

# THE LIVING CHURCH

## A Living Church Interview with Canon Gundrum

• page 8



Gary, Ind., Post-Tribune photo by John Mitchell

After suffering repeated burglaries, the members of Christ Church in Gary, Ind., decided to rename their church. "As St. Paul said, we have nothing, but possess everything," commented one parishioner. At least eight churches in Gary have been burglarized since May.



# THE LIVING CHURCH

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## Barefoot on the Path of Life

In August, it is permissible for adults in the United States to go barefoot, at least at some times and in some places. It is not usually permitted in places where people are working (unless one works as a lifeguard or something like that) — which seems a way of admitting that barefootedness is a privilege and a pleasure, not to be mixed with the unpleasantness of work that one is paid to perform.

I knew an old gentleman who was deeply shocked, on entering a small non-scheduled commercial airplane, to discover that the pilot flew without shoes. Many of us would no doubt feel the same if we entered the office of our lawyer, doctor, or dentist and found him or her barefooted — although I have heard that Abraham Lincoln took off his shoes in his presidential office in summer.

Be all that as it may, there is something special about those times (rare times for most of us) when we can walk across grass, or smooth stones, or a smooth dusty path, and feel with our toes, and soles what we are walking on. Perhaps we can even let ourselves go and, like small children, walk barefooted through a puddle or stream, and enjoy the splash of the water and the soft stickiness of the mud.

Barefootedness gives us a vivid sense of where we are, a perception of presence. We are no longer insulated and armored against our environment; through our feet it presses into us and becomes part of our consciousness. When your skin is against the earth, you are really there.

People of many faiths walk barefoot when on a pilgrimage, and the reason may be deeper than ascetic self-discipline. The two possible occasions in the Episcopal Church for which one might perhaps have one's shoes removed, baptism by immersion and the footwashing on Maundy Thursday, are exceptional, but highly impressive.

I have always had a secret sympathy with those Oriental religions which re-

quire one to take off one's shoes before entering their holy places. I have been impressed by the reverence of Anglican priests from India who remove their shoes before celebrating the liturgy. If you are seriously coming into the Lord's presence, then it makes sense to do as Moses was commanded to do, and remove your shoes (Exodus 3:5).

On the one occasion I was myself in India, some 20 years ago, I was taken to visit a Hindu temple in Mysore. Passing the beggars and cripples huddled at the entrance, I took off my sneakers at the doorway, like my guides. I reluctantly sank my stocking-clad feet into what I imagined was the slimy filth of the floor. Inside, I soon forgot my inhibitions. There was plenty of incense. A chanting priest was handing out blessed flower blossoms to worshipers. Seeing my white cassock, he smiled genially and beckoned me to come closer, while he continued his ministrations.

My companions and I walked around the huge recumbent bull, carved directly out of a great natural outcropping of rock, which occupied the entire center of the temple. It had been honored by bathing, and the oil and water had splashed all about. The dark air was heavy with silence and sound as visitors and worshipers talked, and the priest chanted on.

Standing shoeless on the wet sticky floor, one could not detach one's self from the scene. It was an experience from which one could not retreat as a detached observer. One was there, in it, with one's feet pressed to the shoulders of the projecting bedrock from which the huge pagan bull was carved.

Unlike many young people today, I never felt much attraction to Hinduism. Yet the Episcopal Church might indeed be more interesting if our spiritual forebears had prescribed that we remove our shoes. Well, it's just a thought as you take off your shoes after work on a summer afternoon and amble down the path to the pond.

THE EDITOR



# LETTERS

## Catholic or Protestant?

How interesting to learn that confirmation in the Episcopal Church admits one to the state of being a catholic Christian, as opposed to being a Protestant Christian ["More or Less Episcopal," Letters, TLC, July 25].

By this reckoning, the baptized children of my parish (including my own) are in the state of being Protestant Christians, unless there is something conferred in Episcopal baptism over and above what is conferred in Protestant baptism; and upon confirmation they will become catholic Christians.

It seems to me that one of the reasons the Episcopal Church exists at all is to witness to the fact that Protestant and catholic are complementary rather than mutually exclusive. Simplistic understanding of confirmation blurs and distorts that witness, and runs counter to our basic ethos.

(The Rev.) DAVID GARRETT  
Church of the Annunciation  
Newport, Tenn.

## Recent Episcopal Poll

It came as no surprise that officials of the Episcopal Church Center disputed some of the results of George Gallup's analysis of the Episcopal Church [TLC, July 4 and 18]. Having been a respondent in the poll of the clergy, I was dismayed by the tenor and suppositions of many of the questions asked.

Some were obviously "loaded," e.g., reference to a "full-time political lobbyist in Washington" for my approval or disapproval, following the solicitation of my opinion as to whether "the Episcopal Church should or should not be involved in partisan politics." Putting the "political lobbyist" reference right after reference to "involved in partisan politics" certainly makes them seem two activities of a similar stripe. Perhaps to some they are, perhaps they are not to others.

I suppose that the "full-time political lobbyist in Washington" is the Rev. William Weiler [See TLC interview, March 28]. The sequence and wording of the two questions (plus lack of any reference as to the person being discussed casts serious doubt that the answer would represent a rational reaction to Fr. Weiler's work.

Another disturbing element in the questions was the use of situations set up for our reaction ("Since W is the case, do you think X, Y, or Z?"). Several of the set-ups hypothesized situations which were contrary to the Constitution and Canons or the explicit actions of previous General Conventions.

We were told, e.g., "In a resolution at the 1979 General Convention, local parishes were given the freedom of choice to use either the 1928 to 1979 version of the Prayer Book. . .". In fact, the convention allowed only that, in accordance with its guidelines (including "regular and frequent use of the 1979 Book" and "continued study of the 1979 Prayer Book") ". . . liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop as chief pastor and liturgical officer. . ."

An "apple pie, motherhood, and fair play" question which ignored the constitutional realities was: "Regardless of which Prayer Book you prefer, do you think your fellow Episcopalians who prefer the *other* Prayer Book should be allowed to use it?" Another such question suggested an arrangement similar to English requirements *vis-a-vis* the 1662 Prayer Book and their Alternative Services. The questions should have dealt with the 1552 Prayer Book and the 1662 Prayer Book to be analogous to our present situation here.

I found the poll an interesting exercise in what others think the burning issues of the day to be (nothing about world mission, ecumenical relations, or women priests). As a participant, I'm afraid that I could not take seriously, as the definitive voice of the church, the conclusions drawn from this poll.

(The Rev.) CHARLES E. CURTIS  
All Saints' Parish  
Nevada, Mo.

## The Traditionalist

Issues which have already been decided can be changed. This is the reason for the Prayer Book Society. A considerable effort is being made now and will be made by the Society at the 1982 General Convention.

The intent of the 1979 convention was to authorize the continued use of the 1928 book. The Archbishop of Canterbury supported its continued use during a recent visit. But the use of the 1928 book continues to be widely denied.

Many are hoping, praying, and working for a recall of the church to its historic catholic and apostolic faith. The

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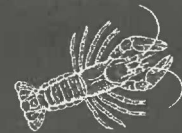
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real concern of the Prayer Book conservative is the liturgy and the theology. The 1979 book with its multiple choices and variations in services is without precedent. It is a book of various services, no longer a Book of Common Prayer.

In a world where sin and evil abide as strong as ever, the focus on our sinful ways and repentance has been cast out in favor of great joy, certainly appropriate at times, and in favor of disruption, such as "passing the peace," which precludes an intensity of worship where one can be still at times and hear God.

The traditionalist not only concedes but proclaims that the 1928 book is not the final word on liturgy. The Prayer Book Society has always maintained that what was needed was a word by word and line by line examination. This differs greatly from the gutting of the book.

(Lt. Col.) RONALD W. HENRY (ret.)  
Newport News, Va.

I was delighted to see the article, "The Traditionalist," by the Rev. James C. Thompson [TLC, July 25]. At long last someone has spoken out in defense of those of us who feel somewhat left out of a voice in the church that we have loved so dearly for so many years.

Fr. Thompson describes me accurately. I continue to support the church, but the beauty of the service is no longer there for me in the way it once was. I strongly contend, as does Fr. Thompson, that the 1928 book is not "wrong religion," and I feel that the glorious old liturgies of that book which meant so much to so many for so long should not suddenly become "no nos" in the modern church.

ARTHUR L. MCKNIGHT  
Jacksonville, Fla.

## Clergy Positions

This letter is in response to your editorial, "The Permanence of Ordination" [TLC, July 25]. I am a layman and have been an active one for many years in national, diocesan, and parish affairs. In your editorial, you seem to indicate that ordination to the priesthood entitles a person to a church job and that not finding one, or because of losing one, that person simply drifts away from the church.

If a priest's faith is so shallow that he drifts away, that person should not have a job as an ordained clergyman. I agree that screening and placement of ordained clergy are difficult because we are only human. One of the problems seems to be that seminaries ordain almost anyone, and dioceses and parishes accept almost anyone.

I see no reason why ordained persons should expect church employment any more than a college graduate engineer should be guaranteed engineering em-

ployment. Anyway, it seems to me that many more parishes are going to need worker priests, both as the rector/vicar or a low paid or non-paid assistant.

Let us praise God that some people are truly called to be ordained priests and ministers. We need them but cannot necessarily guarantee them an income. God will and does provide as we ask him. Let's not forget this.

FRED C. GORE  
Hockessin, Del.

## Music at St. Bartholomew's

During the workshop, "Working in Church: Commitment, Competition, or Collision?", presented during the wonderful American Guild of Organists national convention in Washington, D.C., during the last week of June, it was reported that upon retirement of the organist and choirmaster of St. Bartholomew's Church in New York City, the new director of music was appointed on a part-time basis. It is important to set the record straight: the appointment remains full-time in every way.

This parish has had a long and distinguished musical tradition, and never, at any time, have the present rector, vestry, and worship-music committee planned to reduce the music program in any way. On the contrary, the program has been given increased support. St. Bartholomew's will continue to have a full-time director of music, two more than half-time assistants, regular staff instrumentalists, the professional choir, as well as a large and active volunteer choir, and a bell choir.

It is true that "new occasions teach new duties." Even the finest traditions must be renewed and creative new directions explored. St. Bartholomew's long and justly famous music tradition, established and directed by five of the "giants" among 20th century musicians, will be reevaluated and renewed, and new directions will emerge.

JAMES LITTON  
Organist and Director of Music, Elect  
St. Bartholomew's Church  
New York City

## Delightful, Moving Film

The helpful article by the Rev. Simon Mein [TLC, July 25] inspired me to "shell out" the outrageous admission fee and see *E.T.* What I had assumed about another science fiction money-maker from Hollywood was quickly dispelled as I entered into the delightful and moving story. Thank you.

Fr. Mein, in the next to last paragraph of his article, refers to the problems involved in teaching tenth graders with no background in Christian education. I would share with him that it is not only tenth graders who possess a faulty and one-sided view of the Incarnation. I encounter these same assumptions con-



cerning our Lord both within and outside the church on an almost daily basis.

It is almost as if the Incarnation were reduced to the level of Greek mythology. It is the absence of fundamental Christian education that inhibits the life of the church at all levels.

I would also like to express my appreciation for the helpfulness of both "The First Article" and "Feast, Fasts and Ferials."

(The Rev.) FREDERIC S. BURFORD, III  
Grace Church  
Alvin, Texas

### New Hymnal Texts

I liked your editorial, "Proposed New Hymnal" [TLC, June 20], ever so much. I understand that some of the committee disagree with your premise that "serious omissions may occur in the doctrinal area" with respect to minimizing the sacrificial element in the Holy Eucharist. Regardless of who is right on the factual question (and I am not qualified to have an opinion), I am ever so pleased that your editorial raised the question.

And I rush on to offer my deepest thanks for your complaint that two stanzas were omitted from "And now, O Father" (present number 189), this having long been my favorite Communion hymn. And of all the stanzas, the third — "And then for those, our dearest and our best . . ." — I find most helpful of any stanzas in the entire Hymnal as an intercessory prayer.

On his visit to Sewanee some months ago, I had the pleasure of meeting Alec Wyton. When I expressed to him the hope that no substantial change in this hymn had been made, he promptly showed me two minor changes — "awesome" to "awesome" and "with" to "from." I was indeed happy that this beautiful hymn was to remain unblemished.

QUINTARD JOYNER  
Sewanee, Tenn.

So our Hymnal editors veer away from an honest expression of faith ("There was no other good enough to pay the price of sin. . .") and submit us instead sentimental nonsense about the "bloodied breast" of a pelican [TLC, July 18]? Come off it! If these are samples, General Convention surely does have its work cut out for it.

(The Rev.) LEWIS E. COFFIN  
St. John's Church  
Speedsville, N. Y.

Your editorial on the proposed new Hymnal [TLC, June 20] raised a crucial question about sacrifice in the texts for the revised Hymnal. Virtually the same response came, in principle, from Charles Price and Marion Hatchett, [TLC, July 18]. This was to say that

*Hymnal 1982* de-emphasizes a substitutionary theory of the atonement.

I believe that the response signals a lamentable intention of the standing committee on church music — which is to create a theological change in the hymns we sing. Under the guise of enriching and adding, the commission "de-emphasizes" an historic theme that many of us regard as absolutely essential in stating the Gospel: the theme that Christ died for our sin, the just for the unjust. Did we commission the committee on texts to make decisions about central convictions?

I lament the stated intention of the hymnal revisers. Moreover, I cannot understand their apparent ignorance of classic Anglicanism's pastoral embrace of the life-changing, scriptural teaching regarding the death of Christ, in our place.

(The Rev.) PAUL ZAHL  
St. Mary's Church  
Scarborough, N. Y.

It seems to me that, in contrast to the open process which led to the new Prayer Book, the text committee has conducted its work in a fairly closed and rarified atmosphere. Many of us who are neither deputies nor bishops would appreciate an advance peek at the material which we will be singing for the next 40 years.

(The Rev.) GARY HALL  
Church of the Epiphany  
Westlake Village, Calif.

The letter from the Rev. H. W. Shipp [TLC, July 25] was most exasperating. The hymn, "I sing a song of the saints of God," has nothing to do with fantasy. It has everything to do with trivializing sainthood with its inane "fierce wild beasts," and "shepherdess on the green."

The hymn cannot possibly have any relevance to the youth of today. It reeks of Victorian England, even though it may have been written after that period. It raises controversy in our parish every time it is scheduled.

Also, one would hope that future correspondents do not all adopt the stance: "the enemy is alive and well — on the Hymnal revision committee."

A. W. POTTS, JR.  
Portland, Ore.

I very much appreciate your articles about the new Hymnal, and especially the concern expressed about the de-emphasis of eucharistic sacrifice [TLC, June 20]. I was surprised by this trend in my seminary training, and since that time have continued to be astonished by our "shyness" on this topic.

That Christ involves us and presents us in his one offering of himself (see

BCP, p. 859) is a reality very "full of sweet, pleasant, and unspeakable comfort." The Eucharist is Christ. He graciously and lovingly permits us to join "by him and with him and in him" in his one offering.

This is an important and crucial aspect of the good news. We should proclaim this with joy and celebrate the mystery of Christ with song.

(The Rev.) WILLIAM L. WINSTON  
Church of St. Alban the Martyr  
Morehead, Ky.

In my 55 years as a parish priest, I have not known a more popular children's hymn than "I sing a song of the saints of God." If eliminating it does not cause an uproar of objection by the general membership of the faithful, I shall be surprised.

Not only do Lesbia Scott's lyrics appeal to the young and old in our congregation, but also the tune composed by Dr. John Henry Hopkins is catching and a joy to sing. The first time I heard the hymn was when he played it in 1940 on the organ at Trinity Church, Plattsburgh, N.Y., accompanying our junior choir, who sang it from his mimeographed copies. It was an instant success.

(The Rev.) HENRY N. HERNDON (ret.)  
Wilmington, Del.

First, I should state that given the generally excellent nature of *Proposed Texts*, it seems almost "picky" to raise these points. The volume is impressive indeed.

I agree with your comment regarding the intercessory aspect of the eucharistic sacrifice. In fact, one woman in our congregation recently requested "And now, O Father" specifically because of the third stanza. Her comment was that we usually pray for ourselves at the eucharist, and it seems we should be remembering others as well.

Surely that stanza could be revised to eliminate some of the language objections which I think are valid, and the fourth stanza should be included as well, because it is a good stanza and a good conclusion to the hymn. I also do not like the omission of the third stanza of 191 since that is one of the few places where we remember those who have denied the faith.

Another point needs to be mentioned. I have always found the lines, "There's welcome for the sinner/And more graces for the good," in "There is a wideness" to be objectionable. Who are these "good" for whom God has more graces than the sinful? Yet, those lines have not been changed, in spite of the fact that the end of stanza three, which is even more objectionable, has been changed for the better.  
WARD A. NELSON  
Forest Grove, Ore.

# THE LIVING CHURCH

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Pentecost 12

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## Human Affairs and Health

General Convention will be asked to pass several resolutions that have been prepared by the church's standing commission on human affairs and health. Such action would clarify the Episcopal Church's position on these vital issues and also provide the basis for post-convention involvement.

The first resolution presents a call for the imposition of moral criteria in decisions having to do with reindustrialization, with possible suggestions to industry, government, and unions. The second part of the resolution is directed to the church and urges congregational study and action by dioceses and other church bodies to bring the problems to public attention. A monitoring process would be the responsibility of the staff at the Episcopal Church Center.

Other church resolutions relate to issues of peace, racism, and refugee relief. More than half of the health portion of the report is given over to Christian marriage.

The report states: "Everything that we have tried to claim here goes in the face of our culture's view of marriage as a sentimental romance of the like-minded or of those with compatible life styles or coinciding or complementary professional objectives. Marriage is one more surprising, apparently improbable place where we discover anew that each of us is Christ to our neighbor."

The material on marriage is designed

to encourage a resolution calling for the establishment of diocesan commissions on marriage which would examine the "redemptive and sacramental nature" of marriage, explore the present and future canons on the subject, and develop counseling techniques and educational and parochial roles in support of marriage.

The commission also goes into the many problems presented by the new medical ability in the process of human reproduction, warning of the possibility of abuse of this technique — as, for example, genetic manipulation. Convention will also be asked to condemn the use of surrogate motherhood.

The 12-member commission, under the chairmanship of the Rt. Rev. Willis R. Henton, Bishop of Western Louisiana, is one of 27 boards, committees, commissions, and agencies that work between the triennial meetings of General Convention. Their reports become the major homework for the convention's own committees and the houses which will set policy for the church. General Convention is under no obligation to accept the reports and may modify or reverse the course suggested.

## Housing Complex Sponsored by Trinity Church

St. Margaret's House, a 20 story housing complex for the elderly and handicapped in lower Manhattan was dedicated in June.

Sponsored by Trinity Church in New

York and funded under the National Housing Act, the project was initiated five years ago when the Rev. Robert Ray Parks became rector of Trinity Parish. As dean of St. John's Cathedral in Jacksonville, Fla., he had been instrumental in getting three apartment towers for senior citizens built.

Speaker at the dedication was Roman Catholic Monsignor Charles J. Fahey, who said, "In Jesus' time only one person out of ten lived to be 50. . . . In Roman times only 50 percent of the entire population would reach age 22. Through a whole host of steps, medical and economic, we have enhanced the length of our lives, reduced mortality. Today two-thirds of us will live into our 70's, and 90 percent of us will reach the group of those between ages 67 and 93."

A procession of 400 persons bearing balloons left Trinity Church and marched down Wall Street and across Water Street to the new building. They were led by a bagpipe band and youngsters carrying banners and flags. The City Mission Society's drum and bugle marching band also took part.

Among those present for the dedication was the Rev. Mother Anne Marie, superior of the Order of St. Margaret, and various city officials. The housing complex honors the work of the Society of St. Margaret on the lower east side, and is built on the site of St. George's, the first chapel of Trinity Church.

## New Diocese in East Africa

The Province of Tanzania in East Africa recently inaugurated its tenth diocese, and it is named Mount Kilimanjaro. The Rt. Rev. Alpha Mohamed, who has served for six years as assistant bishop in the parent diocese, is the first diocesan. (He studied at Virginia Theological Seminary, where he was awarded an honorary doctorate.)

For over a decade, the Diocese of Western Massachusetts has shared in friendship projects with the Province of Tanzania, and it has now become a companion diocese with Mount Kilimanjaro. This action was heartily approved by the first diocesan convention in Arusha on the day following the June 20 inauguration.

Some years ago, clergy and 15 parishioners from St. John's Church, Williamstown, Mass., visited Tanzania, and since then five of the clergy of the dio-



Clergy and lay delegates at the first convention of the Diocese of Mount Kilimanjaro.



cese and 12 lay persons have gone. In return, six of the clergy and two of the laity have been entertained in Massachusetts. Recently 24 bicycles with spare parts were sent to ordinands in Tanzania.

Western Massachusetts designated \$60,000 of its Venture in Mission funds for Tanzanian provincial development, and Christ Church, Fitchburg, and Trinity Church, Shrewsbury, made special pledges. When the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, went to the inauguration of the new diocese, he brought with him typewriters, adding machines, and supplies for the new diocesan office — also 30 clergy shirts, since black cloth is hard to obtain there.

Shoes, sneakers, and clothing are in short supply and therefore are costly. (Bishop Stewart was offered \$33 at a gas station for his sneakers, but he left them at the seminary instead.)

Last year Bishop Stewart shared in confirmations there and ordained to the priesthood the Rev. George R. Sumner, Jr., who, with his wife, teaches at St. Philip's Theological College in Kongwa. Fr. Sumner came from Western Massachusetts to serve in this field.

Key priorities for Mount Kilimanjaro include the development of a Bible school for the laity similar to the Central Tanganyika School in Dodoma, where Bishop Mohamed was principal. Medical clinics will also be developed in time.

Bishop Stewart commented, "These people have so much to teach us in the realm of the spirit: a joy characteristic of the early church, a willingness to sacrifice for the Gospel from the little they have, and a mandate to share in a winsome manner the good news with every person they meet."

## Radio Network Established

The Rev. Jerome Politzer, president of the Prayer Book Society, has announced the establishment of a radio network sponsored by the society. The broadcasts of weekly worship services will use the 1928 Book of Common Prayer.

Fr. Politzer said, "The programs will be placed through time purchased by the PBS, and tapes of the program will be made available at no charge to PBS supporters who wish to provide broadcast time in their own communities.

"We expect a great deal of participation from society members all across the country. We have received continuing requests for such programs. Our films on the problems facing the church have generated a great deal of support everywhere," Fr. Politzer noted.

"We have felt for some time that broadcasts of such services will demonstrate most dramatically that the 1928 BCP is alive and always will be," he said.

Meanwhile the Maryland Episcopal Press Service charged that the Prayer Book Society was misleading the public in its recent program, "A Crisis in Leadership," for which it had purchased time during July.

"They are paying for the airing of the TV half hour program and the advertising," said MEPS. "In spite of the fact that the Prayer Book Society lists itself as an official agency of the Episcopal Church, no one from the PBS has contacted any of the dioceses in the viewing area for permission to air the program or even to notify us that the program would be shown."

## Open Hearings on Hymnal

Bishops, deputies, and visitors to General Convention are invited to attend open hearings on the new Hymnal which are scheduled tentatively for the afternoon of Sunday, September 5, in New Orleans.

In addition, the joint legislative committee, which includes members of the House of Deputies and the House of Bishops, will conduct open committee meetings during the first week of convention. Official legislative action by both houses is expected sometime during the first week of the ten-day convention.

Unlike the Book of Common Prayer, which requires action by two successive General Conventions, hymn texts can be authorized for use in the Episcopal Church by a single convention.

According to Raymond Glover, general editor of the Hymnal, if General Convention accepts *Proposed Texts*, it will take the commission on church music another three years to prepare music editions. Mr. Glover said he foresees the publication of pew and accompaniment editions by the Church Hymnal Corporation late in 1985.

The commission was aided in the massive task of textual evaluation and review by a network of diocesan reader consultants. Each diocesan bishop was asked to appoint at least two consultants, including a church musician, to evaluate the commission's recommendations before *Proposed Texts* was printed. A total of 206 reader consultants read the manuscript and sent comments and suggestions to the commission.

In thanking the consultants in the foreword to *Proposed Texts*, the commission says that "their comments had a strong impact on the final content and form of the texts presented in this report to the convention. Some texts being considered for deletion were restored, and certain textual alterations suggested by consultants proved to be more felicitous than those originally proposed."

# BRIEFLY...

"Taking a crack at the costs of the Episcopal Church's General Convention is so easy to do," said an editorial in the June-July issue of *The Virginia Churchman*. Having speculated about that, the editorial went on to say, "How many of the people who criticize the cost have ever gone as far as to act on their belief by attending with a sleeping bag and begging space to unroll it in some parish's basement? One bishop we know has done it and intends to do it again."

Patrick Gilbert, general secretary of the SPCK, London, was quoted recently in Australia's Anglican weekly, *Church Scene*: "We have recently purchased eight camels in the Sudan, at \$400 a camel. They are ideal for distributing our literature across the desert." Offering advice on how to choose a healthy camel, he suggested, "Pinch the camel's nostrils hard so that the mouth opens wide. If the teeth look healthy, so is the whole camel." Commented *Church Scene*, "The diversity of resource employed by SPCK and the ingenuity of its staff is unbounded!"

Responding to a request from the dean of Canterbury Cathedral, Sr. Concordia Scott, a Benedictine nun at Minster, Kent, produced a statue of the Madonna and Child to replace one stolen from the cathedral last year. Her three and a half foot statue was cast in bronze and recently installed. The Roman Catholic nun, a former art student, cares for the sheep, cows, and geese on the order's 20-acre farm when she is not sculpting.

The Rev. David Hogarth, worker priest of the Diocese of Massachusetts, has for many years been a prime mover behind the Lifeline Program at the Suffolk County Jail (the Charles Street Jail, located next to the Massachusetts General Hospital in Boston). The program, which is designed to reduce the number of suicides at the jail, reaches out to men unable to meet the conditions of bail. The jail was condemned as unfit by a federal judge in 1973 but is still operating because funds are not available to replace it. The program tries to get inmates to help each other when they show signs of depression or despair. Fr. Hogarth was first sent to the jail by the Church of the Advent in Boston.



The Rev. Canon James R. Gundrum

# An Iowan on the Podium

## A Living Church Interview

with the Rev. Canon James R. Gundrum,

Executive Officer of General Convention

**T**he Rev. Canon James R. Gundrum, Executive Officer of General Convention, was recently interviewed by the editor in Canon Gundrum's neat and well appointed office at the Episcopal Church Center in New York. At his desk there, Canon Gundrum good naturedly receives a succession of colleagues and visitors, frequently interrupted by telephone calls from all over the church.

*We are delighted to have this opportunity to visit with you. With General Convention about to be held, you are one of key figures in the life of the Episcopal Church.*

Thank you, Boone, I am very glad to talk with you.

*Perhaps we could begin with your work as Executive Officer of the General Convention. Just what does this really mean, and what does it actually involve?*

I am the first person to hold this job of Executive Officer on a full-time basis. The Rt. Rev. Scott Field Bailey, Bishop of West Texas, was Executive Officer on a part-time arrangement, and did an excellent job in the beginning of this office.

The Executive Office of General Convention includes the functions of the secretary, treasurer, and the manager of General Convention. The Executive Officer is appointed by the presidents of two houses, and he supervises the several positions I've mentioned.

In 1973, the structure commission felt it necessary to have such an office to coordinate the work of the committees, commissions, boards, and agencies of convention with each other and with the Executive Council. I am secretary of the House of Deputies, and as such am elected secretary of General Convention. I am *ex officio* secretary of the Executive Council (an obvious coordinating responsibility with the interim bodies) as well as registrar and historiographer of the church.

I have overall responsibility for the triennial meeting of the convention, as well as the accurate production of the *Journal of General Convention* (a 1,500 page volume), the canons, *Blue Book*, and summary of each convention. I also have responsibility for the production of the minutes of the interim meetings of the House of Bishops. This office handles the parochial reports and some of the statistical material related to those reports. Needless to say, the Rev. John Schultz, my assistant, is the person in charge in this area, and he does a superb job.

Kenneth W. Miller of Long Island does a fine job as treasurer of General Convention. He has long been most helpful and most co-operative. He is the administrator for the Diocese of Long



Island, and works for General Convention on a part-time basis.

As most people know, Bob and Jane Wallace handle the physical arrangements at convention each triennium and assist the interim bodies of convention with housing and meeting arrangements. Because of their good work, even in time of heavy inflation, we have been able to keep the overall costs down. All of this goes to say that a lot of people, including many volunteers, help make the convention possible. They should be the ones talking to your readers.

To summarize, I think you might say that the Executive Officer's task is to coordinate the work of the highest legislative authority of the church: the General Convention and its interim bodies, with the program side of the church: the Executive Council, and the Presiding Bishop's staff at the Church Center; to eliminate (or at least, reduce) duplications and the "reinventing of the wheel." It is indeed exciting and challenging. Dr. Charles Lawrence has his office in our suite in the Church Center, and it is a joy to have him about, exercising his unique and necessary ministry.

*Many people would regard your position as the epitome of New York bureaucracy. How do you feel about that, Jim?*

Bureaucracy as such is not my interest, and I am not a New Yorker. There are certain things that need to be done, and I am trying to do them, and to help the interim bodies complete and accomplish their task — with their own integrity. At heart, I am a parish priest, and I hope to return to the parish ministry before I retire.

I think there are certain contributions I can make to this position at this particular time. In a few years, the needs may be very different, and a different sort of person may be needed for this job.

*I am curious as to how you got into this very intensive and unique position in the first place.*

The simple answer to your question is that as a deputy to the Seattle convention, I was secretary of the Christian social relations legislative committee of the House of Deputies (now the social and urban committee). I held the same position at the 1969 special General Convention at South Bend. Evidently, my work with that committee, and the resultant work I did with Dorothy White, Canon Charles Guilbert's assistant, prompted Mrs. White to recommend me to the Rt. Rev. John Coburn, then president of the House of Deputies.

After conferring with Canon Guilbert, Bishop Coburn approached me about the possibility of the secretary's position. Canon Guilbert appointed me first assistant secretary in 1973, and in June, 1975, I succeeded him, by canon, upon his retirement. I was then elected in 1976.

During the period between June, 1975, and January, 1977, I worked part-time for the General Convention as well as part-time for the Diocese of Iowa. In Iowa, I was mission consultant, with responsibilities for missions, Christian social relations, college work, and program and parish evaluations.

*But you didn't move to New York then?*

No, I continued to live with my family in Iowa. I had an office in West Des Moines and also came to New York several days each month. As I travelled widely in this period to commission meetings and other events in different parts of the country, I felt Iowa was a good home base, and less expensive for travel, as far as the church was concerned.

*What changed that?*

The travel simply became too much, and too expensive. We moved east in September of 1980, and it was a difficult change. My wife, Frances, had been examination program administrator for the State Board of Regents in Iowa. Fran found it necessary to make a career change in New York. Now she is a computer programmer.

*The two of you represent a great deal of talent. Meanwhile, what do you see as deep issues facing the church today?*

Most of the major issues are well known, Boone, but I am concerned about the understanding of *order* in the church. Governance must come out of order. When the General Convention meets, we must have true democracy. Yet, this is not easy with over 800 deputies, many of them for the first time.

We have a carefully worked out and effective legislative committee system, which not everyone understands, but we could not operate without these committees. It would take forever to argue every point on the floor of the house. The convention has simply become too big, and it will become bigger as new dioceses are formed. The size is a problem for many reasons. It limits our choice of locations to the largest convention centers in this country.

*Are there any points you would especially like to emphasize as the opening of convention approaches?*

Yes. It is of the utmost importance that every deputy do the preliminary homework. They need to familiarize themselves with the rules of order of the convention, and the committee structure, if they hope to present their points of view effectively. They should study the *Blue Book*, containing resolutions to be presented at the convention. If this is done, business can move forward, and we will be able to make fair decisions in a constructive way.

At the same time, I hope all visitors to the convention will find it an interesting and a truly educational experience, inspiring them to deeper commitment to our Lord, and to the church we love.

# Journey to Chartres

By JAMES E. FURMAN

Who is Jesus?" For centuries, Christians heard the Old Testament speak to this question. The Old Testament was taken as a vast hint, a whispered comment, a network of clues relating to the Lord Jesus. Scholars and craftsmen presented Christ in terms of a search for patterns, in which parallels between the Old and New Testaments illuminated each other. This method is seen in full at Chartres, a 13th century French example that summarizes an enormous tradition of art and theology.

Completed in 1220, Chartres Cathedral is the result of nearly a generation of community effort and civic expense. Bulking 427 feet long, 127 feet high, Chartres is a mountain amid gently rolling wheat fields, 54 miles southwest of Paris. Today, its intricacies of towers, traceries, and buttresses are sober grey; at first, each was silver-white, stone freshly cut into lacework. At all times, however, the glory of this church has been its windows, its jewel tapestries of ruby and sapphire that give the light of northern France the mystic glow of the new Jerusalem.

Statues of Old Testament figures flank all of the entrances to Chartres. Each relates to an aspect of Christ's identity. Their presence bears witness to an understanding of scriptures stated by St. Augustine (354-430): "The Old

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Testament is nothing but the new, covered with a veil, and the new is nothing but the old unveiled" (*City of God*, Book 16:26).

Standing before the majestic west front of Chartres, we look at five men of the "first dispensation" and relate them to Christ. In doing this, we can better understand the cathedral and draw nearer to the One it honors.

First, we deal with a woodworker, a man with carpenter's tools. This is Noah, the ark builder, hero of obedient faith. The ignorant mocked his doings, but he created a refuge for lost humanity, a well prepared place of safety and security. Noah's experience suggests the ministry of Christ, a carpenter derided even as he built *his* ark, which was the church. Crowded with strange and sometimes difficult passengers, Christ's ark still has room for us all, saint and sinner alike, voyaging under God's di-

rection to his promised port.

A second figure is that of Joseph, favored son of aged Jacob. Joseph is the brother who was sold for money, cast into a pit, and left for dead. He is the brother who escaped doom, rose to power and authority, and comforted his former opponents: "You meant to do me harm, but God meant to bring good out of it by preserving the lives of many people" (Genesis 50:20).

It is easy to see how Joseph's saga reflects the life of Christ. Jesus, too, is a brother — our brother. He is the Son who has come late in time to be betrayed and tortured, then exalted and glorified. Like Joseph, he forgives sin and reveals God's sovereign presence in the course of human history. He is the brother who inspired the first of many martyrs, giving St. Stephen the vision and strength to say "Lord, do not hold this sin against them" (Acts 7:60).

Next, we encounter Moses, bearing the stone tablets of the commandments. His youth includes mysterious birth and marvelous survival, despite the enmity of a king. His later career centered on leading his people to freedom through water that drowned an enemy army. Filled with God's power, Moses saw manna produced, plentiful bread in the wilderness. For the medieval heart, all of this indicated Christ, pointed to the feast of Christmas, the sacramental gifts of baptism and the Eucharist, the command, "Love one another; as I have loved you, so you are to love one another" (John 13:34). It seemed clear that the one who fed the 5,000 had been awaited since Sinai: "The Lord your God will raise up a prophet from among you like myself, and you shall listen to him" (Deuteronomy 18:15).

Crowned and sceptered, Solomon is part of the pageantry of Chartres. Most glamorous of all Israel's kings, Solomon was noted as a lover of wisdom, a man of prayer, a dispenser of justice (I Kings 3:16-28). Intrigued by tales of his power, the queen of Sheba visited Solomon, bringing him valuable gifts (I Kings 10:1-10).

The much-married Solomon might seem to have little in common with Jesus. Nonetheless, he was seen as an image of the teacher of the beatitudes, the man of the garden agony, the Lord of the Last Day — separating the sheep from the goats. Again, the dusky southern queen was treated as an anticipation of the Magi and their offering of gentile homage.

Standing amid these worthies is one who appears curiously out of place, a man bearing a chalice. This is Melchizedek, the obscure priest-king who welcomed Abraham to Jerusalem. To understand his presence at Chartres, one turns to the New Testament text known as the Epistle to Hebrews.

"Melchizedek, king of Salem, priest of God most high, met Abraham returning from the rout of the kings and blessed him; and Abraham gave him a tithe of everything as his portion. His name, in the first place, means 'king of righteousness'; next he is king of Salem, that is, 'king of peace.' He has no father, no mother, no lineage; his years have no beginning, his life no end. He is like the Son of God: he remains a priest for all time" (Hebrews 7:1-3). In both the document and the sculpture, the ascended Christ forever offers up the perfect sacrifice that takes away the sins of the world.

Is the theological method represented by Chartres useless in our time? It is so only if we have completely lost sight of the two testaments as double witnesses that together reveal God's love and proclaim his praise. That is, as long as we understand all the Bible as a single divine gift, we shall seek to correlate its major themes and characters.



### Cycle

In summer-ripened fields, the droning bee  
Is drawing honey from each flowered mass  
Of clover, warm with sunshine spilling free  
Upon the lush and gently moving grass.  
The wheat is waving gold beneath the heat  
From fiery sky that turns tomatoes red;  
And trees with peach are hanging heavy-sweet,  
The valley with their glow is overspread.  
The vines begun in greening May expand  
With laden arms of August-ripening grape,  
And apple orchards, crimson-crowned now stand  
With fruit for waiting bins that burst their shape.  
And all this transformation can be  
Creation's answer to eternity.

Jayne Giammarino



# BOOKS

## MacDonald's Shorter Works

**FANTASY STORIES.** By George MacDonald. Edited by Glen Sadler. Eerdmans. Four volumes. \$2.95 each volume, paper.

Everything in these volumes was published in 1975 in a handsome two volume edition, hardbound, entitled *The Gifts of the Child Christ*. It had the same publisher and sells collectively for only several dollars more than these less attractive volumes.

If you cannot find the hardback edition and have not read the contents, then by all means these books should be on the shelf near the C.S. Lewis, J.R.R. Tolkien, Charles Williams, and the other MacDonald books, for *Fantasy Stories* are the collected mythical products of that 19th century mystical imagination of the first order. If you have not as yet had what Lewis called "the baptism of the imagination," *i.e.*, if you have not experienced the Christianizing of mythical modes of thought, these volumes will be rich food indeed. But try to find the hard cover editions.

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## Background Study

**SMALL TOWN AMERICA: A Narrative History, 1620 — the Present.** By Richard Lingeman. Houghton Mifflin. Pp. 547. \$8.95 paper.

Lingeman records that when the ashes of Sinclair Lewis were being buried in the small town he had so bitterly castigated in *Main Street*, "the bitter winter wind gusted some of them away, as though Red Lewis's restless dust was, even in death, fleeing Sauk Center." By that sentence the mood for this social history is set. Always part of us wishes to leave the small town, and always part of us wishes to return — even if we have never lived in rural America.

Beginning with the founding of America and continuing through the settling of the midwest and the trans-Mississippi territory, Lingeman, with a great wealth of detail, describes the idealism, knavery, and cupidity that founded American communities. Many, unable to live up to expectations, perished; thousands more went on to become the examples of warmth and security which many a novelist loved, or to set up the systems of caste and class which many a sociologist hated.

Lingeman does agree that historically the church greatly influenced small town America; unfortunately, there is

little in this book on the role of the church in the modern small American town, unless one can see it in "The Community of Love," a section in chapter ten.

Nevertheless, pastors and church members who want to know about the ever-changing social and economic forces that have shaped and still do shape small town America will find this a very useful reference book. Richard Lingeman, executive editor of *The Nation*, is to be commended.

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## Unified Treatment

**THE AGE OF REFORM, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe.** By Steven Ozment. Yale University Press. Pp. xii and 458. \$35.00 cloth. \$8.95 paper.

The immediate publication of this work in a paperback edition suggests the publisher's desire to reach a wide audience, and indeed, there is much here to interest readers of *THE LIVING CHURCH*. It is a book of many excellences, and also many disappointments.

On the positive side, this is by far the best overview of late medieval and Reformation thought available in English. Ozment's intent is to provide a synthetic interpretation of the intellectual

heritage common to the catholic and reformed traditions, and to bring a medieval perspective to bear on Reformation studies. The first section, on late medieval thought, identifies three "traditions" — scholastic, spiritual, and ecclesio — political — which informed the wider life of the church. The section attempts to identify links between the demands for reform and the eventual breakdown of unity.

The author gives us a lucid survey of much recent research in these areas, focusing in particular on what he perceives to have been the "oppressive religious culture" of the late Middle Ages. The second section provides several interesting portraits of the reformers, together with chapters on particular issues (the dialogue between Luther and Erasmus, also marriage and ministry in the Protestant churches).

So far, so good. Yet the work has several major failings, chief among them the lack of coherence. The "idea of reform" is never presented as a point of reference for the whole volume, and the detailed presentation of themes in the first section is not continued explicitly in the treatment of the Reformation.

Almost no attention is paid to ordinary religion, in spite of Ozment's frequent assertion that the Reformation was primarily a consequence of ordinary and intellectual dissatisfaction with the state of late medieval religion. For a book on "late Medieval and Reforma-

# POET'S PROPER

## Ascent

with God  
then trod  
the Catalyst  
put on Christ  
gave up lusting  
Augustine

Francis C. Lightbourn

*Augustine of Hippo (354-430), after years of hesitation and debauchery, was baptized Easter Eve, 387. He became Bishop of Hippo, Northern Africa, about 396, holding that office until his death, August 28, 430.*

tion *Europe*," there is a surprising inattention to England.

For the reader in search of a good summary of the medieval intellectual background to the Reformation, this is a worthwhile volume. It's a pity that it isn't as good as it might have been, particularly in view of Ozment's unique qualifications as a scholar and teacher who is interested in treating the ecclesiastical history of the period as a unity.

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## Growing in the Faith

**STRENGTHENING THE ADULT SUNDAY SCHOOL CLASS.** By Dick Murray. Abingdon. Pp. 128. \$4.95 paper.

This is an excellent little book, very useful for any small parish which wants to bring new life to its adult education program. We need not be put off by the denominational term, "Sunday School." The problem is the same everywhere. For example, how often does the newly confirmed or newly baptized adult receive good continuing teaching? These people need an opportunity to grow in the faith and learn more about the church.

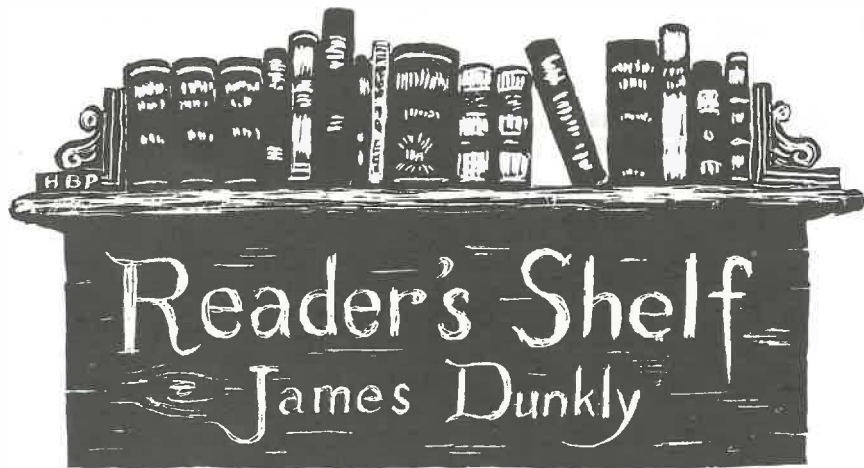
The classes described can be long term or can be planned for a small number of meetings. When people start learning together, many different kinds of groups emerge, according to their needs. I am glad to see that in the bibliography those neglected people, the singles, are given attention.

The gatherings can be open to newcomers or those who have been waiting a long time for the opportunity to learn with a congenial group. There can be large or small classes. The big ones have a way of producing new leaders and subgroups which are innovative and lively, satisfying a need for both learning and friendship. In the modern world, people find it refreshing to be with those who want to get away from the superficial themes which abound, and come to the heart of existence. The class can become a vital part of parish life.

Dr. Murray gives sound, practical advice and shatters many myths. There is advice on the recruiting and training of leaders, who are helped to see the hidden dynamics in a class as well as the obvious ones. Method is used as a tool and is not simply a fad.

The innovative ideas of the author will obviously have to be adapted to the individual parish, but I think everyone concerned about the need for deeper thinking and a better informed congregation will be helped and encouraged by reading this vital little book.

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**BORN AGAINISM: Perspectives on a Movement.** By Eric W. Gritsch. Fortress. Pp. 111. \$5.95 paper.

A historical study of fundamentalism in the United States in the larger context of many worldwide groups over two centuries, groups that have concentrated on the "rebirth" of the individual as the core of Christianity. The present day charismatic movement also has a chapter. Gritsch teaches church history at Lutheran Theological Seminary in Gettysburg, Pa. This is a valuable book for individuals and groups to study, not least because of its five page annotated bibliography. Gritsch concludes, "The truly ecumenical question is not whether one has had that one, glorious, born again experience, be it through Bible or Spirit or both, but rather whether one is born again and again in the encounter with the Gospel of Christ crucified."

**THE MYSTERY OF THE ORDINARY.** By Charles Cummings. Harper & Row. Pp. x and 134. \$9.95.

A look at everyday life as a series of openings to the transcendent. Cummings, a Trappist, is part of a formation team to prepare new candidates for the contemplative life.

**EIGHTY-THREE DIFFERENT QUESTIONS.** By Saint Augustine. Translated by David L. Mosher. Catholic University of America Press. Pp. xx and 257. \$24.95.

Volume 70 in "The Fathers of the Church: A New Translation." These are Augustine's responses to a miscellany of questions asked by his brethren in the religious community which he lived in, between running to North Africa from Italy in 388 and being made Bishop of Hippo in 396. The questions touch on a number of biblical passages, philosophical and theological problems, moral issues, heresies, and holy days. Thus the present volume is easier to read than

Augustine's longer treatises. Mosher, who teaches at the University of Toronto, has provided a heavily annotated but very readable 34-page introduction, a select bibliography, and indices to subjects and biblical references.

**THE FIRST DAY OF THE NEW CREATION: The Resurrection and the Christian Faith.** By Veselin Kesich. St. Vladimir's Seminary Press. Pp. 206. \$7.95 paper.

A treatment of New Testament passages on the resurrection of Jesus in an attempt to mediate contemporary scholarship to traditional Orthodox piety and theology. A very conservative approach is taken to questions like the empty tomb and the bodily resurrection of Jesus. Kesich teaches at St. Vladimir's Seminary in Crestwood, N.Y. Seven black and white photographs of icons are included.

**LAST THINGS FIRST.** By Gayraud S. Wilmore. Westminster. Pp. 120. \$5.95 paper.

Wilmore teaches at the consortium of seminaries in Rochester (including Bexley Hall) and here relates his experience as a black Christian to biblical concept of eschatology: "the last things." Study questions are included. This book would be one way for a study group to begin to learn something about how black people's apprehension of theological categories may differ from those of whites.

**SIX WAYS TO PRAY FROM SIX GREAT SAINTS.** By Gloria Hutchinson. St. Anthony Messenger Press. Pp. vii and 152. \$4.95 paper.

The six are Francis, Clare, Ignatius Loyola, Therese of Lisieux, Teresa of Avila, and John of the Cross. The book is an attempt to use the ways in which each saint prayed to help people pray today — not by reading a description of the saint's method, but by participating in it. There is a brief sketch of each



saint's life and method of prayer, then a series of exercises (an office, in effect) incorporating the saint's method and projecting the modern reader into the saint's world, and then suggestions for developing one's prayer along similar lines, including some bibliography. Very much the sort of book one either likes a great deal or not at all.

**PATTERNS OF PRAYER IN THE PSALMS.** By Laurence Dunlop. Seabury. Pp. vii and 168. \$9.95 paper.

A treatment of Psalms as prayers prayable today by Christians. Dunlop, a Roman Catholic priest who teaches at Loyola University in Chicago, has several chapters on prayer in general before moving into the kinds of prayers in Psalter. (Why this book should cost nearly ten dollars is beyond me.)

**LUTHER: A Life.** By John M. Todd. Crossroads. Pp. xix and 396. \$17.50.

A biography for the general reader. Todd wrote a somewhat more scholarly study of Luther nearly 20 years ago; he has also written books on the Reformation and on Wesley. Some portraits are included here, along with a map and good suggestions for further reading.

**MENDED SPEECH: The Crises of Religious Studies and Theology.** By P. Joseph Cahill. Crossroad. Pp. v and 199. \$12.95.

An analysis of the discipline of religious studies as combining both the history of religions and theology, and a plea for the reinvigoration of the latter by reintegration with the former. Cahill established the religious studies department at the University of Alberta, where his title (significantly) is professor of Christian studies and history of religions. An important book, demanding both close attention and considerable background in the academic study of religion.

**DECONSTRUCTION AND THEOLOGY.** By Thomas J. J. Altizer, Max A. Myers, Carl A. Raschke, Robert P. Scharlemann, Mark C. Taylor, and Charles E. Winquist. Crossroad. Pp. ix and 178. \$8.95 paper.

"The manifesto of a new, radical generation of theologians," according to the blurb on the back. Some readers will recall Altizer as one of the leaders of the "God is dead" movement some years ago. Same song, second verse.

**BIBLICAL AUTHORITY OR BIBLICAL TYRANNY?** Scripture and the Christian Pilgrimage. By William Countryman. Fortress. Pp. 110. \$5.95 paper.

The authority of the Bible for the Christian is perennially in question,

never more so than today. Countryman, an Episcopal priest who has been teaching New Testament and patristics at Brite Divinity School at Texas Christian University, will move in the fall of 1983 to the Church Divinity School of the Pacific. Here he tries to show how to keep the biblical baby while throwing out the fundamentalist bath water. Scripture is neither infallible nor absolute, but it is basic to the life of the church. This book began its life as lectures to three Fort Wayne congregations. It would be an excellent book for other congregations to study together.

**THE FEMINIST MYSTIC: And Other Essays on Women and Spirituality.** Edited by Mary E. Giles. Crossroad. Pp. ix and 159. \$8.95 paper.

How is anything like traditional spirituality to be combined with a truly feminist outlook? Several women — writers, teachers, poets, artists — here explore various dimensions of this problem: sexuality and mysticism, solitude in and out of marriage, the feminine dimension

of contemplation, the life of Simone Weil. The editor recently founded *Studia Mystica*, a quarterly journal of mysticism and the arts. These are interesting and serious essays on topics of fundamental importance not only to women, but to the whole church.

**GOD — CHRIST — CHURCH: A Practical Guide to Process Theology.** By Marjorie Hewitt Suchocki. Crossroads. Pp. xii and 227. \$9.95 paper.

The author teaches theology at Pittsburgh Theological Seminary, and this book has grown out of her work with graduate, undergraduate, and adult education courses. This is one of the first attempts by an avowed feminist to do theology without belaboring feminist assumptions, and one of the first attempts to do theology in a process mode without focusing so much on the process critique of more traditional ways of doing theology. John Cobb, well known in process circles, has provided a helpful glossary of process terminology.

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# CLASSIFIED

## BOOKS

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.

NEW PARISH/NEW CURE. A Job Search Guide for Episcopal clergy has helped clergy and search committees get together. \$5.25 to: Richard K. Martin, 14 Clark St., Belmont, Mass. 02178.

## CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfyrdol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

## CHURCH SCHOOL MATERIAL

FOR THE ASKING: Copies, Our Praise and Prayers (75); The Promise (60); Son of God (60); More Than Words (175); We Obey God (65); Christian Heritage (25), etc. Shipping costs appreciated. Reply Box C-532.\*

## FOR SALE

NEW HANDMADE English heavy wool burial cape with hood. Fits man over 6'2". Could be shortened. \$125. Also light-weight burial cape \$75. Phone (219) 288-3338.

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

FULL-TIME MUSIC DIRECTOR Epiphany Church, Danville, Va., is seeking a professional musician able to plan and carry on an active musical program. Priority given to directing a combined choir of adults and children. Responsible for maintenance of two quality organs. Must be competent in Episcopal liturgy. Individual creativity encouraged. Salary from \$10,000. Direct resumes to: Mr. John Blake, c/o Epiphany Church, 115 Jefferson Ave., Danville, Va. 24541.

HISTORIC CHURCH, midwestern university community, seeks experienced rector. Diversified churchmanship, daily services, active programs. Rector, assistant, deacon, organist, staff. Search Committee, St. John's, 315 N. 6th St., Lafayette, Ind. 47902.

NEEDED — warm outgoing parish priest for RECTOR: St. Peter's-by-the-Sea, small Episcopal church located Sitka, Alaska. Friendly intercultural parish; old, picturesque church, see house; exceptionally beautiful location; history, culture, outdoor recreation. Contact: John Standerwick, Box 1142, Sitka, Alaska 99835. Telephone (907) 747-3741.

## POSITIONS WANTED

SHEPHERD, who wills to feed and love, seeks hungry and thirsty flock. Objective: abundant and eternal life in Christ. Reply Box S-530.\*

# PEOPLE and places

## Changes of Address

The Rev. C. Osborne Moyer who retired in January as rector of St. Columb's Church, Jackson, Miss., may now be addressed at 607-E Hampton Circle, Jackson 39211.

Capt. David J. Somerville, chaplain, U.S. Army, now has his office at the Walter Reed Army Medical Center, Washington, D. C. 20023. Residence: 17609 Horizon Pl., Derwood, Md. 20855.

The Rev. Joseph W. Pinner, Jr. may be addressed at 1203 Myrtle Pl., Lafayette, La. 70506.

## Retirements

The Rev. Eugene L. Warner, canon to the ordinary of the Western Diocese of Louisiana, has retired. Add: 1003 Hillwood Dr. S. W., Decatur, Ala. 35601.

## Resignations

The Rev. Canon Harold T. Lewis has resigned the rectorship of St. Monica's Parish, Washington, D.C., and is a full-time student in the Ph.D. program at Catholic University in Washington. Add: 611 Elliott St. N. E., Washington 20002.

## Deaths

The Rev. Charles Allan Grier, retired priest of the Diocese of Chicago, died on July 16 in St. Petersburg, Fla., at the age of 95.

Fr. Grier was graduated from Rensselaer Polytechnic Institute in 1908 and was an engineer for the Ryerson Steel Corporation until he retired in 1950. He then studied privately for holy orders and was ordained. He served as director of the Bishop McLaren Conference Center in Sycamore, Ill., from 1953-1957. Fr. Grier founded St. Mark's Church, Barrington Hills, Ill., and served as vicar and rector there from 1956 to 1959, when he retired. Moving to Tryon, N. C., he served as locum tenens at Holy Cross Church there. His wife, the former Frances Green, died in 1977. He is survived by a son, Henry Grier, a daughter, Katherine Edmond Poulsen, five grandchildren, and seven great-grandchildren.

The Rev. Sidney Swain Rood, rector of St. Luke's Church, Ypsilanti, Mich., since 1957, died on July 4 of a heart attack at the age of 63.

A graduate of Michigan State University and Seabury-Western Theological Seminary, he served churches in Gladwin, Standish, Houghton Lake, and Grayling, Mich. He was active in community affairs and was for a time president of the standing committee of the Diocese of Michigan. He is survived by his wife, the former Betty Strohkirch; three sons, Dr. Robert Rood of Grand Rapids, Mich., Peter Rood of Katmandu, Nepal, and Stephen Rood of Grosse Ile, Mich.; and two grandsons.

## The Living Church Fund

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

Previously acknowledged	\$33,095.61
Receipts Nos. 24,909-24,968,	
July 1-23	2,205.00
	\$35,300.61

# CLASSIFIED

## POSITIONS WANTED

PRIEST, single, 35, broad business and church background. Urban/suburban, catholic parish position desired. Talented preacher, caller and administrator. References. Reply Box H-527.\*

BUT CAN HE PRINT \$50 bills? Have you looked at myriads of candidates from "the computer" and are still at "square one"? Dedicated, experienced, Eucharistically centered priest — strong youth/education skills, good pastor, preacher, looks to relocate to small urban or near suburban parish. Correction (216) 961-2130.

EXPERIENCED organist, 33, M.M., desires position in Eucharistic parish as organist or organist/director. Reply Box M-531.\*

BATTERED AND BRUISED professional church musician, conservatory trained, 25 years' experience, seeks position in parish where rector isn't threatened by another professional on staff, vestry pays living wage and benefits, pipe organ isn't held together with scotch tape, choir sings in four parts, and congregation wants first-class music ministry. Available now. R. Harold Clark, 1724 - 32nd St., San Diego, Calif. 92102. (714) 231-0110.

## RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: New Vision of Youth Ministry" © 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department. \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

## WANTED

BOOKS NEEDED for new library of developing parish. Will pay to ship your donations of Interpreter's Bible or Dictionary, commentaries, old Church's Teaching Series, or other standards. St. John's, 360 Church St., Yalesville, Conn. 06492.

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

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (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

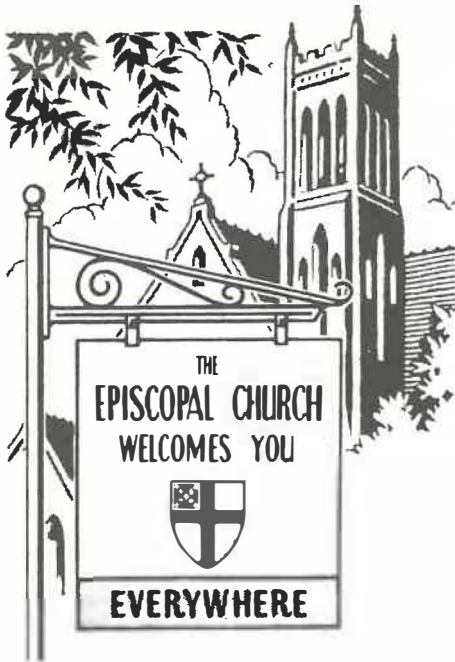
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# SUMMER CHURCH SERVICES



## 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. Bacgalupo,  
the Rev. Maurice Campbell, the Rev. Frederic W. Meagher,  
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

The Rev. James R. Daughtry, r 2430 K St., N.W.  
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

## NEW ORLEANS, LA.

**CHRIST CHURCH CATHEDRAL** 2919 St. Charles Ave.  
The Very Rev. Richard W. Rowland, dean; the Rev. C. Wil-  
liam Ziegenfuss, canon precentor  
Sun Eu 7:30, 9 & 11. Wkdy Eu Mon 11:45, Tues & Fri 7:30,  
Wed (also HU) & Sat 9:30, Thurs 5:30

## 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. Zadlg, 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.

**GETHESEMANE** (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

## JOPLIN, MO.

**ST. PHILIP'S** 7th and Byers  
Fr. David Patrick, r; Fr. Scott Anderson, assoc  
Sun Eu 7:30, 9:30, 11:30, MP 9. Thurs Eu 6:30. HD Eu 10

## 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

## HACKENSACK, N.J.

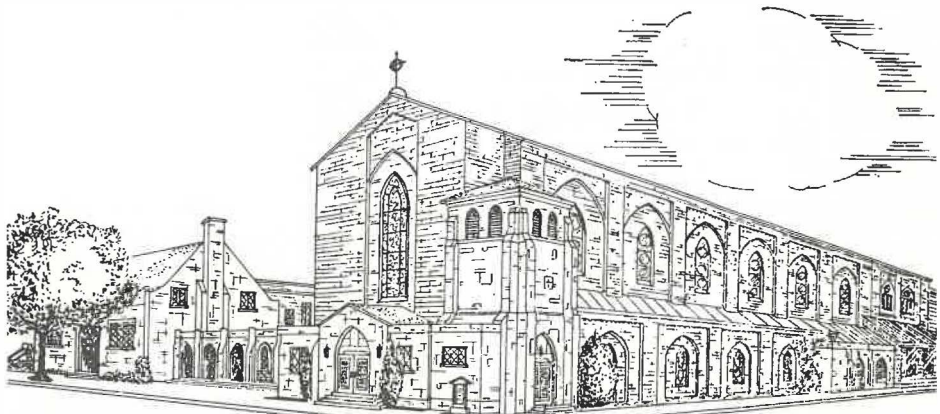
**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
Sun Masses 9 (Sung), 5 Sat

## 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

(Continued on next page)

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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 & Sliver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey  
Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First  
and third Sat 7

## 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; wkdy 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 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP  
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.  
SM Wed 12:45-1:15

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. 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. Wkdys: 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; Marston Price, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC  
& HS 12. Founded in 1698. Built in 1726.



American Cathedral in Paris

## 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; Mon, Wed, Fri 12:10; Tues 5:30; 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).  
Wkdys: 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