globe Photo—Jackie Greene*

Mrs. Wilson and Fr. Gollidge, and Methodist Church Bishop Edward G. Carroll, at Old North Church, Boston: “. . . but we can” [see p. 6].



## Saturdays

Editors of church related publications usually say a good deal about Sunday, but that doesn't mean that we don't care about Saturday. We value Saturday, especially a sunny pleasant one, just as much as anyone else. After a hectic and busy week, what a relief it is!

Here in Wisconsin, the weekend is begun on Friday evening with a "fish fry." Apparently every restaurant in this area, and every beer place that has dining facilities, serves fried fish and French fried potatoes at a reasonable rate on Friday evenings, and rich and poor alike crowd into the local eateries on this occasion.

Saturday begins for many people at an early hour the next morning. It is a great day for outdoor activities — lawn mowing, swimming, sailing, fishing, hiking in parks, bicycling, tennis, and so forth. But it is also a great day for chores and miscellaneous jobs that one has not had time for all week — cleaning one's yard, garage, basement, or attic; painting, fixing a window or a roof or a sink or a fence, or engaging in some other project.

### Believing Hearts

Let us bring our believing hearts into God's presence. Only our believing hearts — not our problems, not our verbalized prayers for others, not our prayers for what we think should be, all the while unconsciously formulating the answers to our own prayers.

Let us bring our believing hearts into his presence. In quietness from noise and clamor. In the quietness of solitude. Most of all, in the quietness from ourselves and from our desires. Let us gently put aside even our beliefs so there is no longer anything but emptiness for him to fill, with whatever lies within his will. — *Katharine Y. Bond, Montgomery, Ala.*

Then there are things like haircuts or buying new shoes. For many families, especially if both husband and wife have jobs during the week, Saturday is the time for a major expedition to the supermarket. Besides all that, many people want to socialize with their friends and relatives on Saturday evening and late into the night. Add this all up, and the result is impossible!

Doing chores and shopping in the morning (which always take longer than a reasonable person would figure), taking one's children or grandchildren out on the water in the afternoon, and a party Saturday evening make a more than exhausting day for most of us, and it is predictable that many well meaning but sleepy souls will not appear in church on Sunday morning. For many people, Sunday has become a day to recover from Friday evening, Saturday, and Saturday night, and a time to get rested for the bleak rigors of Monday morning!

Obviously, all this is at least partially in conflict with the Christian scheme of things in which Sunday is the key day, celebrating creation, redemption, and the new life in the Spirit. All of that means something better than recovering from Saturday and fortifying one's self for Monday. Saturday seems to be at the heart of the problem. As long as Saturday has crowded into it every activity that we should have carried out, but didn't, during the previous week, Sunday will be at a disadvantage.

The Bible attributes a very special place to Saturday, the seventh day of creation, which is the Sabbath. The release of large numbers of people from work on Saturday, or at least on Saturday afternoon, is certainly one of the blessings of civilization in the 20th century. Yet we could understand our Saturdays better, and give them a more beneficial place in our contemporary Christian way of life. We think the Bible is right — that a well ordered week is a major step towards a well ordered life.

THE EDITOR

# THE LIVING CHURCH

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# LETTERS

## More or Less Episcopal

In his article, "An Honorable Transfer," the Rt. Rev. David B. Reed apparently equates being a Presbyterian with being an Episcopalian or a Roman Catholic [TLC, June 20]. He asks whether a baptized unconfirmed Presbyterian is any different from a baptized and confirmed Roman Catholic.

Bishop Reed asks if the Presbyterian is any more Christian after his confirmation than the Roman Catholic is after his reception. Then the bishop asks, "Is he more Episcopal?" The answer, my dear bishop, is as follows:

The Presbyterian was baptized, so he was a Christian; the Roman Catholic was baptized, so he too was a Christian. The Presbyterian, after confirmation in the Episcopal Church, is now a catholic Christian, as opposed to his former state of being a Protestant Christian. The Roman Catholic was a catholic Christian after his confirmation in the Roman Catholic Church and continues to be a catholic Christian after his reception into the Episcopal Church — this branch of Christ's holy, catholic, and apostolic church.

Also, one cannot be more or less Episcopal, only more or less *Episcopalian*.

(The Rev.) ROSS B. BAXTER  
Trinity—St. Michael's Church  
Fairfield, Conn.

*Our correspondent may or may not agree with the commission's report on which Bishop Reed was reporting, but all must agree that authoritative dictionaries indicate that "Episcopal" is an adjective. Hence, "more" and "most" do properly go with "Episcopal." Ed.*

## New Hymnal Texts

I cannot thank you enough for the splendid editorial on the new hymnal [TLC, June 20]. I have not had access to the proposed collection of texts, but your description of it confirms my best hopes and my worst fears. It clearly contains much fine, fresh material, but the omission of hymns about the eucharistic sacrifice is a serious blunder. I raised this issue with one of the members of the music commission three or four years ago, but got nowhere.

The omission is a grave mistake. The commission itself says in *Hymnal Studies One* that the Hymnal is the "layman's book of theology." In that case, the layman will never know that we believe in the eucharistic sacrifice. The doctrine can hardly be called a "party doctrine" when the ARCIC says, "We entreat the benefits of his passion

on behalf of the whole church . . . and enter the movement of his self-offering."

It cannot be said that there is a lack of suitable texts. There is nothing wrong with William Jervois' hymn, "Wherefore, O Father," but if they did not like it, they might have used (as I suggested) the carefully written hymns of Percy Dearmer ("Holy God, we show forth") or Stuckey Coles ("We pray three, heavenly Father"). To pass over Wesley's "Victim divine" is astonishing.

Your editorial has brought this situation to the attention of the whole church. I hope that the deputies to General Convention will not allow this defect to go without some proper remedy.

(The Rev.) ROBERT H. GREENFIELD  
Novice, Society of St. John  
the Evangelist

Cambridge, Mass.

• • •

Your editorial on the proposed new Hymnal [TLC, June 20] was most timely and helpful. The omission of hymn number 205 indicated an unhappy theological loss which seems typical, and the omission of hymn number 243, a loss of fantasy.

And, pray tell, what is a selection of personal religious hymns doing in a congregational book?

(The Rev.) H. W. SHIPPS  
St. Alban's Church

Augusta, Ga.

• • •

In regard to your excellent editorial on the proposed Hymnal, I do not believe that offense at the theme of sacrifice was the reason for the omission of certain texts and stanzas found in *Hymnal 1940*. The theme of sacrifice is set forth both in various texts retained and in new material introduced.

I believe that the reason for the omission of the text, "Glory be to Jesus," and two stanzas of "There is a green hill" is far more likely offense at the evangelical devotion therein expressed, and that the second stanza of "Jesus, thou joy of loving hearts" was omitted

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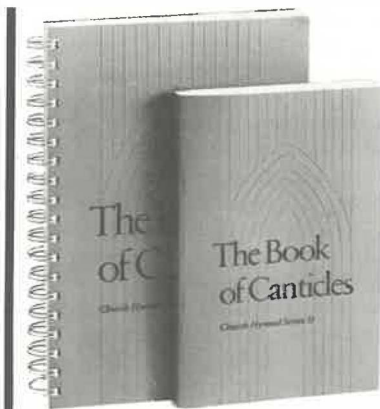
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for the same reason. I believe that certain changes made in some new texts that were introduced point clearly in this direction.

I was delighted at the inclusion of a hymn sung many years ago at my confirmation in Ireland, "Take up thy cross, the Saviour said," but quite disturbed by the alterations. The new words raise an interesting question. Are pride, rebellion, and hell of proper concern to Irish Anglicans, but not to American Episcopalians? Or is the change of the wording evidence of the very thing against which the original text warns — foolish pride rebelling at unpalatable aspects of our redemption?

I understand that the commission on the Hymnal was concerned about the theological soundness of texts submitted, and that alterations would be made for such a reason. I find this claim less than wholly convincing when clearly biblical material is altered or excised.

(The Rev.) W. FRANCIS B. MAGUIRE  
Church of the Good Shepherd  
Bonita, Calif.

*While we are interested in our readers' reactions to the proposed new Hymnal, we are unable to print extended quotations from various hymns. If someone is lobbying for a favorite hymn, we feel that there should be some issues involved other than personal preference. We are grateful to the above. Ed.*

### Public School Prayers

As a former public school teacher and a Yankee, I would certainly be among the first to protest should my daughters be required to list the Pilgrims as the first English-speaking colonists in North America. There are many excellent remarks made in the recent editorial on public school prayers [TLC, June 27], with regard to the roots of the educational enterprise springing forth out of the religious heritage, but there are also contradictions which need to be addressed . . .

It is obvious that I do not accept the assumptions that I think underlie the editorial. Instead, let me make some response:

1. Any institution left to itself will deteriorate, even if it has behind it ultimate and transcendent truth — including public education and the church. That deterioration is called sin.

2. Public education has a vision of ultimate and transcendent truth because many of the people involved with education have a developed sense of meaning and value — much of which comes out of their religious heritage.

3. Horace Bushnell observed more than a century ago a basic truth — that a good teacher could communicate to students his/her religious values through the way that the teacher treated the students — it still happens.

4. Given the nature of pluralism of our society, children will have an opportunity to investigate with other children, as they wish, the nature of the diversity of religious teachings. The schools should neither be the sponsor of some religious group, nor the creator of some bland prayer or para-church to avoid religious denominational favoritism.

I, for one, would much prefer that leg-islated public school prayers be forbidden as is now the case, even though I know it is too often insensitively evaded, for the simple fact is that too often those who wish to pray for others are those who should remain silent.

(The Rev.) STEPHEN D. HARRIS  
Church of the Good Shepherd  
Raleigh, N.C.

### Filioque

In Anna Quillen's Letter to the Editor [TLC, June 27], she writes, "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." I have imagined what would happen, and wonder whether the result might actually be more clarifying than cataclysmic.

Resolution of differences concerning retention or deletion of the *filioque* clause (phrase) necessitates reappraisal of the entire Trinitarian formula. This is long overdue and surely would have taken place centuries ago save the sacrosanct position it mistakenly has been accorded.

The excessive emphasis certain religious groups today place upon one of the three 'personas' or manifestations of God, to the virtual neglect of the other two, clearly indicates the extent to which understanding the Godhead's fullness has degenerated. To limit God to the doctrinaire view of the Jesus people, or of the Spirit-filled, is as narrowing as to limit God to the law and the prophets. God is manifested in each, but not limited to any one, not even to all together.

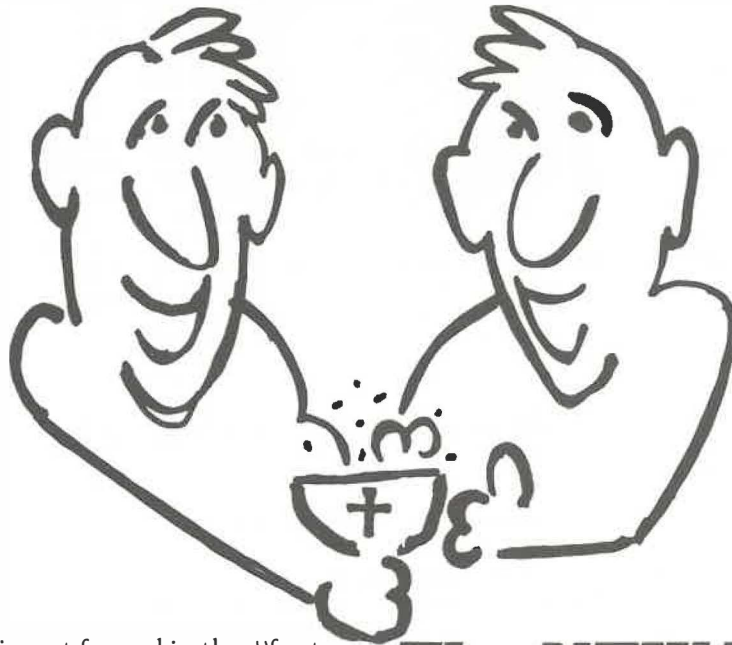
(The Rev.) DONALD G. STAUFFER  
Longmeadow, Mass.

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# THE LIVING CHURCH

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## Survey Defended

"People who argue with polls are almost always those who don't like the results," said the Rev. James W. Law recently. Fr. Law was responding to recent comments by the Rev. John A. Schultz, statistician at the Episcopal Church Center in New York, which cast doubt on the findings of a recent Gallup poll which appeared to show that a majority of Episcopal laity prefers the 1928 Book of Common Prayer [TLC, July 18].

Fr. Law, a member of the board of directors of the 1928 Prayer Book Society and rector of All Saints Church, Thomasville, Ga., said Fr. Schultz's comments were self-serving and devious. "Schultz is more concerned with propagating the official party line of the church's headquarters than he is in trying to solve the internal problems of the Episcopal Church," said Fr. Law.

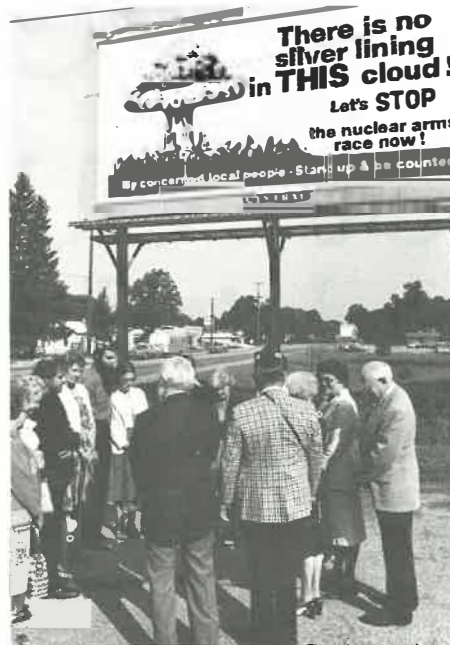
"The two national surveys conducted in March by the Gallup Organization, one of the clergy and one of the laity, were sponsored by the society as a positive offering to the Episcopal Church. These surveys are intended to identify and highlight areas of internal disharmony so the leadership of the church could creatively deal with them.

"If Schultz's attitude is indicative of the official response of the Episcopal Church, we are in very deep trouble indeed. Out of love for the church, the Prayer Book Society has rendered great effort to fulfill a much needed service.

"As an organization representing hundreds and thousands of Episcopalians, we call upon the leadership of the church to sit down with us and address the problems and issues illuminated by the Gallup Organization surveys. The time for defensive rhetoric is past. We must unify the common witness of the Episcopal Church by taking steps to reverse the continuing erosion of its membership," Fr. Law continued.

"The point overlooked in the comments by Fr. Schultz is that whether he or the church's governing body like the outcome of Dr. Gallup's research or not, that research represents the truth . . . the real world. That real world includes significant facts, many of them quite favorable to the Episcopal Church. But they also include some alarming facts as well . . .

"A leading point of controversy results from clerical attempts to force the new Prayer Book on unwilling laity. Despite massive acts of repression by some bishops, and the most strenuous



On June 27th, several parishioners from the Church of the Good Shepherd, Allegan, Mich., gathered with the Rev. Raymond E. Bierlein, priest-in-charge, to pray for peace and dedicate a billboard intended to alert others in the community to the dangers of the arms race. Bobbie Callard (fourth on the left) led the campaign to put up the billboard, which was designed by local artist Norman Belles (far right), who is also the junior warden at the Church of the Good Shepherd.

efforts by some governing officials of the church, preference for the traditional Prayer Book remains virtually unchanged from the last survey three years ago."

Fr. Law defended the Gallup Organization and said that its "integrity, talent, and reliability . . . especially in the field of religious research, cannot be realistically challenged."

## NAACP Head at Old North Church

The 73rd convention of the National Association for the Advancement of Colored People opened in Boston on June 27, with Margaret Bush Wilson, national chairman of the board, addressing the Sunday morning congregation at historic Old North Church at the invitation of the vicar, the Rev. Robert W. Golledge.

Mrs. Wilson, a life-long resident of St. Louis, Mo., has served as chairman of

the NAACP board since 1975. Her address was entitled, "The Great Unfinished Experiment," and after tracing some of the developments in U.S. history, she said, "We have not yet in this country fully attained equal access to economic productivity . . . but we can; we have not been wholly secure in equal access to educational opportunities . . . but we can; we have not yet fully achieved equal access to decent housing and health services . . . but we can!"

Mrs. Wilson further stated that for many people "the most pressing problems are abortion, busing, and prayers in schools, while the real issues of our time are the economy, unemployment, inflation, high interest rates, and slow economic growth."

Another guest at the service was United Methodist Bishop Edward G. Carroll, who with Cardinal Humberto Medeiros, heads the Covenant for Racial Justice, Harmony and Peace, a movement designed to break down racial prejudice in the City of Boston.

Fr. Golledge presented Mrs. Wilson with a replica of the historic lanterns which were displayed in the steeple of the Old North Church on April 18, 1775, sending Paul Revere on his famous ride.

## Bishop Coadjutor Elected in Bethlehem

The Rev. James Michael Mark Dyer, rector of Christ Church of Hamilton and Wenham, South Hamilton, Mass., was elected Bishop Coadjutor of Bethlehem at a special convention at the Cathedral Church of the Nativity, Bethlehem, Pa., on June 26.

Fr. Dyer, 51, was elected on the third ballot from a field of five candidates. The other four were the Rev. Bruce H. Jacobson, rector of St. Paul's Church, Pawtucket, R.I.; the Rev. Richard J. Kirk, rector of the Church of the Advent, Philadelphia, Pa.; the Rev. James R. Moodey, rector of St. Paul's Church, Philadelphia; and the Rev. Henry A. Male, Jr., rector of the Church of the Epiphany, Glenburn, Pa. Fr. Male was nominated from the floor at the convention; the names of the other four candidates were submitted by a nominating committee.

A native of Manchester, N.H., the new bishop-elect was ordained as a Roman Catholic priest in 1963. He was received into the Anglican Church of Canada in 1969, and was received as a priest in the Episcopal Church in 1971. His wife,

Marie Elizabeth Hamlin, has also been ordained.

Fr. Dyer called his election "a magnificent challenge." He said that whenever he is asked about his vision for the church, "I think of the fundamental truth of life, death, and the resurrection of Jesus Christ. The church is the Body of Christ. It is the one place where people can come to meet the healing love of God."

As Bishop Coadjutor, Fr. Dyer will assist the present Bishop of Bethlehem, the Rt. Rev. Lloyd E. Gressle, until the latter retires in December, 1983. Fr. Dyer and his wife have two sons, a daughter, and a foster daughter.

## Ten Years

The Diocese of Northern Indiana celebrated the tenth anniversary of the consecration of its bishop on June 13th. The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, officiated at Solemn Evensong in the Cathedral Church of St. James, South Bend, to an overflow congregation. Priests and lay people from every parish in the diocese were present.

The Rt. Rev. James W. Montgomery, Bishop of Chicago, gave a homily. Other episcopal visitors were the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Donald M. Hultstrand, Bishop of Springfield; the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, and the Rt. Rev. William L. Stevens, Bishop of Fond du Lac.

Following the service, nearly 500 people attended a banquet at the Century Center. Bishop and Mrs. Sheridan were presented with several gifts, and messages of congratulation from the Presiding Bishop, the Rt. Rev. John M. Allin, and the Archbishop of Canterbury, the Most Rev. Robert Runcie, were read.

"I will remember June 13th and give thanks at the Eucharist in the chapel of Lambeth Palace for the faithful ministry of your beloved bishop — surely to be numbered among the most affectionate and caring pastors in the whole of the larger family, which makes up the Anglican Communion," said Dr. Runcie's message.

## New Dean Named for Jerusalem

The Rev. Canon John L. Peterson, canon theologian and administrative assistant for the Diocese of Western Michigan, has been appointed the new dean of St. George's College, Jerusalem. Canon Peterson's appointment will take effect in January, 1983.

St. George's College is an international and ecumenical study center in Jerusalem which offers short term courses open to clergy and laity from any country or religious tradition. Founded in 1970 by the Church of England, the center now is governed by a foundation which represents several churches in the Anglican Communion. The dean's salary is paid by the Episcopal Church in the U.S.

"I'm eager to begin," Canon Peterson said. "The Bible, and especially the Old Testament, has been a particular love in my teaching and so I'm excited about being able to help priests and people integrate their knowledge of the Bible with the actual sites in the Holy Land."

A native of Wadena, Minn., Canon Peterson, 39, is a graduate of Concordia College at Moorhead, Minn. He holds advanced degrees from Harvard University and the Chicago Institute for Advanced Theological Studies. He has studied at universities in Beirut, Lebanon and at the Goethe Institute in Germany.

# BRIEFLY...

The first annual award in honor of the late Hiram W. Neuwoehner, Jr., was presented on May 11 to **George T. Guernsey, III**, at a dinner held at the Church of St. Michael and St. George, St. Louis, Mo. The award was established recently by the Missouri Council of the Episcopal Church Foundation in memory of Mr. Neuwoehner, who served the Diocese of Missouri and the national church for many years as a communicator. Mr. Guernsey is the president of the Evangelical Education Society of the Episcopal Church and serves on several diocesan boards.

During the recent Southern Baptist Convention in New Orleans, Vice-President **George Bush**, an Episcopal layman, called the religious New Right "an essentially healthy development in our politics." He said the religious right's rise was in large part a reaction to "highly controversial developments" such as the legalization of abortion, the proliferation of drug use, pornography, and the perception that the family structure was eroding in the U.S.

The Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real, was elected to the board of directors of **Faith Alive** at the organization's June meeting in Kanuga, N.C. Three priests also were elected to the board: the Rev. J. Willard Lynn, Orlando, Fla.; the Rev. Robert L. Miller, Detroit, Mich.; and the Rev. Jack M. Wolter, Batavia, N.Y. Thomas G. Riley, Vienna, Va., was elected chairman of the board of the 12 year-old evangelical witnessing organization, and founder Fred C. Gore of Hockessin, Del., was re-elected president and executive director.

**St. Cyprian's Episcopal School, Lufkin, Texas**, has been awarded a \$375,000 grant from the T.L.L. Temple Foundation to fund a major expansion of the school's facilities. St. Cyprian's also received \$75,000 recently from the Brown Foundation in Houston. The Rev. George E. Pence, the school's headmaster, said enrollment at the school will increase to 400 students in kindergarten through the seventh grade when the proposed three-phase building program is completed.

The General Assembly of the Church of Sweden (Lutheran) has voted to repeal a 25-year-old "conscience clause"

*Continued on page 11*



Among those at the anniversary celebration in Northern Indiana were (from left) Bishops Montgomery, Gaskell, and Stevens, Bishop Sheridan, and Bishops Hultstrand and Jones.

# “...The Best Is Yet To Be”

By LYMAN B. GREAVES

If anyone had told us ten years ago that we would retire to a mobile home in Florida, we would have said “No-o-o way!” Perhaps hearing the story of how this really came about might be a help in planning for your own retirement.

From the time my ministry began on July 1, 1942, as assistant to the rector of St. James' Church, Lancaster, Pa., and during all the intervening years, treasurers of churches I served sent premiums faithfully to the Church Pension Plan. I hardly realized it was happening. Now we are very much aware of it and are grateful to them and to the Church Pension Fund.

My wife and I have always been attracted to the ocean and salt water. While we were at Christ Church, Teaneck, N.J., we bought two and a half acres of land in Clinton, Conn., which had a house and cabin. Here we spent all our vacations, going daily to the beach on Long Island Sound. Our children were five and two years old when we bought the place and thrived on our vacations in Clinton. There is no time when we get together that we do not recall and talk about the great times we had there.

We became more conscious of the approach of a new chapter in our lives about Thanksgiving, 1971. Both of our children were married and on their own. With both of us working, we had not been away alone for a long time. The vestry approved our taking a Thanksgiving weekend. We went to Atlantic City and enjoyed the experience immensely. We were determined to do this more often.

The following fall we went to Cape

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*The Rev. Lyman B. Greaves, who is an honorary canon of St. Stephen's Cathedral, Harrisburg, Pa., is now living in Melbourne, Fla., with his wife, Jane, who, he says, helped him write this article.*

May, N.J., to try to find a lot on which to build our dream house. We discovered a long, narrow, wooded lot which we felt we could afford. The following two summers we vacationed in the vicinity of Cape May, where we talked to builders, planners, dreamed, and enjoyed talking of our dreams.

For two years we paid property taxes of \$27.50 a year. The third year they were increased to five times that much. We began to wonder if we really wanted to live in that part of New Jersey. We sold the lot.

Meanwhile some family members were encouraging us to make use of their home in Fort Lauderdale, Fla. In July, 1977, we went to Florida for a two-week visit, based at Fort Lauderdale. Four days of that time were spent traveling to the Gulf Coast, taking a cursory look at Fort Myers, Port Charlotte, Sarasota, St. Petersburg, and then heading for the Atlantic Coast.

We stopped in Melbourne, which we'd heard about from Mr. and Mrs. Lloyd Grier, who were long time communicants of our home parish, Trinity Church in Williamsport, Pa. They had been retired since 1969 and had been going to Florida for seven years. They had just bought a mobile home in Trailer Haven, Melbourne, and although they were not there at the time, they had made arrangements for us to see it. We were skeptical about this mode of living, but as we drove through Trailer Haven and examined the Griers' home, our skepticism began to wane.

We drove back south to Fort Lauderdale at a leisurely pace, via AIA along the beaches, stopping occasionally to wade in the ocean. Florida was becoming increasingly entrancing to us. Though we made no commitment and tried to keep an open mind, for the next two weeks we found ourselves talking about Melbourne. By the time we returned

home to Williamsport, Pa., we were confident that Melbourne would be the place to which we would retire.

The skyline of Melbourne is dominated by two high-rise apartments. One is 17 and the other 13 stories high. We assumed these were condominiums and would be beyond our means. The Griers informed us that they were operated to conform to the Housing and Urban Development Authority and were sponsored by Holy Trinity Episcopal Church. I immediately wrote to the Rev. Alex Boyer, the rector of Holy Trinity, to find out how we could apply for residency there. On August 27, 1979, we made application for entrance to “Trinity Towers,” with the understanding that there would be *at least* a three-year waiting period before we would be considered. That move secured our retirement in Melbourne.

We had originally thought that my retirement date would be June 30, 1980. That would have completed 38 years in the active ministry, three months after my 65th birthday. There were at least two reasons that we advanced that date by 12 months.

Jane was already retired, and we wanted to have as many years together as we could. I felt that the plans and goals we had set for our parish for the last five years were fulfilled. The people of the church were entering into a lay ministry. Further long-range planning could best be accomplished with long-term leadership. A rector who would be there to develop and help follow through for more than one or two years would be desirable.

In September of 1978, I advised Bishop Stevenson of Central Pennsylvania and the vestry and members of Trinity Parish that I planned to retire June 30, 1979. The vestry acted promptly and by the end of October had organized a committee to search for a rector who would strengthen and advance the life of Trinity Church in its service to God and man.

The vestry was gracious in granting us a two-week leave to search for a new home, which we arranged to do the first two weeks in January, 1979. We had determined that we would buy a mobile home and live in Trailer Haven. We did not believe that this could be accomplished in the eight or ten days that we would be in Melbourne. Our strategy was to go there and rent an apartment for a year and during that time search for, plan, and buy our retirement home.

Tuesday, January 3, saw us registered in a motel in Melbourne. Wednesday through Saturday for at least 12 hours each day we phoned realtors, apartment house superintendents, and drove to endless apartment houses. We could not even get into one to look at an apartment.

Sunday, we went to church at Holy Trinity. Mr. and Mrs. Grier took us to



dinner after church and brought us to their home to visit. Mr. Grier mentioned that he had seen a notice of a mobile home for sale just a short way from their place. We immediately walked over and looked at it. It seemed to have everything that we needed and wanted, and it had a big shed for tools and a work bench! The price amounted to about half of our savings. We tried not to make any hasty decisions.

Jane and I walked back to the Griers, our excitement accelerating with every step. When we reached the Griers (in five minutes) we had decided to make a deposit on what we now call "the Ranch." A few phone calls on Monday and two days of waiting and dreaming provided enough time for us to receive a certified check and buy our home in Melbourne. I sang the Gloria and the Te Deum all the way to Williamsport, Pa.

The next five and a half months were filled with the bittersweetness of nostalgia as we were reminded of almost 18 years of Williamsport that were about to end. Soon there was frustration at not keeping up with our packing and cleanup schedule. Exhaustion came too from trying to complete my rectorate at Williamsport with a very conscientious pastoral, liturgical, and teaching ministry.

Planning for reducing our furnishings which filled a very large rectory was not difficult. We had long before talked with our children and listed what each wanted. These items were moved to them before we left. That week was really depressing, living in a quarter-filled house, with boxes and boxes stacked in the living room.

The books I had accumulated I had, for several months, made available to clergy and parishioners. There were few takers, and the takers took few of the books. The remainder I gave to a used book dealer who advertises nationally. They included many standard classics. Some few people scattered across the nation may have need for some of them which are out of print. It feels good to know that we did not destroy them.

May and June were two wonderfully difficult months. The parish was exceedingly generous in the tributes they paid us. They will sustain my much too rampant ego for years to come, but the last months were emotionally exhausting. The physical work was a welcome antidote to that, but my muscles ached from trudging up and down three flights of stairs (each ten feet high) hundreds of times with heavy loads in my arms.

At 3 p.m., Thursday, June 28, we had done all we could. We fell into the car and drove to Danville, Pa., where we had reserved a room in a comfortable motel to begin our first night of retirement.

One of the things that helped to keep us going was a quotation from Robert Browning . . . "Come, grow old with me, the best is yet to be."

# The Traditionalist

**The Prayer Book traditionalists could be helpful to the church by rejoining it more fully. It is the participant who has the most influence.**

By JAMES C. THOMPSON

**I**t is nearly three years since General Convention officially adopted its revision of the Book of Common Prayer. The overwhelming majority of our parishes and missions are past the time of transition to the new book. Yet some people are still discontented with the replacement of the 1928 Book. They are the Prayer Book traditionalists.

The traditionalists vary greatly in their response to the new book. Some have become simply "domicile known, but inactive" on the parish registers. Others continue to attend and support the church, but they find that their enthusiasm for worship is less than it was. The beauty of the service is no longer there for them in a way that it was once.

Other church people, a minority perhaps, have become Prayer Book militants. They belong to or support the Prayer Book Society, formerly known as the Society for the Preservation of the Book of Common Prayer. The most articulate among them are capable of echoing the words of Prof. David A. Martin in accusing the revisers of replacing "living words with dead dummies. . . . This is spiritual murder for which the evidence is a line of dead words." Such peo-

ple appear to focus their energy upon issues which have already been decided. The temptation for most parish clergy is to assume that time itself will eliminate the traditionalists as a problem and to concentrate on those who are likely to be more receptive to the new book.

This is an understandable solution. One suspects that the 1982 General Convention will be even less sympathetic to the Prayer Book Society than the 1979 convention. It has more pressing matters on its mind — *i.e.*, nuclear confrontation, the recognition of the Lutheran Churches, and revision of the Hymnal.

Since the 1979 convention left the use of liturgical texts from the 1928 Book under the direction of the bishops, there are some bishops who have directed that these texts shall not be used at any regular service. Is there an alternative solution? There is.

First of all, there should be a recognition of the obligation to practice Christian charity, especially to those of the household of faith. The Prayer Book traditionalist is of the household. He or she does not intend to renounce the faith or to leave the Episcopal Church either. If any of the traditionalists had intended to join the small splinter churches, doubtless they would have done so by now. They are still Episcopalians. The parish priest is under an obligation to listen.

The real concern of the Prayer Book conservative is not the liturgy. The liturgy is symbolic of his suffering in the same way that the rest of us suffer for

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various reasons. Alienation and deterioration of human relationships in our world are the roots of protest. All of us hurt here. Let us listen.

The roots of the 1979 Book of Common Prayer are in the 1928 Book of Common Prayer and its predecessors. Ultimately, the root of all prayer books is in the Old and New Testament's understanding of the action of God. The 1928 Book is not wrong religion. The concerns of the 1979 Book for evangelism, for peace, for the needs of the poor and the elderly, for justice, for right human relationships, and for the human recognition of the glory of God and the saving truth of Jesus Christ are all a part of the previous book.

The traditionalist has an obligation also. There is an important truth in his or her concern. It is that the church must both teach and convey a sense of the transcendent glory of God in Christ and must use the best of human language to do so. The 1979 Book does have some problems at this point. One wonders why its contemporary services are sometimes less than adequate. To have heard the Rev. Dr. Massey Shepherd give his 1964 lectures on education for liturgy at the General Theological Seminary is to be convinced of the power of modern English.

Cranmer claimed that in his production of the first Book of Common Prayer, he was but one member of a committee. Most of us suspect that he wasn't. Perhaps what the church needed was one liturgical genius during 1964-1979, who would claim with becoming modesty that he was "aided by a committee."

The traditionalist could be more helpful to the church if he or she would concede that the 1928 Book is not the final (or even needed) word on liturgy. This is the position of the leadership of the Prayer Book Society and was made clear at the San Francisco Symposium last October. Leading speakers did not deny the need for a revision, but merely objected to the form that the revision took.

One wonders what power this society would have in the history of the American Church if it abandoned preoccupation with criticism and simply produced a revision of the Book of Common Prayer. It would be an illegal book, of course. The Anglican Missal was also illegal, yet it has had a significant influence on the present revision.

The traditionalists could be helpful to the church by rejoining it more fully. It is the *participant* who has the most influence. The person who simply withholds a pledge or his activity is soon written off. The person who is contributing and active in a congregation and diocese has a better chance of being heard.

The Prayer Book traditionalist can be a blessing to the whole church. That witness can be important, and it must not be muted by uncharitableness on either side.

## The Enemy

By SIMON MEIN

Almost everyone I've met in the last few weeks seems to be talking about the film *E.T.* I had just finished rereading *The Inheritors*, by the English novelist, William Golding, when I went to see *E.T.*, and some interesting parallels suggested themselves.

Both works seem to be asking, "Who is the enemy?" Both suggest that, in some deeply troubling sense, the enemy is within and among us. Does that sound like an old-fashioned reference to New Testament demons?

Golding's book centers on a final straggling remnant of Neanderthal man coming face to face with his inheritors, that is, *us*. For much of the book, we see ourselves through the eyes of Lok, one of the "old people," who cannot understand why we are so afraid, who thinks that the arrows we shoot at him are presents. He cannot begin to comprehend that we would steal and cannibalize his little child, Liku, on the grounds that the "grisly folk" from the forest would certainly steal and cannibalize *our* babies.

Lok looks at us with our unnecessarily bulging foreheads and beak-like noses and says, "They are like Oa." (Oa is the divine source of all life, to whom all life returns.)

In one poignant passage in the book, two children, one from the old, and one from the new people, make contact with each other. After initial fear, they discover each other's name and play together. The joy is shattered by a grown-up who comes to drag away little Tanakil for sharing Liku's piece of fungus!

A striking similarity between *The Inheritors* and *E.T.* is the child-like innocence that goes behind the inhibitions and fears of adults. As I watched *E.T.*, I found myself recalling the saying of Jesus, "Whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17).

It is the child Elliott who is able to accept the E.T., the extra terrestrial being, and it is the children who enable E.T. to learn human speech and to escape the obviously sinister intentions of the grown-up humans, whose figures rise up over the horizon in safe-suits, looking like space invaders — they look, and indeed they are, full of menace. As in the book by Golding, we humans are seen as the enemy.

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The Christological parallels are all over the place in *E.T.* I asked my nine-year-old son what the character did that reminded him of Jesus. With hardly a moment's pause, he said, "E.T. healed Elliott." The enemy is within, and Christ is the one who heals.

E.T. comes down to earth; he is received by children, but hunted by the powerful and wise of the world, who are so sure of their knowledge that they must prevent any contamination from alien forces. He heals with a touch of his strange hand. He suffers and dies, and most strangely, as his vital signs subside on the battery of oscilloscopes, those of Elliott return. It is almost like saying, "By his death we are healed."

Then the dead E.T. is entombed; we see the great lid opened back and witness something that looks very much like a resurrection (perhaps it is strictly a resuscitation, but we are listening to a parable, not hearing a lecture in physiology or formal theology).

The film closes with a good, old-fashioned, and in no way demythologized ascension, but only after Elliott receives a touch on his forehead — the sign of a promise that E.T. will always be with him.

### The Inheritors

In both *The Inheritors* and *E.T.*, there is implied the primacy of love over hate and fear; it is the only possible answer to the enemy within and among us. Golding is, perhaps, more subtle and less clear. The soteriology of *E.T.* (if one may call it that) is both less conscious and less complicated. There is a power "out there" which is greatly wiser than we and whose nature it is to heal.

It is not exactly an orthodox Christology — E.T. is clearly not human and is experienced strikingly (when he gets through a barrier of fear) as a wielder of other-worldly power. This is not a Christology that emphasizes humanity but the supernatural.

What is striking is that this latter view is the one that I encounter often when I teach tenth graders who have no background in Christian education. Again and again, it is assumed that Jesus really knew everything and could tell what anyone was thinking at a given time. It is also assumed that his death was not quite real. When faced with the implications of the totally real humanity of Jesus, the students are very often confused.

Eliot (T.S. this time) suggests that poetry is a "raid on the inarticulate." Both of these works of art seem to me to be pretty effective forays. Golding's is a more conscious incursion and brings back some less than articulate answers.

Spielberg's *E.T.* is, perhaps, a less consciously planned raid, but it brings back some highly articulate suggestions.

# EDITORIALS

## The Permanence of Ordination

Current discussion of closer ecumenical relations with Lutherans in America gives an added interest to news and developments in that thriving family of churches. They, like Episcopalians, face a number of problems relating to their clergy. They do not seem to have as great an over-plus of ordained personnel as we do, but they have some. According to recent articles in *Lutheran Forum*, a quarterly published in New York, pastors who go into secular work may eventually find themselves virtually unfrocked.

At the same time, Lutheran ministers who have no pastoral assignment may attend a church and find that worship is led, or even the sacraments administered, by an unordained seminarian or other lay person. Although permission to do this is supposed to be limited to isolated communities, it is said that it is sometimes casually given, over the telephone, for mere convenience.

All of this is one more instance of the question of the meaning of ordination. Is an ordained person truly set

apart? And if so, must this not be permanent? One is scarcely consecrated to a special life if one day one is practicing it and the next day one is not.

In the Episcopal Church, one cannot say ordination is casual or informal. The candidate must go through innumerable interviews, tests, and examinations. Yet we continue to ordain considerably more than we employ. Dozens of Episcopal clergy have attended seminary and successfully dealt with all the hurdles, interrogations, and red tape, and been duly ordained. After their second or third job, they find themselves unemployed as far as the church is concerned. If they have a creative bishop or archdeacon, and circumstances are propitious, they may be placed in a spot where secular employment is effectively combined with priestly functions, but these are the fortunate few. Dozens of others simply drift away from the church each year.

So we close our eyes to it. The fact is we do not have adequate methods of screening and placement, nor are we making creative use of the vast reservoirs of untapped talent which exist among our underemployed clergy.

## NEWS

*Continued from page 7*

that allowed pastors opposed to the ordination of women to avoid working with a woman pastor and gave bishops the option of not ordaining women. The unanimous vote abolishing the clause makes any discrimination against a woman pastor a possible cause for civil prosecution. Even staunch opponents of women clergy voted for the clause's abolition since many blame it for having caused deep divisions in the church.

The Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego, has been elected president of the Episcopal Theological School at Claremont, Calif., according to a recent announcement from the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles and chairman of the board of trustees. Bishop Wolterstorff, who plans to retire from his see at the end of the year, will succeed the Very Rev. Charles U. Harris, who has been president of the school since 1977. Bishop Rusack also announced that a scholarship fund of \$10,000 had been established by the trustees to honor President Harris's service to the school.

Participants from five eastern dioceses attended "Hope for the 80s," a conference sponsored by New Directions North East in May at Cabrini-on-the-Hudson Retreat Center, West Park, N.Y.

Dr. Douglas Walrath, a spokesman on behalf of small churches, led the 30 conferees through a series of discussions on change and positive trends in rural areas. The Daily Offices and Eucharist were led by the conference chaplain, the Rev. David W. Arnold, rector of St. Gregory's Church, Woodstock, N.Y. Conference directors were the Rev. David Brown, director of the Middlesex Area Ministry, Diocese of Connecticut, and the Rev. Alton H. Stivers, canon missionary for small parishes in the Diocese of Central New York.

The National Council of Churches in India has urged Prime Minister Indira Gandhi to undertake an impartial inquiry into several cases of violence against Indian Christians in the Kanyakumari district in Tamil Nad in southern India. The incidents, which have coincided with the rise of several militant Hindu groups, have resulted in six deaths. Some observers reported that the anti-Christian attacks appear to have police approval.

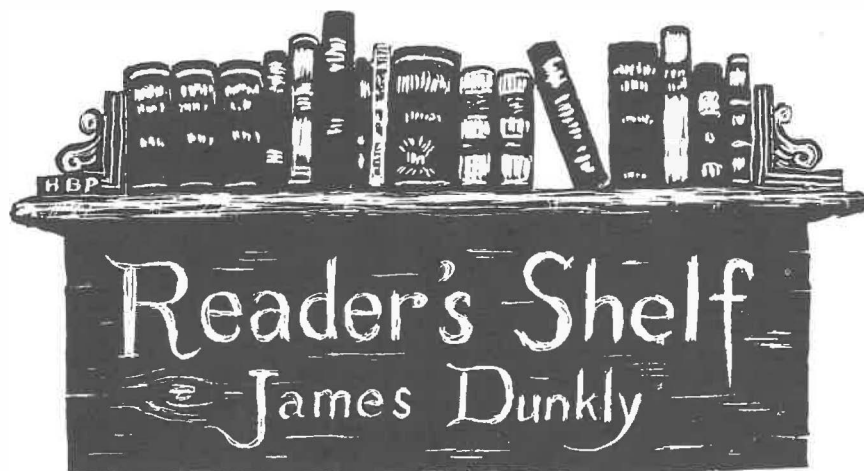
In response to President Reagan's endorsement of a constitutional amendment to "restore the right to pray" in the public schools, officials of the National Council of Churches have reaffirmed the council's opposition to any kind of organized prayer in the schools. "The religious training of children is the responsibility of the family and the

church," said NCC general secretary Claire Randall. "It is not the responsibility of government on any level." On that basis, she said the NCC opposes an amendment which "would open the door to any organized group prayer in the public schools. Such prayer is unfair to members of religious groups that are in the minority."

Clergy and laity from throughout the Caribbean area and Latin America attended an ecumenical peace Eucharist at All Saints' Church, Managua, Nicaragua, on Pentecost. Participating were Metropolitan Filaret of Kiev, of the Russian Orthodox Church; the Rev. Lubomir Mirejovsky, of the Church of the Brethren, Czechoslovakia; and the Rev. Chripin Mazober, vice president of the Methodist Church of Zimbabwe. Celebrant was the Very Rev. Sturdie Downs, dean of Western Nicaragua.

The Board of Homeland Ministries of the United Church of Christ has commissioned the Rev. E. Edward Batchelor, an Episcopal priest and lecturer in theological ethics at the City University of New York, to prepare a pastoral resource work on the morality of abortion. The new work, *Abortion: the Moral Issues*, will be published by the Pilgrim Press in August and will serve as a companion volume to Fr. Batchelor's earlier volume, *Homosexuality and Ethics*, which was commissioned also by the United Church of Christ board.





**ON THE INCARNATION:** *The Treatise De Incarnatione Verbi Dei.* By St. Athanasius. Translated and Edited by Sr. Penelope Lawson, C.S.M.V. Macmillan. Pp. xxxiii and 91. \$3.95 paper.

Reprint of the 1946 edition, which appeared as the translation simply of "a religious of C.S.M.V." C.S. Lewis' introduction to that edition is also reprinted here, and Walter Hooper (Lewis' literary executor) has added a two page foreword about Sr. Penelope. A book well worth reprinting (and reading), both for her translation of Athanasius' classic and for Lewis' vintage introduction, which begins, "There is a strange idea abroad that in every subject the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books."

**PRAYER FOR PILGRIMS.** *A Book about Prayer for Ordinary People.* By Sheila Cassidy. Crossroad. Pp. vii and 136. \$6.95 paper.

Now a novice in a British convent, Cassidy worked for four years as a surgeon in Chile and was imprisoned there for treating a wounded guerrilla. She wrote *Audacity to Believe* about that experience, and now she writes about her return to the life of prayer after a decade's lapse. Michael Hollings has provided an introduction. This book is a reprint.

**PREPARING FOR CHRISTIAN MARRIAGE:** *Pastor's Manual.* By Antoinette and Leon Smith. Abingdon. Pp. 112. Paper; no price given.

Intended as a manual for pastors to use with *Growing Love in Christian Marriage*, the Smith's publication for engaged couples. The Smiths are consultant-trainers to the Board of Discipleship of the United Methodist Church, with degrees in counseling and theology. This manual has much to say about both the theology and the pastoral context of marriage, as well as the

nuts and bolts of a couple's daily life together. It also lays out a scheme of five premarital interviews (including one with each of the partners separately), details of which should be especially helpful for pastors who have not done much premarital counseling and might wonder how to start. This manual should be welcomed far beyond the denomination that commissioned it, and it should be useful not only to pastors and other counselors, but also to couples who are theologically alert and to parish study groups.

**PACIFIC PEOPLE SING OUT STRONG.** Compiled and edited by William L. Coop. Friendship. Pp. 96. \$4.95 paper.

**COME TO MY PLACE:** *Meet My Island Family. Stories from the Pacific.* Compiled by Esiteri Kamikamica. Illustrations by Ruth Lull. Friendship. Pp. 32. \$4.95 paper.

Two publications designed to introduce North American Christians to the Pacific island cultures and their perceptions and reinterpretations of leading Christian motifs and ideas. *Pacific People Sing Out Strong* contains historical and statistical information, analysis of such global issues as nuclear armaments and colonialism from a Pacific perspective, and a number of poems and songs from the islands. *Come to My Place* has a number of stories for children. These are very welcome resources for getting to know a sorely neglected part of the world; Christian education programs should make good use of them.

**THE FIRST DAY OF ETERNITY:** *Resurrection Now.* By George A. Maloney, S.J. Crossroad. Pp. ix and 126. \$8.95.

An attempt to explicate the meaning of resurrection for Christians today by drawing on the mystical writings of some of the Eastern fathers, another in the series of bridges between East and West that Maloney has been trying to

build in recent years. He is founder and director of the John XXIII Institute for Eastern Christian Studies at Fordham and editor of *Diakonia*, a journal of Eastern Christian spirituality.

**INVITATION TO THE NEW TESTAMENT:** *Epistles I. A Commentary on Galatians and Romans with Complete Text from the Jerusalem Bible.* By Mary Ann Getty. Doubleday/Image. Pp. 284. \$4.95 paper.

The latest in the very helpful *Invitation* series of commentaries-cum-study guides for the laity; the whole series belongs in every parish library. Mary Ann Getty, a Roman Catholic sister, teaches at Carlow College in Pittsburgh.

**THE EVANGELICAL FAITH.** Volume Three: *Theology of the Spirit.* By Helmut Thielicke. Translated and edited by Geoffrey W. Bromiley. Eerdmans. Pp. xxviii and 484. \$22.95.

The third and final volume of Thielicke's systematic, this massive tome concentrates on the third article of the creed, what is traditionally called "pneumatology," or the doctrine of the Holy Spirit. It is here that one finds Thielicke's teaching on the church, the sacraments, scripture, non-Christian religions, and eschatology. Thielicke's work is highly regarded among American evangelicals, but his German Lutheran theology cannot simply be taken over wholesale for an entirely different culture, or for an ecclesial concatenation with a history so distinctive (and so Calvinist) as American evangelicalism. There is much here to stimulate the Episcopalian of whatever theological stripe, but any reader must be willing to work in traditional categories and with scholarly precision. Bibliographies and footnotes are dominated by German works (by no means all Lutheran, however). A rewarding book to wrestle with, if one has the time and the equipment, because Thielicke is not only erudite, but also deeply concerned for the Gospel.

**COMMUNITY OF FAITH:** *Models and Strategies for Developing Christian Communities.* By Evelyn Eaton Whitehead and James D. Whitehead. Seabury. Pp. xiv and 187. \$8.95 paper.

The Whiteheads are consultants in education and ministry. They have written books on Christian marriage, family life, and ministry; they also work with programs at both Loyola University and Notre Dame. Here they explore the meaning and the details of community life — parish, monastery, household, or whatever. This is a useful book to tie together a number of concerns in pastoral theology today, and there is a useful bibliography, too.

# BOOKS

## Responsible Giving

**YOUR MONEY/THEIR MINISTRY.** By Edward J. Hales and J. Allan Youngren. Eerdmans. Pp. 113. \$3.95 paper.

The authors have done some unusual and original research in writing this book. They make a special point in telling the reader that the message of the book is not to deal with the "why," the "how," and the "how much" of charitable giving that relates to typical Christian stewardship. Rather than discuss the traditional stewardship concepts, Hales and Youngren address themselves to "giving with a sense" . . . as well as being motivated by the worthy cause presented by the asking charity.

Responsible stewardship does not mean responding to every appeal based on the information in the fund raiser's message. Rather, the Christian steward should secure information about the organization soliciting his or her support before deciding whether to give financial assistance. How to determine those charitable religious groups that are worthy is well documented and will be helpful for any person with benevolent or philanthropic interests.

Members of mainline churches may have difficulty reading this book as the classic case study examples used as illustrations avoid using denominational outlets for philanthropy. Episcopalians would probably not be influenced by how the Evangelical Council for Financial Accountability rates the Presiding Bishop's Fund for World Relief.

Also, Gallup organizations indicated that over 50 percent of 31 million evangelicals in the United States go beyond the tithe in their giving. This will be hard for some readers to understand.

The authors have, however, introduced a new dimension that should be considered by all Christians who wish to be responsible in their giving.

(The Rev.) GLENN A. EATON  
Executive Director  
Episcopal Bishop of Oregon Foundation  
Grace Memorial Parish  
Portland, Ore.

## Religious Freedom

**GOD AND GOVERNMENT: The Separation of Church and State.** By Ann E. Weiss. Houghton Mifflin. Pp. 132. \$8.95.

The author comes to one discernible conclusion: that the "religious right" is endeavoring to use its political potential to impose its views on a variety of controversial issues through its influence on government. She has compiled a collection of recent incidents to show that a strict interpretation of the constitutional ban on state religion has been

breached and that it continues as a threat against the separation of church and state.

While this would be interesting to anyone who has not kept up with developments in recent years, the book fails to show recognition that all this has been part and parcel of the ebb and flow of events in this area for many years.

FRANK STARZEL  
St. John's Cathedral  
Denver, Colo.

## For Young Communicants

**ANOTHER LETTER OF JOHN TO JAMES: About the Church and the Eucharist.** By John Kater. Pictures by Nancy Willard. Seabury. Pp. 58. \$4.95 paper.

This attractive pocket-sized booklet is printed in large legible handwriting, and illustrated on almost every page by skillful "childlike" drawings. It is intended for young children who are, or who are about to become, communicants. The emphasis is on gratitude, love, and the invisible presence of God. These themes are well expressed. The author is the rector of Christ Church, Poughkeepsie, N.Y.

H.B.P.

## Activism and Spirituality

**ALL GOD'S CHILDREN.** BY Tilden Edwards. Abingdon. Part of the Journey in Faith Series. Edited by Robert A. Raines. Pp. 141. \$9.95.

Tilden Edwards' spiritual autobiography provides a splendid opportunity to see the journey of an Episcopal priest through the 1960s from one of the socially active parishes in the country, St. Stephen and the Incarnation (an Anglo-Catholic parish in the Diocese of Washington), to the development of the Shalem Institute for Spiritual Formation in the 1970s.

Tilden presents both his feelings and his thoughts on his journey. It is a rare privilege to have this inside tour with one of our leaders and to see that both social action and spiritual development need to be one. As Tilden puts it, "We need the humility of standing under one another's experience . . . and a common standing under the Head of the body, in whom alone the fulness of life is known."

The church, he says, is "uniquely responsible for that side . . . that constantly renews people's capacity for coping, seeking justice, building culture, transforming, reconciling action." Tilden's spiritual journey provides landmarks for each of us seeking to grow in our experience of the Lord and finding ways to serve him.

(The Rev.) DAVID J. GREER  
St. Paul's Church  
Shreveport, La.

## Books Received

**CHRISTIAN PSYCHOLOGY: Toward A New Synthesis.** By John M. McDonagh. Crossroad. Pp. 115. \$9.95.

**PSALMS FOR CHILDREN.** By Sr. Marilyn Brokamp, OSF. St. Anthony Messenger Press. Pp. 56. \$3.25 paper.

**SPEAKING OF JESUS: FINDING THE WORDS FOR WITNESS.** By Richard Lischer. Fortress. Pp. 144. \$6.95.

**COVENANT OF GRACE.** By Jane Gilmore Rushing. Doubleday. Pp. 394. \$16.95.

**EMBRACING THE EXILE: Healing Journeys of Gay Christians.** By John E. Fortunato. Seabury. Pp. xvii and 137. \$11.95.

**RELIGION IN AMERICA.** By Winthrop S. Hudson. Charles Scribner's Sons. Pp. xiv and 486. \$20.00.

**THE CHRISTIAN AND THE PUBLIC SCHOOLS.** By George Van Alstine. Abingdon. Pp. 144. \$5.95 paper.

**THE PRACTICE OF SPIRITUAL DIRECTION.** By William A. Barry and William J. Connolly. Seabury. Pp. 211. \$11.95 paper.

**DANTE THE MAKER.** By William Anderson. Crossroad. Pp. 497. \$12.95 paper.



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# CLASSIFIED

## BOOKS

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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.

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RETIRED PRIEST needed for small conservative congregation. Attractive midwestern town, near larger cities; good vicarage. Reply Box Q-526.\*

## POSITIONS WANTED

ORGANIST/CHOIRMASTER with boy choir and adult choir experience seeks new position. Excellent education and references. Reply Box S-525.\*

## PROPERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

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

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- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

# PEOPLE and places

## Appointments

The Rev. Delmar Funk will on August 1 become deacon-in-charge of Christ Church, Sidney, Neb., and the Church of the Good Shepherd, Bridgeport. Add: Tenth Ave. and Linden St., Sidney 69162.

The Rev. William Hamilton is vicar of All Saints' Church, Cold Spring, Ky. Add: 15 Clearview Rd., Cold Spring 41076.

The Rev. John G. Macort is rector of St. Andrew's Church, Durham Rd. and Church Lane, Madison, Conn. 06443. He is no longer chaplain of Wooster School, Danbury, Conn.

The Rev. Paul Traeumer is vicar of St. Alban's Church, Spooner, Wis., and St. Stephen's, Shell Lake. Add: 614 Summit, Spooner 54801.

The Rev. Arthur Lenwood Williams is serving temporarily as deacon at the Church of the Ascension, Mount Sterling, Ky. Add: 178 Park Ave., Lexington, Ky. 40508.

The Rev. James H. Winborn, Jr. is vicar of St. Philip's Church, Chiles and Short St., Harrodsburg, Ky. 40330.

The Rev. K. Dennis Winslow has been appointed Episcopal chaplain at Syracuse University, according to an announcement by the Rt. Rev. Ned Cole, Bishop of Central New York. Fr. Winslow will continue to serve as a canon on the staff of St. Paul's Cathedral, Syracuse, and as chairman of the leadership development program of the diocese.

## Ordinations

### Priests

Dallas—Lynn C. Bauman, curate of St. John's Church, Corsicana, Texas; add: 529 Oakridge, Corsicana 75110. Edward L. Busch, M. D., curate of St. Christopher's Church, Fort Worth, Texas; add: 4939 Dexter, Fort Worth 76107. Philip Cooke, curate of St. John's Church, Fort Worth, Texas; add: 2421 College, Fort Worth 76110. Thomas Kennedy, curate of St. Timothy's Church, Fort Worth, Texas; add: 3032 Glen Gardens Dr. S., Fort Worth 76119. G. Thomas Luck, curate of the Church of the Epiphany, Richardson, Texas; add: 6642 Airline Six, Dallas 75205. Alonzo Lawrence Pearson, curate of St. Andrew's Church, Fort Worth; add: 3301 Westfield, Fort Worth 76133.

Virginia—Janice M. Bracken, assistant at Holy Comforter Church, Richmond. C. Neal Goldsborough, priest-in-charge of Immanuel Church, Old Church, Va., and St. David's, Aylett. John E. Miller, assistant at St. Mary's Church, Goochland, Va. David W. Naff, rector of the Church of the Good Shepherd, Boyce, Va.

West Texas—William C. Grusendorf, vicar of St. Luke's Church, 401 W. Dry, San Saba, Texas 76877.

### Deacons

Dallas—Wayne Clark Collins, deacon at St. John's Church, Corsicana, Texas; add: 608 Mills Pl., Corsicana 75110. Ted Karpf, curate at St. Andrew's Church, Grand Prairie, Texas; add: 566 B. Ave., J East, Grand Prairie 75050.

Kentucky—Joe Lyn Ashby, assistant at Grace Church, Hopkinsville, Ky; add: 216 E. Sixth St. Stephen A. Lose, assistant at Calvary Church, Louisville; add: 821 S. Fourth St., Louisville 40203.

Los Angeles—Eric Lonell Brechner, curate at the Church of the Blessed Sacrament, Placentia, Calif.

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Robert Wyman Cornner, assistant at St. Cross Church, Hermosa Beach, Calif.; he will continue in secular employment as a teacher. John Addison Dally, curate at Trinity Church, Santa Barbara, Calif. Frances McKinstry Hall, curate of All Saints' Church, Pasadena. Lynn Antoinette Duba Jay, curate at the Church of St. Andrew and St. Charles, Granada Hills, Calif. Gregory Bruce Larkin, curate at St. Michael's Church, Anaheim, Calif. John Kimball Saville, III, curate of Trinity Church, Redlands, and chaplain at the University of Redlands.

Michigan—Claudia Lynn Windal, assistant at St. Clement's Church, Harvey, Ill.

Virginia—Jonathan R. Bryan, assistant to the rector of the Church of the Resurrection, Alexandria. Christopher T. Hayes, III, vicar of Little Fork Church, Culpeper, Va. Anne D. Monahan, non-stipendiary assistant at the Church of St. Clement, Alexandria. Julian L. Norton, assistant at the Church of the Holy Spirit, Wayland, Mass. Anna Jones Stribling, assistant at St. James' Church, Warrenton, Va. Hancella M. Warren, assistant chaplain, Children's Hospital Medical Center, Cincinnati, Ohio.

West Texas—William B. Calhoun, III, assistant at St. Luke's Church, 11 St. Luke's Lane, San Antonio 78209. Robert F. Keith, assistant at Christ Church, 301 W. Russell, San Antonio 78212. Gary R. Lillibridge, assistant at the Church of the Good Shepherd, 700 S. Broadway, Corpus Christi 78401. Mary Margaret Mueller, assistant at Christ Church, 301 W. Russell, San Antonio 78212.

## Receptions

Norman Jack Amps was received from the Roman Catholic Church as a deacon in the Diocese of Dallas on May 2. He is the chaplain of St. Mark's School of Texas in Dallas. Add: 5911 Lakehurst, Dallas 75230.

## Degrees Conferred

The Rev. Delmas E. Hare was awarded a Ph.D. degree at the June 14 graduation exercises at Emory University, Atlanta, Ga. Dr. Hare is acting assistant to the rector of Christ Church, Macon, Ga.

The Rev. John Rawlinson, co-pastor of St. James' Church, Oakland, Calif; the Rev. William Tye, executive director of the California Institute of Pastoral Development, San Francisco; and Roger Wedell were awarded Ph.D. degrees on June 10 by the Church Divinity School of the Pacific and the Graduate Theological Union. At the same time, doctoral degrees of an honorary nature were presented to Canon John Fenstermaker of Grace Cathedral; the Rt. Rev. David R. Cochran, retired Bishop of Alaska; lay minister Elizabeth Hamilton Caldwell; and the Rev. Jose D. Carlo, rector of St. Simon's Church, San Fernando, Calif., who spent many years in pioneering church work in Costa Rica.

The Rt. Rev. John M. Allin, Presiding Bishop, was awarded the honorary degree of Doctor of Sacred Theology at Hobart and William Smith Colleges on May 30. At the same time, more than 410 members of the class of 1982 were graduated.

Seabury-Western Theological Seminary awarded honorary degrees in June to Roy Larson, religion reporter for the *Chicago Sun Times*; the Rev. Talley H. Jarrett, rector of St. Peter's Church, Del Mar, Calif.; Anne Duncan Somsen of the Diocese of Minnesota; and H. Earl Hoover of the Diocese of Chicago.

## Suspension

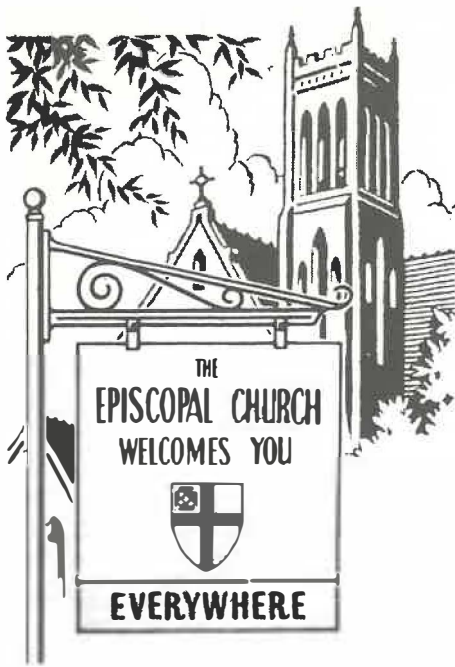
In the Diocese of Lexington, the Rev. David B. Rude has been suspended for two years, effective on January 29, 1982. The suspension was made under the provisions of Canon IV. 12. 1.

## Other Changes

Mr. Paul R. Walter has resigned as executive director with the South American Missionary Society of the Episcopal Church (SAMS-USA). "His departure is a recognition that the initial, pioneering chapter of SAMS history is completed," said the announcement from the board of the society. The Rev. Canon Derek Hawksbee, director of missionary personnel and training, will be the interim executive director.



# 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. GEORGE'S** 2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
The Rev. Richard Cornish Martin, r  
Sun Mass 7:30, 9, 11; Mass daily

## 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 Kirchoff 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. Zedig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Fulton B. Smith  
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

*(Continued on next page)*



St. Aidan's Church, Bolinas, Calif.

Cilla Brady

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## HACKENSACK, N.J.

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

## 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. Wkdy 12:10 H Eu  
Tues & Thurs; 8 & 6 H Eu Weds; EP 5:15 Tues & Thurs.  
Church open daily 8 to 6

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

Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., 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 Sung, 11 Low; wkdays as anno

## 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 Ser-  
vice & 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.

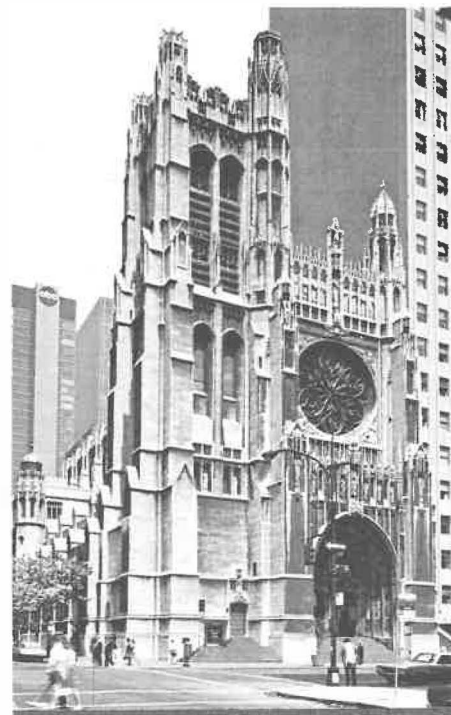
**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Trad-  
itional Anglo-Catholic Parish

## NARRAGANSETT, R.I.

02882-0296  
**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;  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC  
& HS 12. Founded in 1698. Built in 1726.



St. Thomas Church, New York, N.Y.

## 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

## DALLAS, TEXAS

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

## 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. 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 MP & HE), 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