

# THE LIVING CHURCH



Allan Rohan Crite with some of his paintings: All too soon the show was over [p. 10].

“Oh, Yes, Lord” • page 10



# The First Article

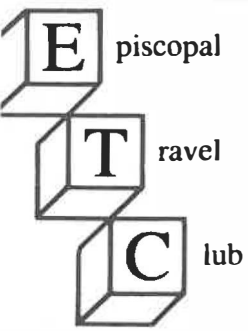
## One of Us

One of the great mysteries of creation is the statement in the Book of Genesis (1:27) that God made us in his image. No doubt one reason this has been a spiritually powerful statement has been precisely the fact that it means is obscure! We are forced to hink about it and ponder it. One will perceive levels of meaning different from someone else. The same person will see different meanings at different times and in different circumstances. One meaning is not "right" while all other meanings are "wrong." Whatever the image of God may have meant to ancient peoples, it acquired a whole new range of meaning when Jesus Christ was born as one of us, sharing our human nature. Here, as the Epistle to the Hebrews puts it (1:3), is God's own press image." Here is what God shows himself as looking like, and it is a

little baby! Theologians and philosophers may say that the image of God in men and women is our reason, or our self-consciousness, or our creativity, or our capacity to know God, or other qualities. Doubtless there is truth in all of these interpretations.

Yet God himself has offered an interpretation we should never have thought of. He has been born among us, not simply as someone who resembles us or is like us, but rather quite literally as one of us. He is one of us, not simply in the exercise of the higher or nobler human faculties, but even in all the humble details of daily life from the cradle to the grave. He has chosen to take the image of ordinary human reality and lift it to the level of deity. In him the image is renewed; in him there is the new creation.

H. BOONE PORTER, Editor



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### DEPARTMENTS

<b>Books</b>	<b>13</b>	<b>Letters</b>	<b>1</b>
<b>Deaths</b>	<b>15</b>	<b>Movies</b>	<b>14</b>
<b>Editorials</b>	<b>12</b>	<b>News</b>	<b>1</b>
<b>First Article</b>	<b>2</b>	<b>People &amp; Places</b>	<b>1</b>

### ARTICLE

"Oh, Yes, Lord" **Ronald Albury 10**

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# LETTERS

## Seabury Press

The recent announcement that the Seabury Press has ceased publication has given me a hollow feeling, not unlike that which comes when an old and valued friend dies. During all the time I have been ordained, I have counted on Seabury Press to publish high quality books which have been very useful to me and to my parishioners.

I have always felt a pride in "our" press's standards and thought it must be a fine thing to be a Seabury author. My shelves are crowded with Seabury books, and they are among the ones I most often use. The authors represent the finest in Anglican thought and writing — Holmes, Westerhoff, Hatchett, Fenhagen, to name only a few.

What, I wonder, will become of this splendid tradition? I believe that the Executive Council owes us all a fuller explanation, rather than a terse announcement. Why was Seabury Press allowed to die? What might have been done to save it? And, more to the point, what is the church planning to do now to ensure that Episcopalians continue to be well informed and that books helpful to our church get published?

What about the present Seabury list? Will the books go out of print? Until these questions are satisfactorily answered, many of us, and not just Episcopalians, will continue to grieve and feel some anxiety for the future of a church which likes to think it values scholar-

seem willing to make the sacrifices which that requires.

(The Rev.) CLARK HYDE  
St. Peter's Church

Delaware, Ohio

## Too Many Shepherds

Your editorials on the clergy surplus, [TLC, Jan. 1 and 8] revealed only the tip of the iceberg. There are at least three underlying problems: deployment, the sense of lay vocation, and seminary finances.

Regarding deployment: this church might well become more apostolic in this area, by bishops sending the right priest to the right congregation, assuming the bishop is doing his pastoral job and knows his priests and his people. How did this congregational polity of calling rectors (and now vicars) usurp this pastoral role of bishops?

I know of three "plum" parishes which were flooded with applicants. The bishop took a non-directive role, and after many months each called young priests less than five years out of seminary — in preference to middle-aged, experienced priests who had applied.

Regarding lay vocation: many laypeople still have the tragically mistaken idea that if they are sincere and committed Christians, God must be calling them to the ordained ministry. There is more than enough work for committed laypeople to do — even in small parishes.

Regarding seminary finances: too many seminaries with too high operating costs encourage the acceptance of more and more students — many of whom are unsuited to the ordained ministry, but who, once into the process, rarely come up against a bishop, standing committee, or commission on ministry which has the fortitude to say with all kindness, "The church needs you more as a dedicated layperson."

(The Rev.) RICHARD C. TUMILTY  
Grace Church

St. Helena, Calif.

• • •

In reference to your editorials on the oversupply of priests [TLC, Jan. 1 and 8], I would like to add some thoughts.

True, we do have too many priests for the kinds of jobs we offer. I agree that part of the resolution will come from commitments to become a "missionizing, evangelizing, and growing" church. Dioceses and seminaries can aid by repeated insistence, teaching, and exhortation. But all this has to take root at the congregational level.

I would like to suggest that there are other basic questions not being dealt with enough: Shouldn't we thoroughly examine our assumptions of what a priest is? "Real priests are paid by

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a success ladder to bigger operations and budgets." As long as this is seen as the goal, or the only real or worthy one, by laypeople, aspirants, and clerics alike, we will get nowhere in ministry.

Similarly, we must redefine, both in our hearts and minds and in the canons, what a parish or congregation is. The clear status quo message is this: a real parish has a full-time, paid, seminary trained, professional priest, and at least a half-time secretary, and an annual budget of at least \$70,000. No wonder we don't evangelize and plant new parishes. It's an impossible task.

At the core of our minds' picture of what a real parish is are the unexamined preconditions of money and a graduate education standard. These are American cultural and secular values and not Christian, biblical ones.

Why can't a group of faithful, praying, serving, giving people who number 20 and meet in someone's living room for a weekly Eucharist be a parish, and be so viewed by all without any expectations that they ever have a budget, a bulletin, a building, a brass alms basin, and a seminary graduate?

Our parish was visited by Canon David Waweru of St. Barnabas, Nairobi, Kenya, last spring. In one year his parish established five new parishes, each between 200 and 300 members. A couple of these were meeting under trees. Anglicans, all of them. Kenyan Christians are free from our kinds of definitions of parish and ministry. That's one chief reason why they are growing and effective.

(The Rev.) DOUGLAS J. HADLEY  
St. Matthew's Church

Iacoma, Wash.

### Deployment Officer Responds

The Rev. John Goodrow's article on deployment [TLC, Jan. 8] was extremely well stated. Having been the deployment officer in the Diocese of Louisiana since 1976, I've seen much frustration on both sides — clergy and search committees. Clergy complain about not hearing from search committees, and search committees complain about not hearing from clergy.

The main breakdown in the system seems to be with search committees.

### Correction

Reviews of three cassettes [TLC, Jan. 15] were attributed to the Rev. Christopher Webber, rector of Christ Church, Bronxville, N.Y. The reviews were sent to us by Fr. Webber, but the second and third in the column were written by the Rev. James W. Walkup, Jr., a Presbyterian minister who is director of the Counseling Center of Southern Westchester in New York State.

mittee's size and makeup of personalities; its inability to accept advice from the deployment officer or the bishop; its acceptance of too many names; and its not receiving the proper charge from the vestry.

The CDO system is not a cure-all. But I think it is still better than the old way of filling vacancies — where round clergy were placed into square holes, and square clergy placed into round holes. The CDO profiles give all the hard data, and this is extremely helpful.

Basically, however, it still comes down to the soft data that, ultimately, makes

non-mobility. And that soft data is information obtained from many reliance sources.

JAMES C. WY

Bishop's Administrative Assis  
New Orleans, La.

• • •

As deputy to the Bishop of Wyoming with one of my jobs being deployment, I want to thank you very much for editorial on the subject [TLC, Jan. 8] and for the article by the Rev. John Goodrow [TLC, Jan. 8]. Both were target, and they articulated the cur

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Fr. Goodrow suggested some remedies for the deployment process, such as setting up a national body to establish some operative standards (which I think to be on the right track). You, the editor, raised some valuable points about what is meant by oversupply.

I want to offer some thought about how the current deployment problem can be a tool for self-reflection and spiritual growth. Lessons I learned from being unemployed on two different occasions and turning to the CDO for help were:

(1) The initiative is mine all the way. I must make the first contact, and the second, and then follow up to see if anyone is listening. For me to be angry and disappointed about their not responding to me the way they should does damage to my soul, not theirs, regardless of how justified the anger may be.

(2) The different procedures and questions I had to respond to from congregations and dioceses forced me to learn to be critical in my reading and exegeting of the content. I was faced with the question of how flexible I could be without losing my honesty and integrity.

(3) I rewrote my CDO profile several times because during the search, I was confronted with things that produced new awarenesses in me and some changes of attitude. During the rewriting, I also learned more about myself.

The CDO is a means, not an end, and it is only one of several means. The "old boy system" is not bad when not used in excess.

(4) The hardest lesson took several years for the learning to penetrate. For me it took two long unemployment periods, one for six months, the other for eight months. I hope no one else has to be as slow a learner as I. Anyway, the lesson is that my affirmation as a valuable creature who is worthy of love and affection has absolutely nothing to do with whether I have a job or not. Also, being skilled is not any guarantee for quick or eventual employment. There are a lot of good, capable people looking for work. Let us remember them and not relate to them as if they were not quite up to par.

Let us use what we have to the best advantage, but let us also keep a critical ear and eye upon the process and make the radical changes that may help — and we will only know if they help after we try. (The Rev.) BEN SOMERVILLE, II  
St. Matthew's Church  
Laramie, Wyo.

**Prevent Church Fires**

This very cold year may result in many church property fires. In my pastorate of 43 years, we never had a disastrous fire in our church buildings. This record is not because the latent possibilities were not present.

duties to double-check on the furnaces and heating systems at frequent intervals, seeing that all was in order and the furnace areas free of rubbish and bric-a-brac often found in basement rooms. Several fires were averted by taking these precautions. I pass this on as a helpful hint to all clergy and vestries. (The Rev. Canon) DAVID C. TRIMBLE (ret.)  
Hagerstown, Md.

**Ministers of the Chalice**

Thank you for your terse but absolutely correct response to the recent letter [TLC, Jan. 22] regarding the use of layreaders and chalice bearers as ministers of the sacrament to the sick and others prevented from attendance at corporate parish worship.

I hope you might be willing as well, to remind readers of the very clear language of the 1979 Prayer Book regarding the use of lay ministers of the sacrament in these services as well (p. 408): that laypersons licensed by the bishop may administer the chalice "in the absence of sufficient deacons and priests."

Admittedly this statement allows some latitude regarding the number of ordained persons "sufficient" to administer to a congregation of a particular size, but there is no question at all that when they are obviously present, ordained clergy are to administer the chalice.

I have been at far too many services where priests stood to the side while laypersons administered the chalice. Additionally, neither canon nor the rubric permits lay administration of the host.

When lay administration was first enacted, the report to General Convention emphasized that this was not the normal mode of administration, but an exception to meet a variety of pressing needs in specific circumstances. My perception is that it has developed into something rather taken for granted at all times in most places.

(The Rev.) WILLIAM SWATOS  
St. Mark's Church  
Silvis, Ill.

**Count Your Blessings**

This past summer, I was part of a delegation from the Hymn Society of America to a conference of the International Fellowship for Research in Hymnology which met in Budapest. We flew to Frankfurt, West Germany, and then bused through East Germany, Czechoslovakia, and part of Hungary.

Life is grim behind the Iron Curtain: houses are in disrepair, and bombed-out areas from World War II are still not restored, especially in Dresden, where the American Air Force firebombed much of the city only a few days before

*Continued on page 14*





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**GRATEFULNESS, THE HEART OF PRAYER.** An Approach to Life in Fullness, David Steindl-Rast. Paper \$5.95 (t.)

**LETTERS OF ST. CYPRIAN, VOL. 1.** (Ancient Christian Writers Series), translated and introduced by Graeme W. Clarke. Cloth \$22.95 (t.)

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**PRAYER PILGRIMAGE THROUGH SCRIPTURE.** Rea McDonnell, S.S.N.D. Paper \$4.95 (t.)

**ON REPENTANCE: The Thought and Oral Discourses of Rabbi Joseph B. Soloveitchik, Pinchas H. Peli.** Paper \$8.95 (t.)

## Coordinator Named

leen Smith, a parishioner of Trinity Church in Hamilton, Ohio, has been named the United Thank Offering coordinator at the Episcopal Church Center in New York, according to an announcement from Presiding Bishop John M.

Smith is a veteran of many diocesan lay ministries. She served two years with a mission in Liberia, and has served as senior warden and stewardship campaign chairman in her home church. "You do what's in front of you to the best of your ability," she said, explaining her philosophy of lay ministry. "You don't worry about how big it is . . . the Lord will find you and help you."

Smith as UTO coordinator is responsible for working with the volunteer network which raises about \$2 million each year; for planning and supervising the educational and inspirational materials upon which the spiritual dimension of the offering depends; screening requests for funding; and providing staff support to the committee charged with making the decisions.

## ACT Heads Advocacy Work

The national interfaith lobbying agency, ACT, has named the Rev. Craig Biddle as national director in a bid to bring a sense of unity and purpose. An Episcopal priest, the new director was formerly rector of St. Paul's Church, Alexandria, Va., and founder of the Richard Urban Institute, an ecumenical advocacy group.

The IMPACT post has been vacant for a year, while member religious agencies considered the future of the 13-year-old organization. Organized by the Washington representatives of various faiths as a grassroots network to support their lobbying, IMPACT claims a membership of some 15,000 from among its sponsoring agencies. It has 20 chapters which deal with state issues.

Craig Biddle describes himself as an Episcopal priest with strong ecumenical leanings. Long committed to political advocacy, he served as a legislative assistant on Capitol Hill and has been an active participant in the witness of the religious community on behalf of civil liberties and peace for two decades.

Although intended to unify Christian and Jewish social action, IMPACT has

lost some of the interest and confidence of the groups that started the agency, and some of them have started their own grassroots political networks. Mr. Biddle recently attributed IMPACT's problems to a lack of effectiveness and a "low profile" on major issues in the past few years.

"IMPACT has been so quiet and so untrusting of the trust and confidence in it has diminished," he said. "If we could reestablish our leadership, I think a lot of fears about the organization would be allayed and they would not have to start a separate organization."

"IMPACT is called to bring before the Congress and other branches of government the moral concerns of the Jewish and Christian communities. It can be an increasingly potent force to convey the moral imperative of our faith community bearing on legislation affecting hunger, arms reduction, human rights, and equal justice for all."

## Cathedral Debt-Free

Despite inflation and soaring interest rates, Washington Cathedral has repaid completely the enormous construction debt incurred during the mid-1970s.

A final payment of \$250,000 made on January 25 closed out a debt which reached \$7.5 million in 1977. A capital campaign conducted from 1979-82 raised a total of \$16.5 million in gifts and pledges. To date, \$15 million has been received, of which \$10 million has gone to pay principal and interest, \$3 million to construction, \$1.5 million to endowment and \$500,000 to campaign expenses.

The January 25 bank payment was made almost two years ahead of schedule. At a brief ceremony in the boardroom of the Riggs Bank, the Rt. Rev. John T. Walker, Bishop of Washington, paid tribute to the bank and to the National Savings and Trust Company for the generous way the two institutions supported the cathedral when it needed help.

"At times like these, I hark back to my predecessor, Bishop Henry Yates Satterlee," said Bishop Walker. "In this instance it is most appropriate, for in 1905, Bishop Satterlee also met in the board room of Riggs Bank to pay off the final loan which had secured the land on which the cathedral was to be built."

"At that time, Bishop Satterlee wrote in his journal, 'No one can ever appreci-

ate what it is to be delivered from this burden. I feel like one released from prison.' I think I can truthfully say that I — the sixth Bishop of Washington — share those feelings with the first bishop. He spoke of his wonder at how he had the courage to face the financial problem and added that it could only have been accomplished through 'God's grace.'"

Provost Charles Perry of Washington Cathedral noted that building a cathedral has been called an act of optimism. "We have been engaged in an act of optimism as we successfully completed the campaign, constructed the gallery, and increased the cathedral's endowment," he said.

The success of the capital campaign, to which about 5,000 persons contributed, permitted the resumption of construction of the Pilgrim Observation Gallery. It was completed in 1982 and opened to the public. Since then, one story of the twin west towers has been built and plans are in hand to continue construction in the spring of 1984.

## Next Stage in a Pilgrimage

The Archbishops of Canterbury and York and eight prominent Free Church leaders met quietly for 24 hours with 42 Roman Catholic bishops at a convent in Essex recently. The meeting came about at the invitation of the Roman Catholic bishops and was the result of a major unity initiative in the English and Welsh Roman Catholic churches, according to the *Church Times*, which called the gathering "unprecedented."

The Roman Catholic bishops were meeting in conference to discuss church unity and they invited the other church leaders, including Dr. Philip Morgan, general secretary of the British Council of Churches, to join them.

No concrete proposals or resolutions were issued after the meeting, but some of the participants said there were signs of new understanding, as some of the differences and divisions between the churches were spelled out.

"It was a matter of digging the foundations rather than putting up the scaffolding," said the Rev. Canon Christopher Hill, the Archbishop of Canterbury's ecumenical officer. Canon Hill added that "we got to the heart of the issue of the Roman Catholic unhappiness at the present shape of the British Council of Churches for the first time."



pants that while the Roman Catholic bishops recognized the value of a forum at which church leaders can discuss their concerns and work for unity, the council is perceived by them as "a very Protestant body, with no place for those with a definite teaching role," according to the *Church Times*. There was no hint that the British Council of Churches would be modified, or that the Roman Catholics would join it.

Discussions took place under the chairmanship of the Archbishop of Canterbury and Cardinal Basil Hume on the nature of dialogue and differences in the exercise of authority. A communique issued at the meeting's close made it clear that no decisions were intended to come out of the event. "This consultation," the communique said in part, "is seen as the next stage in a pilgrimage already begun and experienced in local councils of churches, bilateral conversations, a variety of joint ecumenical enterprises, and focused most recently in the papal visit to Britain, and the return visit of Roman Catholic and Protestant church leaders to Rome."

## New Marriage Booklet

A new booklet aimed at providing guidance for couples about to be wed has been published by the Church of England's board for social responsibility. *Foreword to Marriage* by the Rev. Canon Hugh Melinsky replaces another booklet, *The Threshold to Marriage*, which has been in use for 50 years.

Although the new guide has caused some furor in the press, the church's Mothers' Union has praised it for its

Hazel Treadgold, the organization's president, said the new booklet strongly emphasized the depth of commitment necessary for marriage, and stressed again and again that marriage is a lifelong relationship.

The fuss was generated about one paragraph in the "honeymoon" section, which states, "For some couples, this will be a new experience on both sides. For others, either husband or wife will already have had some sexual experience. For some, there will have been full and free experimentation for some time. Others will have been living together already, and so this experience is nothing new. Or is it?"

The booklet's seeming lack of "moral disapproval over such situations" was criticized in the press, according to the *Church Times*. The Rt. Rev. Hugh Montefiore, Bishop of Birmingham and chairman of the board for social responsibility, said that the board had included the paragraph "not because it believes that premarital intercourse is a matter of indifference, but because the pamphlet is written for those about to be married. It starts from where many of them are and is intended to help them for the future rather than to make moral statements about the past."

Mrs. Treadgold agreed. "It gives extremely good answers as to why marriage is necessary and addresses a realistic situation which most priests come in contact with," she said. "The Mothers' Union obviously believes in chastity before marriage and fidelity within it, but the booklet does emphasize the exclusivity of marriage in a very positive way, which is a good thing."

One of the best known priest-wr in the Anglican Communion has nounced plans to retire from the time ministry later this year. The Dewi Morgan, rector of St. Bri Church on Fleet Street in London, is Prebendary Morgan has developed a table ministry to and through the r media since he moved to Fleet St which has long been synonymous with newspapers and other media in Brit St. Bride's Church has had links with the press for nearly 500 years.

Trinity Church in San Francisco ceived two \$10,000 grants early in J ary. One, for the church's food progr was donated by the Transamerica orporation; the other from the Episc Church's Coalition for Human Ne Commission, will aid church progr related to alcohol problems and to problems of people with no food. In a tion, the Rev. Robert Crome, rector Trinity, announced that another \$10, had been collected from sources around the Bay area by the end of 1 for Trinity's food program.

Anglican Bishop Desmond Tutu South Africa is being credited with ing saved the lives of five white me naries who had been sentenced to die their involvement in an abortive couj the Indian Ocean island of Seychelle 1981. Bishop Tutu, general secretar, the South African Council of Churc and leading foe of racism, made a di plea to spare the men's lives to f chelles president Albert Rene. Last y Bishop Tutu was unsuccessful in attempt to save the lives of th African National Congress guerril who were executed in Pretoria, So Africa.

Although the prayer book of the I pon Seikokai carries the phrase, " pray for the emperor," many Japar Anglicans have reservations about propriety of praying for a head of st once considered a god by Shintoists symposium on the phrase was helc 1983, and another aspect of the disc sion was a debate over the Yasuk Shinto shrine, which some feel cont utes to the growth of a nationalistic i gious feeling. According to the Christ Council of Asia newsletter, publishe Japan, the church is conducting a m intensive study of the issue.



The Rev. Earl T. Williams and members of St. John's Church, East Hartford, Conn., are shown bearing the large wooden cross which is journeying to all Connecticut parishes this year in celebration of the 200th anniversary of the election and consecration of Samuel Seabury. The cross is accompanied by Bishop Seabury's chalice and crosier [TLC, April 24].

# “Oh, Yes, Lord”

Allan Rohan Crite, churchman and Christian  
artist, learned well  
from the example of his Master.

By RONALD G. ALBURY

air to middlin” seemed a rather incongruous response to the liar “How are you?” for the tall, er, slightly stooped gentleman who erred the question radiated a quiet lity which bespoke of inner peace firm self-confidence.

curate at our church was the Rev. H. Chattin, and he and I met the in his row house on Columbus Av- in Boston’s south end. Our inter- owever, became quickly detached the man and directed toward his which surrounded us in every room e three floor residence and studio. ad come to talk business with Allan n Crite, often identified as “New and’s senior black artist,” so we ly recalled ourselves from the dis- ion of the gallery and returned to enial host. There would be time gh later to tour the building and the artwork.

is wasn’t the first time that we had — although he certainly could not expected to recall our previous enter. It had taken place about 25 earlier in Evanston, Ill. I was a ent at Seabury-Western Theological nary, and Mr. Crite was then visit- he seminaries of the church to dis- and sell his colorful religious paint- . One wonders how many clergy of church have enjoyed having one of

his original pieces grace their study walls during this past quarter century.

From time to time during the inter- vening years, I had been reminded of this remarkable person. His beautiful black and white prints frequently adorned the Diocese of Chicago bulletin covers in their pre-color days. Occasion- ally, a letter from a friend would arrive on notepaper that had been designed by Mr. Crite. Periodically, a drawing by him would appear in *THE LIVING CHURCH*.

More than once, during a quiet mo- ment in my study, I would take down his little booklet, *Is It Nothing to You?* (put out by the department of social services of the Diocese of Massachusetts), from the shelf to indulge myself with one of his illustrated meditations. His other publications include *Were You There?* (Harvard University Press, 1944), *Three Spirituals* (Harvard, 1948), and *All Glory* (Society of St. John the Evangel- ist, 1947), the latter, a series of brush- drawing meditations on the prayer of consecration.

Over the years, I had often thought that it would be a great experience for my parish to sponsor an Allan Rohan Crite show. Then in late 1976 and early 1977, clergy and laity from five Episco- pal churches in central New Jersey formed the Plainfield Episcopal Urban Concerns Committee, a stated purpose of which is “to originate and encourage within our congregations well planned and supervised programs which will bring the concern of our church to bear on the needs of our area.” It seemed to

be a natural vehicle for the sponsorship of a Crite show, and the following fall, we did indeed sponsor a show, but not an ordinary one-man gallery show. Ours was in a storefront.

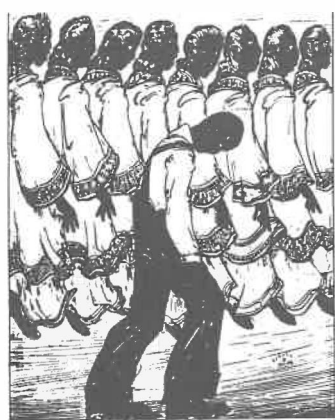
The goals of our Advent storefront ex- hibition were: to bring an awareness of Christ into the marketplace as Christ- mas shoppers were busy “doing their thing,” to provide an image to the com- munity’s young people of a minority artist whose achievements could serve as a role model, and to offer a means by which the members of the participating congregations could work together on a common project.

With these concepts in mind, my cu- rate and I had driven to Boston on a winter’s day to make final arrangements with Mr. Crite and to transport some of his carefully packed artwork to New Jer- sey. Mr. Crite would follow later by bus for his appearance at the show. Having concluded our business and loaded the car, we accepted our host’s offer to tour the premises.

What a delightful experience! Three floors of artwork by Mr. Crite in nearly all media imaginable! From floor to ceil- ing, hardly an inch of wall space re- mained uncovered. Even the hallways and staircases of the aging house were adorned by his works. On one floor was a small printing press in a back room. Our host explained that he used the press for his Sunday bulletin cover project.

Further prodding of this humble, of- ten shy, man led him to describe this service: most of the full color covers fea- ture black, American Indian, Hispanic, or urban subjects and are mailed regu- larly to a small group of subscribers throughout the U.S. and Mexico. They are completely produced, from original sketch to final product, in that one small room — by one talented man.

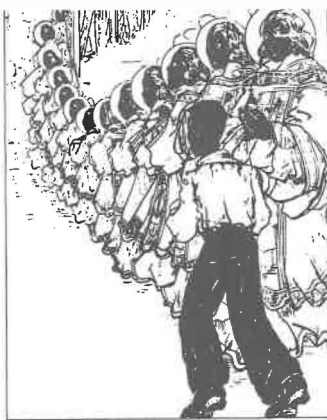
Our conversation was interrupted briefly, but pleasantly, by a visit from a neighbor who dropped in to greet Mr. Crite. We learned that this lady often



Nobody knows the trouble I see



Coming for to carry me home



Steal away to Jesus



Go down Moses Way down in Egypt

Illustrations of the spirituals by Allan Rohan Crite: Utilizing elements of the liturgy.

lends assistance to the artist by helping with secretarial duties. Mr. Crite obviously has a friendly relationship with his community.

In 1975, he was chosen by his neighbors of the south end to lend his name to one of six buildings in the Blackstone Square Community School complex. Each building was named in honor of a notable member of one of south end's ethnic groups — Afro-American, Puerto Rican, East European, Asian, and Middle Eastern. Mr. Crite is now the only living member of the group of honorees, and he was chosen from a ballot containing such prominent black leaders as W.E.B. DuBois and Supreme Court Justice Thurgood Marshall.

Tristan Blake, president of the school's governing body, said that Mr. Crite won the election because he is a vital part of the community. Mara English, organizer of the door-to-door balloting, said, "People know him. Children will emulate him. They can see his paintings at St. Stephen's Episcopal Church." In commenting upon the honor bestowed upon him, Mr. Crite said, "I find myself humbled and awed that the black community has seen fit to name a school building after me."

Young Allan's formal art education began in classes at the Children's Art Centre on Rutland Street in the south end. His artistic talents had been stimulated and encouraged by his mother, who frequently took him on outings to the Boston Museum of Fine Arts.

His parents further influenced his life by taking him to hear groups of black singers when they gave concerts in Boston. These concerts made a deep impression on him, and, coupled with his mother's detailed description of camp meetings which she had attended as a child, they inspired the young artist in his mid-20s to do a series of black and white brush drawings to illustrate such spirituals as "Nobody Knows the Trouble I See," "Swing Low, Sweet Chariot," and "Go Down, Moses."

These illustrations, done in the 1930s, were unique for that time in that the artist used black figures throughout. He also utilized elements of the liturgy — vestments, altars, candles — to express spiritual ideas because he believed that the sacred furniture of the church is associated in our minds with matters heavenly and spiritual.

Crite was one of the first black artists to study at the Boston Museum of Fine Arts, beginning in 1929 and graduating in 1936. He enjoyed an active public exhibition career in the 1930s and 1940s; between 1945 and 1975, he showed his work primarily within the Episcopal Church.

His Stations of the Cross in metal, blockprints, and paintings adorn the walls of churches from the Diocese of Chicago to the Diocese of Melanesia in the Pacific. His murals can be seen in parishes from Massachusetts to Michigan. His processional banners hang in churches from Acapulco, Mexico, to New Orleans.

His long list of exhibitions stretches from the Texas Centennial (1936) to the First International Exhibition of Religious Art in Trieste, Italy (1961), to the present. His altar pieces, icons, sketches, and paintings may be found in churches throughout the world.

The days following our return from Boston to New Jersey were busy ones. A vacant store in downtown Plainfield had been rented for four days to house the show and sale. Committees from each of the five local Episcopal churches had been formed to provide hosts and hostesses for the nine hours each day that the show was open. A myriad of details relating to such diverse subjects as insurance, lighting, publicity, and store decoration had to be confronted.

Local schools were alerted so that art teachers could avail themselves of this opportunity for their students. Churches in the area were notified, press releases were issued, posters were placed in prominent places; flyers and

bulletin inserts were widely distributed. One newspaper ad for the mid-Decen show urged people to "take time from shopping to be reminded of the meaning of Christmas." Admission free, and the entire project utilized a budget of less than \$400.

A highlight of the event was Crite's visit. He mingled with the people, admiring the 40 pieces of artwork which had been brought from Boston. Crite's quiet personality added a dimension of even greater meaning and beauty to significant works of art. A number of items were purchased, and several clergy commissioned Mr. Crite to create Stations of the Cross or other advertisements for their churches.

All too soon the show was over. Mr. Crite returned to his position at Harvard University extension library, where he himself having been a 1968 graduate of the Harvard Extension studies program. Our community and its parishes were the richer for the visit of this dedicated layperson, who has served on the liturgical commission of the Diocese of Massachusetts and as a delegate from the Episcopal Church to the National Council of Churches.

We considered ourselves most fortunate to have had this man and his paintings among us. That this noted personage — whose works hang in such prestigious places as the Smithsonian Institution, the Pusey and Houghton Libraries at Harvard University, Washington Cathedral, the Chicago Institute, and the Museum of Modern Art in New York City — would consent to do a storefront show in an undisguised urban area speaks for itself: he has learned well from the example of Master, who came down from heaven and humbled himself by taking on human form.

In the words of the familiar spiritual "Nobody Knows the Trouble I've Seen" (Walter Goodell, arranger): "The moment opened and the Love came down, Oh, yes, Lord."

## Bottom Line

he problem of the apparent surplus of clergy is helpfully commented upon by several writers of letters to the editor at this time. One aspect of the problem is the extent and magnitude of it. The problem may be primarily spiritual, but the financial cost helps us get a clearer picture.

For every student who attends an accredited Episcopal theological seminary, there is a considerable cost. No matter what the individual students pay for tuition (or what is paid for them by their dioceses), there is a cost of thousands of dollars each year which the dioceses must raise, or derive from invested funds previously raised from voluntary donations.

The very reputable seminary recently indicated that it would need to acquire over ten thousand dollars per student per year. We are not here complaining about the cost — after all, a highly dedicated, talented, and ordained priest would be worth it. We are, rather, calling attention to the vastness of the problem.

The figure of ten thousand dollars per year is typical (though it may be on the low side), then ten students would cost a hundred thousand dollars in donations, and a hundred students would cost a million dollars. For graduation, however, a student must normally attend seminary for three years. Thus, for each hundred candidates for graduation, according to this estimate, there has been a total tag of *three million dollars*.

As indicated in our issue of January 8, available statistics indicate that each year the Episcopal Church loses enough clergy to fill all the vacancies caused by death, retirement, transfer to other parts of the Anglican Communion, and deposition. In addition, there is a net increase in the total number of clergy to the extent of well over a hundred in most years.

These new clergy of this net increase are not ordered to serve in new parishes or missions, since the number of parochial units has remained about the same for 20 years. Nor are they ordained to provide a backlog of personnel, since a surplus was already ordained last year, and the year before, and for a number of previous years. Hence this net increase represents *supernumerary* clergy.

Not all of these are three-year seminary graduates. Some are older students permitted to take a shorter course. Some completed diocesan training programs at less financial cost. It is safe to estimate that only

full course in an accredited seminary. Disregarding all other costs, for their theological education alone, on the basis of these estimates, there has been a bill of three million dollars.

This amount of money each year would finance several splendid programs for training laypeople and existing clergy in evangelism, missionary work, church planting, youth work, and other urgently needed skills. Organizations which do work in these fields, such as the Church Army or the National Institute for Lay Training, presently survive on a pittance.

We wish to repeat: these figures are only estimates. They may be too low. Only auditors can tell us the true costs. Nor are we disputing here the appropriate cost for training clergy whom the church uses in its pastoral, missionary, and administrative work. The present discussion concerns rather the cost of training those whom, for whatever reason, the church *does not use*.

The money is not the worst of it: it only indicates the quantitative magnitude, the enormity of the situation. Far worse is the spiritual cost, the waste of human time and effort, the squandering of frustrated ideals and aspirations, the misapplication of education and intellectual resources, the broken homes, the mismanagement that has allowed this situation to arise, the appalling absence of strategy and planning for the church and, in two words, the *massive irresponsibility* of it all.

## The Arts and the Church

Allan Rohan Crite, who is discussed in this issue [p. 10], and whom we are pleased to honor, is unusual as an Episcopalian who has devoted his entire career to art, and as an artist whose work centers on the expression of the Christian faith. In certain periods of history, churches have been the natural sites for the creation and permanent exposition of great works of painting and sculpture. This is rarely the case today.

A map can show us the streets of a city. A profit and loss statement can tell us the success or failure of a business. A list of specifications can tell us the capabilities of a machine. Religious truth, however, cannot be conveyed by such means. It is the arts — literature, music, painting, architecture, needlework, metalwork, mosaic, stained glass, and so forth — which express and communicate religious truths and values.

We neglect the arts at our peril. If we complain that much of the religiosity of our day is superficial, let us recall that without serious art, many deeper qualities hardly can be expressed.

Painting is an important case, for most people think much of the time in pictorial terms. If many people go through life thinking of Jesus as a rather blank-faced young man, dressed in a sheet and surrounded by undersized sheep, it may be that the church has offered them no better picture.

Sometimes new works of religious art look inappropriate in church, or somehow elusively “un-Anglican.” Yet it is our church’s fault that we have given little encouragement, nurture, and employment to artistic talent emerging within our own tradition. The program and agenda of the church are not complete if the fine arts are forgotten.

### Living Shadows

The candle based at the Cross  
shows in the breathing of the air  
the living shadow  
the life just before “It is finished.”  
How great I can see my Saviour  
come to life on the cathedral walls.

Judy Sternbergs

## On Fundamentalism

**IS GOD A CREATIONIST?** Edited by Roland Frye. Scribner's. Pp. viii and 205. \$15.95.

A "creationist" is one who believes the earth is young, probably created in seven days, and who represents these views as a scientific alternative to evolutionary theory. Creationists have actively persuaded public schools to teach creationism alongside of traditional science. There is no hint, then, in this title that God is not Creator; simply that he is not a creator of the sort that creationists believe in.

In response to this view, these essays express the opinion of major Protestants, Catholics, and Jews that evolutionary science and the Christian religion are compatible. Topics dealt with include the interpretation of the Bible, scientific considerations, theology, and the present and historical background of the creationist debate.

In the area of science, the essay by the distinguished astronomer, Owen Gingerich, represents the best in religiously sensitive modern science and is most likely to have an impact on thoughtful creationists. Gilkey's essays on "Creationism: The Roots of The Conflict" is both balanced and theologically acute in its analysis. Other important contributions are from the Jewish scholar, Nahum M. Sarna, and Pope John Paul II.

Not so satisfactory, in my judgment, is the repeated attempt to dismiss the creationists' understanding of Genesis as literalistic. This misses the real issue, which is inerrancy. It is possible to defend seven days as the correct reading of

### Miracles and Pins

Days visit and go  
and months graduate as years,  
and wonders in the world  
are distributed everywhere  
in fashion like the pieces  
of the body of Osiris.

(Nobody ever asks  
a disbeliever to come  
and get under an umbrella.)

All is pleasant as a whistle's echo  
and I will be a collector of miracles,  
a devotee of the unusual —  
after it is clear what happens  
to the pins in our house.

William Walter De Bolt

is scientifically correct.

The best thing about this book is that it exists. We need more confrontation with the superficial and dangerous thinking of American fundamentalism.

(The Rev.) WALTER F. HARTT  
Church of the Atonement  
Laurel Springs, N.J.

## Unrepentant Poet

**THE LIFE OF JOHN MILTON.** By A.N. Wilson. Oxford. Pp. 278. \$19.95.

This is a highly readable, brief biography of the English poet ranked next after Shakespeare. Sketched effectively is the dramatic background of Milton's life (1608-1674), involving the reigns of James I and Charles I, the civil war, the commonwealth, and the restoration.

Mr. Wilson deals more with Milton's thought than with his poetic skills. He introduces us to an unorthodox Anglican who always remained a member of the Church of England, but who was also the quintessential Protestant, interpreting the Bible strictly according to his own private judgment and acknowledging no ecclesiastical authority whatsoever.

The Milton we meet here is intellectually brilliant and personally handsome, but unappealing, egotistical, strained in his relations with his wives and daughters, and unrepentant in his support of the regicides against King Charles, on which his political enemies blamed his celebrated blindness. I recommend the book highly.

(The Rev.) DAVID R. KING  
St. John's Church  
Elizabeth, N.J.

**SEASONS THAT LAUGH AND WEEP: Musings on the Human Condition.** By Walter J. Burghardt. Pa Press. Pp. 132. \$8.95.

This is a book which deserves to come a devotional classic. The author looks at the seasons of life from an international point of view. The result is a Christian approach to life which emphasizes our humanity. The reader is engaged to reflect on the past and to prepare for the future while learning to wholly in the present.

The teaching is enlivened by humble self-disclosure from the author and enriched as he shares his wide reading. Pastors will find much here to help to guide their parishioners through many-splendored pageant.

(Br.) JOHN-CHARLES,  
Little Portion Fr  
Mt. Sinai,

## Books Received

**FIRST FARM IN THE VALLEY: Anna's Story.** Anne Pellowski. Philomel Books. Pp. 192. \$9.95.

**BETWEEN TWO GARDENS: Reflections on Faith and Religious Experience.** By James B. Nease. Pilgrim Press. Pp. 193. \$7.95 paper.

**PARISH CELEBRATIONS: A Reflective Guide to Liturgy Planning.** By Dennis J. Geaney, OSA, Dolly Sokol. Twenty-Third Publications. Pp. viii + 144. \$5.95 paper.

**MY FAVORITE PLACE.** By Susan Sargent. Donna Aaron Wirt. Abingdon. Pp. 27. \$3.95 paper.

**GROWING PAINS: The Risks and Rewards of Love.** By Bea Fosmire. Zondervan. Pp. 127. \$3.95 paper.

**STEP ONE: The Gospel and the Ghetto.** By I. Oostdyk. Sonlife International. Pp. 342. \$8.95 per.

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Continued from page 6

the end of the war.

En route, we spent part of a day in the quiet countryside near the Polish border at Herrnhut, the world headquarters of the Moravian Church. There, Count Nicolaus Ludwig Von Zinzendorf, in 1722, made his country estate a refuge for the Moravians of East Europe.

That evening we listened to a fine choral ensemble singing some modern, unaccompanied motets. Afterwards, one of the singers asked if he could ride back to Dresden with us. His English was excellent, and he talked very frankly with us about his ensemble and about life in a so-called communist state.

We asked him what his occupation was. He replied that he was a carpenter, but that he wanted to be an artist. He had applied three times for admission to the state art school, but was always turned down because he would not join the communist youth organization, which would require his constant attendance on Sundays. He said: "I want to be a Christian, not a Marxist."

In spite of all the worries these days, socially, politically, atomically, we should daily, here in America, "count our many blessings, see what God has done."

(The Rev.) LEONARD ELLINWOOD (ret.)  
 Washington, D.C.

### Agreement at the Altar

With respect to interchurch relations, I most certainly do not think that doctrine is a trivial matter, but doctrine at best is a clumsy grappling at a mystery that is far deeper than the intellect can comprehend. The content of our faith is a relationship with a living Lord, not an assent to a series of theses.

When doctrine is used as a weapon to cut off communion (as has been the case among Anglicans, Roman Catholics, and Orthodox), it becomes unchristian.

Even among Anglicans, we have no agreement with what we are doing at the Lord's table. The Fond du Lac high churchman and the Virginia low churchman are poles apart on beliefs about the objectivity of the Real Presence or the nature of the ministers of it, yet they are still capable of joining in the Eucharist together.

What I am asking is that we catholic Christians, and ultimately all Christians, approach each other with love and dogmatic forbearance, forswearing pride. Let us sit at table together *first*, where we can love each other, *then* talk about doctrine — pleasant after dinner conversation, as it were. Most Anglicans have been doing just that among themselves for four centuries, to no violation of their consciences.

JAMES D. CHIPPS  
 Springfield, Va.

# THE MOVIES

**TENDER MERCIES.** Directed by Bruce Beresford. (Australian). Running time: one hour and 33 minutes.

This is a film about rebirth. In it Robert Duvall stars as Mac Sledge, a once popular country-western singer who drinks to forget his broken marriage and his checkered past. One day he winds up in a motel next to a gas station run by a young widow (Tess Harper) on a flat stretch of road not far out of Austin, Texas.

Slowly she and her young son create enough trust in him so that he stops his excessive drinking and starts working to pay off some damages he caused while drunk. Soon the young widow and Mac decide to marry, and Mac starts playing his old songs and composing new ones. Through her love, he is on the road to recovery as a person who can share his gifts with others.

The movie's title comes from a prayer Tess says one night when she thanks God for his tender mercies to her. Somebody now loves and needs her. She finally convinces Mac to attend a local Baptist church with her, and when it comes time for the boy's baptism, Mac joins him. The two are immersed in a large indoor baptismal pool, with a garish biblical landscape mural on the wall behind it.

One wonders whether to laugh or cry, until we see the face of Tess, singing happily in the choir as proud as she can be. Although Mac is still cynical and claims that he can never really trust in happiness, Tess's faith helps him begin again. Salvation comes indeed through the support of people who love. Several critics have selected this film as one of the ten best films of 1983.

THE REV. ERNEST E. HUNT, III

### The Later Years

In the later years, prayer becomes more natural, relaxed, and effective for most people. We become more sensitively aware that prayer strengthens us, our families, social groups, and the church.

The fragmentation of time and energy which has driven us to get ahead in business and profession and in supporting and rearing a family is gone, and the leisure that has replaced our frenzied activity creates a congenial climate for natural and joyful prayer. . . . We are free now to learn, as people in older cultures have done, that the third part of life is a time for prayer, reflection, and deep happiness — *Elizabeth Bussing*.



## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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## CONFERENCES

DEACONS IN THE TOTAL MINISTRY OF THE CHURCH: third national conference of the National Center for the Diaconate. May 24-26, 1984 at the University of Notre Dame, Indiana. For information and flyer contact: National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108. Phone: (617) 742-1460.

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## POSITIONS OFFERED

WANTED: Camp manager for Episcopal church camp in the Black Hills of South Dakota. Management skills, experience with white and Indian children desirable. Willingness to hold job 3-5 years. Minimum age 25. Employment dates: June 10-August 22, 1984. Room and board provided. Salary \$4,000. contact: Mrs. Jean Lacher, Chrm. TEC Board, Rte. 3, Box 218, Brookings, S.D. 57006. (605) 693-3711 by March 5, 1984.

WANTED: Church man; male or female; deacon or priest for position of curate and organist. Two Masses on Sunday, exciting parish with lots of beautiful people. Reply to: Canon Hoeh, St. John's Church, Fort Hamilton Parkway, Brooklyn, N.Y. 11209. Tele: (212) 745-2377.

RETIRED priest in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, travel allowance. Marshall, Mo. Reply: Canon Charles Kronmueller, P.O. Box 23216, Kansas City, Mo. 64141.

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

PEOPLE  
and places

## Appointments

The Rev. Jonathan B. Appleyard will become Christian education officer of Trinity Parish, New York City, on April 1.

The Rev. John Q. Beckwith, III has become arch-deacon of the Diocese of South Carolina.

The Rev. Ernest P. Davis is assistant to the rector of the Church of Our Saviour in Mandarin, Fla.

The Rev. James M. Donald is rector of St. Matthew's Church, Charleston, W. Va.

The Rev. Thomas Hardaway is rector of Grace Church, Carthage, Mo.

The Rev. Robert C. Lord is rector of St. Michael's Church, Colonial Heights, Va.

The Rev. Jean L. Milliken is assistant at the Church of the Resurrection, Alexandria, Va.

The Rev. Donald G. Place is serving St. Asaph's Church, Bowling Green, Va.; St. Peter's, Port Royal; and Vauter's Church, Loretto.

The Rev. Roger William Smith will become rector of St. Helena's Church, Beaufort, S.C., in March.

The Rev. Robert A. Terrill is vicar of the Church of the Resurrection, Blue Springs, Mo.

## Ordinations

## Priests

Los Angeles—Carole Regina Snyder, curate, St. Andrew's Church, Fullerton, Calif.

Montana—Patricia Gober, chaplain, Montana State University, Bozeman. Wallace Gober, assistant, St. James Church, 5 W. Olive, Bozeman 59715.

Spokane—Frank Bourne Cowell, vicar, St. Anne's Church, Omak/Okanogan, Wash., and the Church of the Transfiguration, Twisp; add: Box 826, Okanogan 98840.

Virginia—Deborah S. Wood, chaplain, St. Margaret's School, Tappahannock, Va.

## Receptions

The Rev. Gustavo Hernandez was received by Bishop Montgomery of Chicago from the Roman Catholic Church on November 15. Working as a deacon, he will be assistant at Cristo Rey Church in Chicago.

## Episcopal Schools

The Rev. David S. Luckett, Jr. will begin work as headmaster and rector of All Saints' Episcopal School, Vicksburg, Miss., on March 1. The Rev. L. Noland Pipes has been serving as interim rector and headmaster since the departure of the Rt. Rev. Alex Dickson, who is now Bishop of West Tennessee.

## Deaths

James Lewis Caldwell McFaddin, devout churchman and benefactor of numerous Episcopal institutions, died January 6 at the age of 82 at his home in Beaumont, Texas.

Born into one of Beaumont's pioneer families, Mr. Caldwell was educated at Rice Institute in Houston and Harvard Law School; he practiced law in Beaumont and in later life devoted his time to family, civic, and church interests. A member of St. Mark's Church, Beaumont, he served as choir member, vestryman, senior warden, and for 18 years superintendent of the Sunday school. He was a delegate to 30 diocesan councils and seven General Conventions. Mr. McFaddin contributed his money as well as his time to the church and was a generous supporter of the Episcopal Seminary of the Southwest and All Saints Episcopal School, as well as Rice University and Yale Divinity School, at which he endowed a chair for the training of inner city priests. He is survived by his wife, Rosine Blount McFaddin, and their four children.

## POSITIONS OFFERED

CHALLENGING MINISTRIES in the Diocese of Western and Central Newfoundland. Also interdenominational programs. Write or call for details: St. George's Church, 390 Main, North Andover, Mass. 01850.

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## SUMMER PROGRAMS

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## WANTED

POETRY WANTED: A major publisher of contemporary poetry seeks new and aspiring poets' contributions to a forthcoming memorial anthology commemorating the 150th anniversary of the death of Samuel Taylor Coleridge. Inquiries for poetry guidelines from: The Foundations Press, P.O. Box Notre Dame, Ind. 46556. Submit no poetry. Must follow guidelines. There are no entry fees. is a publisher's invitational. May 1st deadline.

SIX COPIES English Gradual, new or used. \$10.00. Box A-576\*.

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RY'S 39th Ave. & Maryland  
7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP  
C 9. Mon & Wed HC 6, Thurs 9. EP daily 5

## TA CLARA, CALIF. (and west San Jose)

RK'S 1957 Pruneridge, Santa Clara v. Canon Ward McCabe, the Rev. Jos. Bacigalupo, v. Maurice Campbell, the Rev. Frederic W. Meahger, v. Hall, the Rev. Ann B. Winsor  
> 8 & 10; Wed HC & Healing 10.

## HINGTON, D.C.

L'S 2430 K St., N.W.  
v. James R. Daughtry, r  
asses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;  
es & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12  
6:15; MP 6:45, EP 6; C Sat 5-6

## ONUT GROVE, MIAMI, FLA.

EPHEN'S 2750 McFarlane Road  
P & HC 8, HC 10 & 5; Daily 7:15

## ANTA, GA.

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

## INGFIELD, ILL.

DRAL CHURCH OF ST. PAUL 2nd and Lawrence  
v. Gus L. Franklin, pastor Near the Capitol  
av 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
ues, Thurs, Fri. 5:15 Wed

## ON ROUGE, LA.

KE'S 8833 Goodwood Blvd., 70806  
v. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
v. Donald George, the Rev. Donald L. Pulliam  
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.  
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat  
4, Sun 4

## TON, MASS.

CH OF THE ADVENT 30 Brimmer St.  
d Holloway, r  
asses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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ndoin St., near Mass. General Hospital  
av. Emmett Jarrett, v  
P 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
P 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-  
Fri 6-7

## MINNEAPOLIS, MINN.

THE CHURCH OF GETHESEMANE 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,  
H Eu Wed 5:15 (other days 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.

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The Rev. Murray L. Trelease, r; the Rev. John H. McCann,  
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),  
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).  
Mon-Fri H Eu 12:10

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strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
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Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

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The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15,  
EP 8. C Fri 5-6; Sat 2-3. Sun 10:30-10:50 and daily after 12:15  
Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.  
Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP  
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev  
5:30. Choral Eu 12:10 Wed

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-munium; appt, appointment; B, Benediction; C,  
-fessions; Cho, Choral; Ch S, Church School; c,  
-ite; d, deacon, d.r.e., director of religious educa-  
-; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;  
-, Episcopal Young Churchmen; ex, except; 1S, 1st  
-day; hol, holiday, HC, Holy Communion; HD, Holy  
-s; HH, Holy Hour; HS, Healing Service, HU, Holy  
-tion; Instr, Instructions; Int, Intercessions; LOH,  
-ing On of Hands; Lit, Litany; Mat, Matins; MP,  
-ning Prayer; MW, Morning Worship; P, Penance; r,  
-or; r-em, rector emeritus; Ser, Sermon; SM, Service  
-Music; Sol, Solemn; Sta, Stations; V, Vespers; v,  
-r; YPF, Young People's Fellowship.