

# THE LIVING CHURCH

**Come to the Fair**

• page 8

**Standing  
to Receive**

• page 9

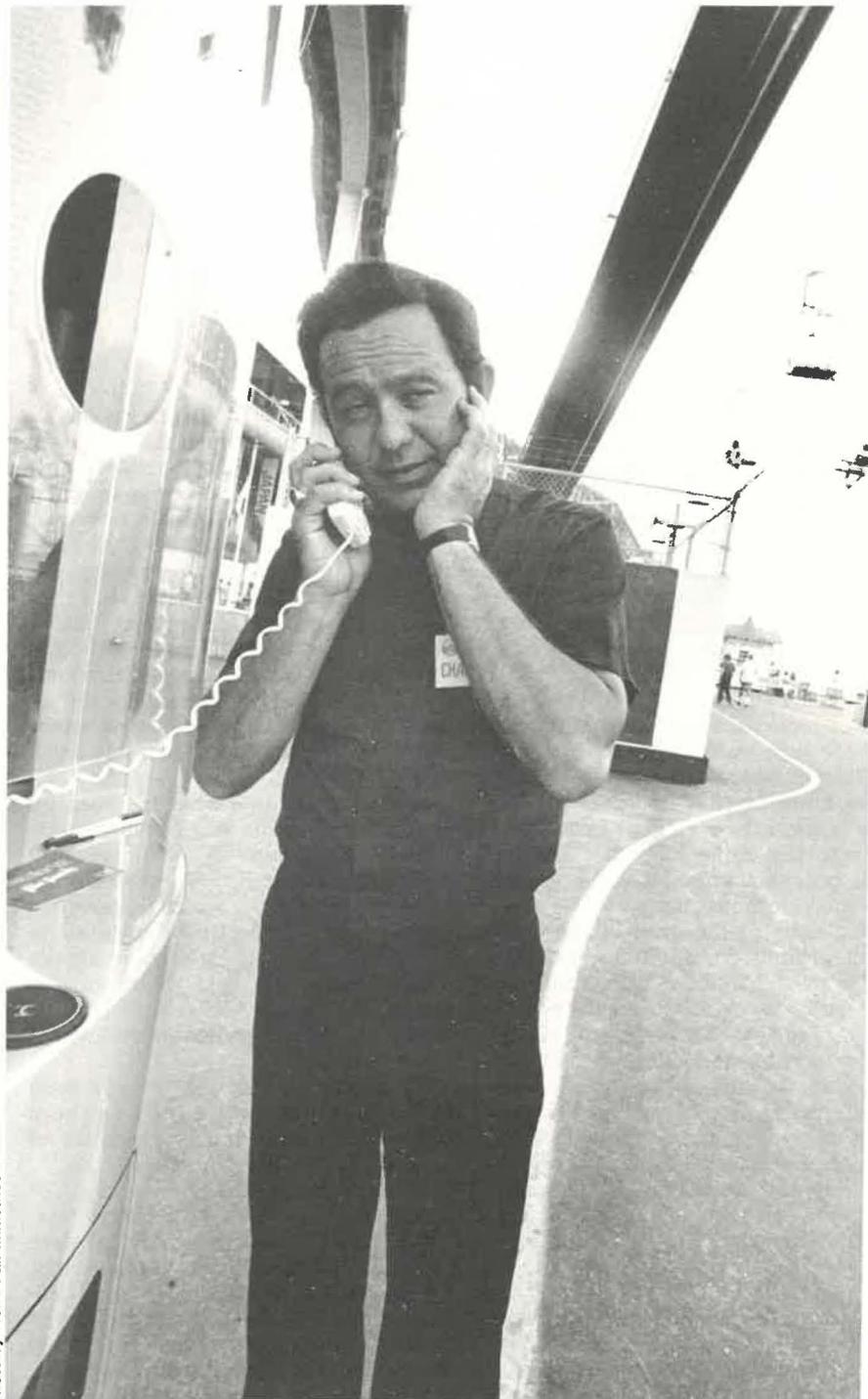


Photo by World Fair Ministries

Canon Knight, a World's Fair chaplain, attempts to carry on a telephone conversation against the noise generated by the engines of the *HMS Bristol* docked nearby [p. 8].



## Faith to Faith

By SALLY CAMPBELL

th is a tricky thing. To begin with, we use the word in two rather radically different ways: "to have faith" is different from "to believe in," but faith is used to describe a specific body of — "the Faith."

Christian faith is "trust in a person which works its way back to God, the final Person in whom I trust. My faith, my trust, is that he will not lie to me, he has never lied to anyone.

"the Faith" is what God is revealed to have said and done, throughout the time we've been conscious of. This is where the trouble comes, because we know that God does not lie, and we are constantly trying to make this revelation fit into the same kind of thing as scientific, provable knowledge, based on an irrefutable fact.

"the Faith" of the dyed in the wool fundamentalist, for instance, is contained in the Bible. Everything in it, for as true — by which he means physically true. He believes it all. Scientists, perhaps more intellectually inclined, find they must *reject* it all, because it can in no way be physically, scientifically true. The funny thing is that the fundamentalist and a certain scientist arrive at opposite poles, for the same reason for being where they are is the same. Their definition of reality and

how it is revealed is limited to the physical area of fact and knowledge.

The fundamentalist, by confusing faith with knowledge, ends up with something resembling a dried flower in lucite — sterile and unchanging. The scientist ends up with nothing, because he, too, confuses faith with knowledge.

So let us reconsider the first definition of faith, the Christian trust that God will not lie to anyone. He doesn't lie, but, on the other hand, when he speaks he tends to speak in mythic terms, since that's the only way that ultimate truth can be revealed.

We should examine what is meant by "myth," used in this way, because it emphatically does not mean an amusing fairy tale, abounding in miraculous events, the purpose of which is merely to entertain. In fact, myths of any sort, in any culture, have never been so simple as this; it was only with the coming of the "Age of Reason" that they became despised and downgraded to the level of nursery stories.

Universally, myths have always been the device through which truth has been conveyed. The dictionary meaning of the word is, actually, "a veiled truth."

I think of the familiar secular myth of George Washington and the cherry tree, so well known I don't even have to relate it to you. The fundamentalist must say, "Of course it is all factual; you are deficient in faith if you do not believe it literally." The scientist must say, "Now who can believe that actually happened, because how can we prove it? There's no

accurate documentation, etc."

Both factions are being a little dim-witted, refusing to see beyond the obvious. What the myth is telling us is far deeper than the purported event and has a much fuller meaning. It says, in a dramatic, memorable way that Washington, the father of his country, was a basically honest and honorable man. It says things about us, too, because we love the story and sprinkle cherries all over February.

A good myth is made up of interesting details which may be understood at the physical level, but it contains also a substratum of meaning which cannot ever be wholly understood. Together, these two levels constitute the truth of the matter at hand. George Washington is a rather simple example; when we tackle something like the Adam and Eve myth, we can go on forever discovering new truths within it, as theologians have been doing for as long as there have been theologians.

In this light, we must evaluate what we have termed the Faith. It is a corpus of belief and must not be confused with a corpus of knowledge, because the truth that undergirds it, and on which it stands, is mythic, not simply physical.

This being so, our Faith is not static and unchanging, as is physical knowledge, but free and flexible, able to change as our understanding of the myths change. The visible presentations, the story parts, cannot be changed or altered, cannot even be pushed out of sight or ignored.

They are the vehicles for the mysteries whose breadth and depth are far too immense for our tiny minds ever to grasp entirely, and it is not possible for them to lose their validity, their verity. But what we do with them is our own responsibility.

God does not lie. However, we frequently have a little trouble in getting the point of what he says.

*Best columnist this week is Sally Campbell of Cold Spring Harbor, N.Y. She has contributed several articles to THE CHURCH.*

# THE LIVING CHURCH

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## DEPARTMENTS

Books	12	Letters	3
Deaths	14	News	6
Editorials	11	People & Places	13
First Article	2	Short & Sharp	5

## ARTICLES

Come to the Fair	8
Standing to Receive	M. Fred Himmerich 9
Heaven Is My Home	Eldred Johnston 10

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# LETTERS

## The Bishop's Sermon

"The Bishop's Sermon" [TLC, June 10] evoked many thoughts and feelings in me, a brand new parish clergyman: fear, dismay, sadness, and, finally, hope. Although it is not "lectionary-based," it is indeed an evangelical sermon. It includes a call to confession and repentance, and the proclamation of God's love and redeeming power in Christ.

The author reminds us of the frailties of those first Christian pastors by using Paul, Matthew, and Peter as the names of the former and current rectors.

In our own families, we do not feel free to discard our brother or sister (or father) when he or she does not fit our image of what he or she should be. If Christian parishes are true families — one Body in Christ — the same restraint and forbearance will apply.

The author rightly concludes his sermon with a call to the reaffirmation of baptismal vows. Also appropriate would be a renewal of the Rector's Service of Institution, where, in the presence of the bishop, the rector pledges his commitment, the people pledge their support to their rector, and all kneel together to pray the litany.

(The Rev.) JEFFREY B. MACKNIGHT  
St. Matthew's Church

Lincoln, Neb.

## Conservation Corps

I read with great interest your editorial, "CCC for Today" [TLC, July 1]. You mentioned the late Clarence Case of Detroit, who was a boyhood friend of my father, the late Joe E. Wells of Coloma, Mich. I knew Clarence personally, when I attended St. Paul's Church in Lansing, Mich.

Clarence continued to work for the establishment of a Civilian Conservation Corps until his death, and his efforts illustrate the triumph of prayer and hard work. Just recently, the State of Michigan established the Michigan Conservation Corps, and it is presently employing 500 welfare recipients to work on conservation lands in Michigan.

They will be planting 400,000 trees in 33 Michigan counties and will be involved in such projects as planting, pruning, and cutting trees, developing waterways, and creating recreational sites and trails. Other work involves wildlife and fishery habitat, as well as pest control and prevention of soil erosion and fires.

The MCC was created last year in legislation by Rep. Thomas Mathieu of Grand Rapids and operates on lands owned by the state and managed by the Michigan Department of Natural Re-

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The Reverend Marion J. Hatfield  
Canon Lloyd S. Casson

November 13-16

*Preaching for a New World*  
The College of Preachers Staff

December 3-7

*The Rhetorical and Liturgical  
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Dr. Richard Lischer

December 10-14

*Consolidating Experience*  
The College of Preachers Staff

January 14-18 1985

*Ashes to Fire* (Lent-Easter)  
The Reverend Marion J. Hatfield  
The Reverend Sanford Garne

January 28-February 1

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The Reverend Myron B. Bloy

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es, with a department staff providing for corps members. r editorial was a good one, and I and pray that Episcopalians in service in other states will read it to initiate this program in their

CHARLES C. WELLS

park, Ill.

### Werner Erhard

h year, Werner Erhard invites of his friends and employees to a ty (New Year's or Christmas) ecual service here at Trinity Church, Francisco. Many are unchurched cent of the people of San Francisco t connected to any religious body). Gospel is read and preached. The crated bread and wine are shared ny who choose to partake. Episco-riests and clergy from other inations assist in distributing the nent.

Erhard, a baptized and confirmed er of the Episcopal Church, in-his friends to share an experience

Gospel of Jesus Christ. Very few e in the church share their faith in a dramatic way.

onder how many of the clergy of iocese of Rhode Island invite one and unchurched friends each year r the Gospel and receive the sacra- To reject a dynamic, successful, ightened man like Werner Erhard emain unaware of the Holy Spirit ag incognito in the world. [See TLC, May 20].

Rev. Richard Fabian and the Rev. d Schell, priests at St. Gregory's

Episcopal Church in San Francisco, help us to sponsor this annual service.

(The Rev.) ROBERT W. CROMEY  
Trinity Church

San Francisco

### Holy Orders and Matrimony

Thanks to Paschal Baute for "One Demon to Another" [TLC, June 17] and for his perceptive analysis of the breakup of clergy marriages.

Four years ago, my wife Virginia and I attended an Episcopal Marriage Encounter weekend. The weekend dealt directly with the interplay of the sacraments of Holy Orders and Holy Matrimony.

It made us aware of the increasing distance in our own marriage, and gave us the motivation and strength to make the necessary changes in our attitudes and behavior before we got caught in the truly demonic process described in the article. Since that time we have become involved in presenting the weekends ourselves.

All clergy who are seriously interested in the sacraments of orders and matrimony enriching each other in their own lives rather than competing against each other should attend and fully participate in a Marriage Encounter weekend.

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

### Improving the System

The recent articles concerning the church's deployment system and process were a fine beginning to calling the

system into question. Those of us who have attempted to work with that system in recent years know so well its extreme insufficiencies, including its faulty design and structure. We have a system that serves parishes, but not clergy.

In the past, I have been privileged to have been employed as a national staff officer of two other church bodies and in those capacities I was able to observe their deployment and placement systems. The United Church of Christ and the Lutheran Church in America have systems that function quite well and provide splendid services to their clergy.

Does the Episcopal Church lack the knowledge or the will to improve its deployment system?

(The Rev.) THEODORE A. MCCONNELL  
Church of the Holy Cross  
Warrensburg, N.Y.

### Bare Bones but Full-Time

I have found the correspondence concerning non-stipendiary or "tent-maker" priests most curious. I am the rector of a small parish (84 households) in a small town (8,000) of Central Florida. We have a rather painful history of stewardship (or lack of it) that leads us, currently, to operate a "bare bones" budget with a deficit.

While the stewardship of our parish family is improving, there is still a problem. In struggling as priest in a parish with an operational deficit, I have thought deeply and seriously of using my skills in secular employment and thus reducing the overhead.

My parish family's reaction has been most negative to such a suggestion. "We need you here, Father, not away where we can't get to you," is the most frequent reply. There is certainly no lack of pastoral and administrative work to keep me busy.

I share the late Fr. Terry Holmes' view that the priest, in his ministry, represents that particular community of faith to which he is called (*The Priest in Community*, Seabury Press, 1978). One cannot do so effectively when one is available only on Sundays with one or two other "bites" of time during a busy week of secular employment.

Finally, I am most grateful to those priests who are employed outside the parochial setting. Their supply work allows those of us who are in small parishes the ability to get away for recreation or in times of illness.

I do not at all condemn nonstipendiary priests. I am saying that small parishes thrive and grow spiritually with the fully present and faithful ministry of the parish priest. Being wholly devoted to the cure-of-souls is the only answer that makes sense to me.

(The Rev.) FREDERICK E. MANN  
St. Matthias Church  
Clermont, Fla.

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# Short & Sharp

By TRAVIS DU PRIEST

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Widely-published poet-pastor Thomas Carlisle shares prose and poetic reflections based on the book of Jonah. Clever and pithy insights, especially on the nature of prayer. Good for daily meditation. Enjoyable.

**PROMISES AND TURTLE SHELLS.** By Dorothy Brenner Francis. Abingdon. Pp. 112. \$6.95 paper.

Storyteller and teacher for the Institute of Children's Literature in Redding Ridge, Conn., Dorothy Francis creates 50 object lessons for children. Each parable-lesson is prefaced with a suggested prop and ends with a sentence prayer. Quite helpful in planning children's chapels and homilies.

**MIRRORS OF GOD.** By Joseph W. Goetz. St. Anthony Messenger Press. Pp. ix and 93. \$4.95 paper.

Joseph Goetz, a Roman Catholic priest and instructor at the University of Dayton, exemplifies the six theological concepts of conversion, community, proclamation, reason, worship, and service in the lives of six 20th century women: Dorothy Day, Anne Morrow Lindbergh, Simone Weil, Dorothy Sayers, Evelyn Underhill, and Mother Teresa.

**OUR OLDER FRIENDS: A Guide for Visitors.** By Joel T. Keys. Fortress. Pp. 64. \$2.95 paper.

The rector of Trinity Church, Statesville, N.C., writes a welcomed book on sharing time with elderly people. More than a simple "how to" book, this short work discusses the qualities of a good visitor and the environment of the elderly — all in a spiritual context. A helpful section on retirement homes and complexes. Short bibliography.

**THE BIBLE — AS IF FOR THE FIRST TIME.** By H. A. Nielsen. Westminster. Pp. 113. \$7.95 paper. **THE STRENGTHS OF A CHRISTIAN.** By Robert C. Roberts. Westminster. Pp. 120. \$7.95 paper. **MAKING CHRISTIAN SENSE.** By Paul L. Holmer. Westminster. Pp. 118. \$7.95 paper.

Books one, two, and three respectively in the Westminster Press Spirituality

Richard H. Bell. All three small books help the contemporary Christian live a life devoted to peace, justice, and faithfulness. Creative activities and approaches to being Christian in a confusing world.

**WHO DO YOU SAY THAT I AM? The Christian Understanding of Christ and Anti-Semitism.** By Joseph E. Monti. Paulist Press. Pp. vii and 98. \$3.98 paper.

Joseph Monti, formerly of the University of the South, now at Middle Tennessee State University, gives a learned account of Christian confessions and Christology. Most exciting and challenging are the author's "Notes for a Reconstructed Christology" and "The Exclusivity and Singularity of Christian Claims." Provocative reading.

**ENDINGS & BEGINNINGS: A Young Family's Experience with Death and Renewal.** By Sandra Hayward Albertson. Ballantine Books. Pp. 174. \$2.50 paper.

The chronicles of a Quaker family's confrontation with death. Makes use of personal experience, conversation, and wonderful Quaker wisdom from the fine Pendle Hill pamphlet series. The author, who studied ethics at Yale, includes a bibliography for different age groups.



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Theme: **JESUS CHRIST, MY LORD AND MY GOD**

Programs: Friday, October 19

7:00 PM Welcome — The Rt. Rev. William C. Wantland  
Bishop of Eau Claire & Chairman of ECM

7:15 PM First Speaker — "WHO DO YE SAY THAT I AM?"

The Rev. Herbert A. Ward, Jr., Executive Director, St. Jude's Ranch for children; Boulder City, NV

8:45 PM Said Compline and adjourn

Saturday, October 20

8:00 AM Said Morning Prayer

8:30 AM Continental Breakfast

9:00 AM Second Speaker — "MY LORD AND MY GOD"

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac

10:15 AM Coffee Break

10:30 AM Third Speaker — "THE SPIRIT OF ANTI CHRIST"

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, Retired and Chairman Emeritus of I

The Holy Eucharist

11:45 AM Buffet Luncheon

2:00 PM Fourth Speaker — "BE NOT FAITHLESS, BUT BELIEVING"

The Rev. Canon John W. Howe, Rector, Truro Episcopal Church, Fairfax, VA

3:30 PM Coffee Break

3:45 PM Fifth Speaker — "MY GRACE IS SUFFICIENT FOR YOU"

The Very Rev. John Rodgers, Dean, Trinity Episcopal School for Ministry, Ambridge, PA

6:00 PM Evensong and adjournment

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## Government Agents Accused of Misconduct

relations between the federal government and the Rt. Rev. Leo Frade of New Orleans and the Rev. Joe Morris Doss of New Orleans entered a new phase when the legal counsel for the two men addressed a complaint for tortious misconduct to William H. Smith, attorney general of the state. The complaint accuses government agents of dishonest and unethical behavior in the harassment of the two, and the conscious presentation of false information to jurors.

In 1980, when Fr. Doss and Fr. Frade and other priests at Grace Church, New Orleans, they were indicted for alleged violations of U.S. regulations in their missionary efforts to bring qualified and uneducated refugees from Cuba. The next day many of the charges were dropped, and the two were convicted under a repealed 1917 statute. On July 18, 1981, the conviction was overthrown by the U.S. Circuit Court of Appeals. The priests were exonerated.

The complaint now filed with the U.S. Attorney general states that "investigative agents of the Immigration and Naturalization Service . . . told a number of private witnesses or sources of information, that Fr. Doss was a Communist agent and had been so since 1950 and that Fr. Frade had been a 'hit man' or the 'Cuban mafia.' The agent reported to these people that Fr. Frade and Fr. Frade had diverted to their private use substantial sums of money. . . ." The document continues, "Throughout the trial the government attorneys continued in their attempts to bring to the petit jury that the priests had received money that they had not earned for. The trial attorney knew that such suggestions were untrue even when made by them."

Fr. Doss, who himself practiced law before his ordination and who remains a member of the Louisiana bar, has expressed to THE LIVING CHURCH that he cannot sue the government for tortious misconduct, all a citizen can do is complain, and to hope that the release of public opinion will cause the Department of Justice to maintain ethical standards for its employ-

Rt. Rev. Leo Frade was consecrated earlier this year as Bishop of New Orleans [TLC, June 3]. The Rev. Joe

Morris Doss continues to serve as rector of Grace Church, New Orleans, as he has for the past decade.

## Order Chooses Warden

For the first time in its 52-year history, the North American warden of the International Order of St. Luke the Physician is both ordained and an M.D.

The Rev. William N. Beachy, M.D., who recently began a five-year term as head of the ecumenical healing group, does not practice medicine, but he is an Episcopal priest and chief of chaplains at St. Luke's Hospital, Kansas City, Mo. Shortly after completing his medical studies in 1949, Fr. Beachy entered the priesthood.

The new warden will have oversight of the 6,200-member North American OSL, comprised of Canada and the U.S. Recently, he was inducted at the order's annual conference in Saskatoon, Saskatchewan, succeeding the Rev. Rufus J. Womble, a retired Episcopal priest.

The Order of St. Luke the Physician was begun in 1932 by the Rev. John Gaynor Banks and his wife, Ethel Banks. The order, a strong advocate for "restoring the healing ministry of Christ to the church," is especially active in Australia and New Zealand.

## Western Michigan Elects Coadjutor

The Rev. Howard Samuel Meeks, rector of St. Andrew's Church in Ft. Pierce, Fla., was among the last to know that he had been elected Bishop Coadjutor of Western Michigan. On June 8, when the election took place at the 109th convention of the diocese at the Cathedral Church of Christ the King in Kalamazoo, Fr. Meeks was in England leading a church tour group and could not be reached for several days.

After months of work, the diocesan search committee had narrowed its focus to four names out of an original 100 to present to the nearly 200 delegates. In addition, 29 others were nominated from the floor. The first ballot showed that the contest was between two priests suggested by the nominating committee: the Rev. Thomas F. Stoll, rector of Grace Church, Traverse City, Mich., and Fr. Meeks; and two priests nominated from the floor: the Rev. Benjamin Lavey, rector of St. James-by-the-Sea, La Jolla, Calif., and the Rev. Joseph

A. Howell, rector of St. Mark's Church in Grand Rapids, Mich.

After the second ballot, Fr. Meeks had sufficient votes to elect in the lay order, but it took five more ballots before he had garnered enough clergy votes. Fr. Stoll was the favorite among clergy voters in the early ballots. Observers were interested to note that the laity appeared to direct the convention's choice, rather than taking the lead from the clergy.

A native of Pennsylvania, Fr. Meeks, 51, was ordained to the priesthood in 1964. He is a graduate of Philadelphia Divinity School, and also studied at Virginia Theological Seminary, Oxford, and St. George's College in Jerusalem. After serving churches in Pennsylvania, Ohio, and Delaware, he became rector of St. Andrew's Church in 1973. He and his wife, the former Anne Sanderson Vail, have three children.

As sixth Bishop of Western Michigan, the new coadjutor-elect will succeed the Rt. Rev. Charles E. Bennison, who has served since 1960. Upon his retirement, Bishop and Mrs. Bennison plan to live in California.

## Philippine Bishop's Position Clarified

The representation of the Philippine Independent Church in North America was clarified recently by its Primate, the Most Rev. Abdias R. de la Cruz. In a document dated in Manila on June 6, Bishop de la Cruz certified and reaffirmed the appointment, since May of 1982, of the Rt. Rev. Eugenio Nuestro Loreto of Tampa, Fla., as the only authorized and recognized bishop of this church in the U.S. and Canada. Bishop Loreto, who is known to many Episcopalians in Florida and elsewhere also has been, since 1977, the pastor of the Church of Jesus of Nazareth in Tampa, Fla., which is his pro-cathedral.

Bishop de la Cruz stated that Bishop Francisco J. Pagtakhan and Bishop Bartolome S. Remigio have been "dropped from the roster of bishops" by the Supreme Council of Bishops and are without authority to represent the church "in whatever capacity in any country or place." Bishop Pagtakhan attracted public notice in the U.S. when he joined the Rt. Rev. Albert A. Chambers in consecrating four bishops for dissident Episcopalians in Denver in 1978. Bishop Pagtakhan is reported to have taken

part in similar actions elsewhere. The Philippine Independent Church, generally known in its own nation as the Iglesia Filipina Independiente, is probably the largest indigenous church in the Southwest Pacific/Southeast Asian part of the world, with a membership comparable in number to that of the Episcopal Church in this country. It is in full communion with the Episcopal Church. The seat of its Primate, or Obispo Maximo, is in Manila. In several instances Filipino congregations outside of the Philippines have operated under the pastoral care of the Episcopal Church. H.B.P.

## "Questioning Leads to Belief"

Despite weeks of controversy over remarks made by the Rev. Canon David Edward Jenkins on British television, he has been formally elected as the new Bishop of Durham in the Church of England.

Dr. Jenkins, a professor in the department of theology and religious studies at the University of Leeds, has taught also at Oxford and Cambridge. Late in April, he appeared on a London Weekend television program called "Credo," which was examining some ways in which contemporary theologians are reinterpreting the Gospels. Dr. Jenkins was asked whether a person who believed in Jesus as a great moral teacher, but not as God-made-flesh, was still a Christian. He answered in the affirmative.

This reply and some remarks about the Virgin Birth — "I wouldn't put it past God to arrange a virgin birth if he wanted to, but I very much doubt he would. . . ." and the Resurrection — "a series of experiences that gradually convinced the growing number of people who became apostles that Jesus had certainly been dead . . . but he was raised up — that is to say, the very life and power and purpose and personality which was in him was actually continuing," set off an outcry that put his candidacy as Bishop of Durham in grave doubt.

The *Church Times* commented editorially that the volume of letters the paper had received on the subject was greater than on any other subject for years and that they were "overwhelmingly hostile" to the bishop-designate.

Among other actions, a nation-wide petition was circulated "earnestly begging" the Archbishop of Canterbury to invite Dr. Jenkins to affirm the Creeds in public, and a deanery in another diocese called upon the archbishops to "consecrate as fellow bishops only those who, privately and publicly, firmly adhere to that holy faith in the One who alone brings salvation to mankind." A parish in Essex spent at least £2,000 to send a letter to all Church of England clergy asking "Should a bishop deny the Virgin Birth?"

Jenkins said he had been personally wounded about the doubts concerning his faith. "What I have been surprised about is any question that I do not believe in the Resurrection of Jesus," he said. "I do believe in the Resurrection of Jesus Christ. The whole of Christianity starts from that and I am absolutely convinced about it. Second, I am a believer, an obstinate believer, in all the main doctrines of the Creed — the Holy Trinity, Jesus as God and man, salvation for our sins, and the Holy Spirit in the church.

"The problem, I think, lies in the place of miracles. The main point is this — faith does not depend on miracles. . . . If you have faith, you may believe in miracles. Supposing the tomb of Jesus was empty, and it may have been, that is not the Resurrection. The Resurrection is being sure of the living Lord.

"Similarly, supposing Jesus started his life by a virgin birth. It may be possible, but that is not the same thing as his being known to be the Son of God. That is what you build up out of subsequent experiences and the life of the church. To get miracles in their place, they are evidences of faith. They are not proof for faith."

Dr. Jenkins said he was "a very warm, committed, questioning person who has always found that commitment to God and love for people have put me in the middle of questioning. The mystery of God is so great, the mystery of people is so great, and questioning for me leads to belief."

## EPF Meets

Responding to the world situation, the Episcopal Peace Fellowship has decided to supplement its efforts on peace education with a particular focus on nonviolent resistance against preparations for war. The fellowship's national executive committee took the decision at its May meeting in Vails Gate, N.Y.

Several members of the committee reported acts of civil disobedience in line with a resolution adopted at the 1982 General Convention, which reaffirmed the 1978 Lambeth Conference's call to resist war by nonviolent action.

The Rev. Nathaniel Pierce reported organizing local efforts against the "White Train" carrying nuclear weapons on its way through Idaho, and his arrest with others for attempting to block the train's path.

Henry Morrison, EPF secretary, announced his personal plans to go to Nicaragua to join the Witness for Peace movement in a key border town to ensure that the Contras cannot attack the town without the risk of killing American citizens. The committee voted to consider Mr. Morrison EPF's representative in Nicaragua and to help fund his travel there.

with others in Colorado Springs to a sanctuary to political refugees from El Salvador. Several members of the executive committee are war-tax resisters. The national committee is asking EPF chapters to develop contingency plans for demonstrations and active nonviolent resistance in the event of a U.S. invasion of El Salvador or Nicaragua. With these plans, news of a Grenada-style invasion would trigger action without delay.

Materials for parishes continue to be available. These currently include bulletin inserts for specific Sundays, processions for peace, and posters for parish use. The committee reelected M. Miller as chair and the Rt. Rev. Wil Davidson, assistant Bishop of Ohio, as vice chair.

## BRIEFLY...

The Rt. Rev. Stanley H. Atkins, rector of Eau Claire, has been appointed the new dean of Nashotah House Episcopal seminary in Nashotah, Wis. Bishop Atkins took up his duties on April 1, according to an announcement by the seminary's board of trustees. During the past academic year, Bishop Atkins served as provost. A new dean was selected some time in 1985. Nashotah's former dean, the Rev. John S. Rutenfranz, a tenured professor, will resume teaching full time this fall.

The Rev. Krister Stendahl, Swedish-born New Testament scholar and former dean of Harvard University Divinity School, has been elected Bishop of Stockholm by the Church of Sweden. He was ordained a priest in the Swedish Church, a Lutheran body which has served the historic episcopate. The 45-year-old cleric has been a member of the Lutheran Church in America in 19 years. A naturalized U.S. citizen since 1967, Dr. Stendahl currently chairs the World Council of Churches' consultation on the church and the Jewish people.

The Rt. Rev. Rustin R. King, Bishop of Eastern Oregon, recently came the new president of Ecumenical Ministries of Oregon, a state agency with a budget of \$412,000. During the tenure of its last president, Rev. Donald R. Purkey, a Presbyterian minister, the interfaith organization established a number of significant programs, including a job opportunity fund and an emergency feeding program. EMO is involved also in the struggle for peace and the agency is active in the nuclear freeze movement.

# Come To The Fair

**When a city the size of New Orleans  
invites 12 million extra people to her  
doorstep, she must be prepared  
to take care of them.**

*merchants, restaurant owners, and personnel geared up to provide for physical needs of the visitors, more 10 layworkers and ordained ministers of many denominations worked out a system for the 184 days of the fair. The Rev. Jack Knight, an Episcopal priest,*

Monday, May 28, 35,221 people were attending the 1984 Louisiana Exposition in New Orleans, and Rev. Jack Knight, the Diocese of Louisiana's canon missionary, was on his several tours of duty as a World's Fair chaplain. Canon Knight, who was newly new to the New Orleans area, said his work that day covered 84 acres of land, divided into various neighborhoods."

He was on the evening shift, along with the Rev. Olen Crowe, a Church of Christ Prophecy minister from Slidell, and the Rev. William Gasset, who is an interim pastor in New Orleans. As dusk edged close to 4 p.m., Canon Knight and his two colleagues assembled in the World's Fair chaplains' office in the corner of the Great Hall. They decided who would take which territory, working in conjunction with the

fair's security people and medical staff.

Canon Knight opted for the International Riverfront, which borders on the Mississippi River. After receiving his final instructions and accepting his beeper, he headed for the wharf and whatever awaited him throughout the evening.

The sun was high in the sky, and the temperature pushed into the 90s as he made his way across "Cajun Walk" into the International Riverfront. At the river, he saw a throng of people, a variety of international pavilions, and various ships — including the *HMS Bristol*, temporarily docked at the World's Fair, New Orleans paddle boats, and a U.S. Navy frigate.

As a former Navy man, Canon Knight was interested in the docking of the Navy ship. Another ship — of sorts — caught his eye. It was the *Turtle Ship*, dry-docked in front of the Korean Pavilion.

There is a lot of walking involved in the job of being a World's Fair chaplain. He crisscrossed his territory, looking for any possible trouble spots. He soon found a lost child. (The child knew exactly where he was. It was Dad who was lost.) Father and child were soon reunited, and the canon continued his beat along the riverfront.

Next Canon Knight spied an Ochsner Foundation medical emergency vehicle and decided to become acquainted with the emergency medical technicians on duty in his area. He walked over and introduced himself. The chaplain and the technicians conversed for a few minutes, before he started walking around the riverfront again.

Canon Knight stayed as much as possible in the shaded areas hovering close to the pavilion entrances. The blasts of air-conditioning were inviting. However, there would be plenty of time to enjoy the various pavilions in their air-conditioned comfort at another time. Now there was a job to do.

Occasionally, however, he was able to take a peek. He casually strolled in the China Pavilion gardens. The red and white flags were at half-mast, in observance of the American Memorial Day. Above the flag poles towered the New Orleans Hilton.

Little did Canon Knight realize in September, 1982, when he attended General Convention and stayed at the New Orleans Hilton, that he would be a chaplain at the World's Fair, which at that point was a mass of steel girders and shapeless forms.

As he passed the Philippine Pavilion, he was intrigued by the bright, multi-colored Jeepney, which is the national transportation in the Philippines.

For the most part, the black-suited priest was ignored by the people on the International Riverfront, even though he was wearing a large badge proclaiming him to be a World's Fair chaplain.

All of a sudden his beeper sounded. He immediately went to one of the small food booths in the International Riverfront concourse. There he used a telephone to call into the main chaplain's office and find out where he was needed. He learned that a young woman had been overcome by the heat near the Liberman Pavilion.

When he arrived on the scene, the emergency medical crew was already there, administering first aid. Soon the young woman was revived and was

# Standing to Receive

By M. FRED HIMMERICH

Canon Knight reassured her that she was getting good care and should follow the instructions of the medical technicians.

He spoke quietly and his voice was almost drowned out by the drone made by the engines of *HMS Bristol*, the English naval vessel moored just in front of them. English seamen gazed from the ship's deck, as fairgoers passed high overhead in the gondola ride or the Sky Transpo lift.

Again the chaplain's beeper went off. He quickly found a telephone, this time at a film sales booth. It was time to return to the chaplain's office to switch territories with the other chaplains.

Many of the calls that the chaplains responded to were similar to the one Canon Knight responded to — a fairgoer overcome by the heat. However, he was told that there are times that the emergency is of a more serious nature. There are a lot of people attracted to an event like this, and they bring a magnitude of problems with them.

As he walked, the canon examined the map to figure out where he would like to go next. He opted for the Festival Park area, which is again outside. Canon Knight got his wish. He was given the Festival Park area of the fair as his territory for the rest of the evening.

The Festival Park area is bounded by the great Wonder Wall, instead of the Mississippi River. The flavor of the area is different. The sights, sounds, and smells are different. Here the sounds from Pete Fountain's clarinet and Al Hirt's trumpet filled the air.

The chaplain headed toward the Italian Village. All at once several people called out, "Hi, Father," responding to his familiar clerical garb. One young man approached Canon Knight and engaged him in a brief conversation about the current status of the church in South America.

Canon Knight attributed the change in attitude towards his presence to the fact that the people in the Festival Park region are apt to be younger than those in the International Riverfront region. There are more singles in the Festival Park, and fewer couples or family units.

The sun started to set. Gradually, the stifling heat subsided, and the fair took on a different flavor. The Wonder Wall lost its bright colors, but the unusual shapes were outlined and highlighted in strings of Christmas-like lighting. The pace of things slowed down somewhat, and people were less irritable in the cooler night air.

Canon Knight had arranged to meet his wife, Rosanne, and his 13-year-old son, Stephen. Together they explored his new territory and found a place to eat.

The canon still had a long night ahead of him.

It may come as a shock for many to learn that standing — not kneeling — is the most traditional posture assumed by Christians for participating in the main prayers of the Eucharist and for receiving Holy Communion. The Orthodox Christians of the East have maintained the custom of standing for corporate prayer; in fact, their older churches do not have benches, let alone kneeling benches. A visitor to an Orthodox Eucharist will notice that the communicants also stand to receive the sacrament.

When one turns to the writings and decrees of the early church, he finds strong support for the standing posture. Canon XX of the Council of Nicea (the council which gave us the Nicene Creed) decrees that "on the Lord's Day and on the days of Pentecost . . . prayer be made to God standing." The prayer of consecration in Book VIII of the *Apostolic Constitutions* says, "Thou hast made us worthy to stand before thee and minister as priests to thee."

One can see these words reflected in hymn 197: "Let all mortal flesh keep silence, and with fear and trembling stand," and in Eucharistic Prayer B in the Book of Common Prayer: "In him, you have . . . made us worthy to stand before you."

Anglicans are fond of quoting *Lecture XXIII* of Cyril of Jerusalem, who teaches that when we receive the Body of Christ, we "make the left hand a throne for the right." He also says that when we receive the cup, we should be "bending" — that is, standing with head bowed — and saying with an air of worship and reverence, "Amen."

Whenever the act of Holy Communion is depicted in ancient iconography, it shows the communicants standing. This is not to say that Christians in these centuries did not kneel. As Origen teaches in his work, "On Prayer": "And as for kneeling, . . . it is necessary when one is about to accuse oneself of his sins before God . . . it is a symbol of the man who is abject and submissive."

There are numerous references to the standing posture for prayer in the New

Testament: Matthew 6:5, Mark 11: Luke 18:11 and 13; Luke 21:36; and Revelation 7:9 and 20:12. Scripture mentions the kneeling posture, most often for penitence or at times of great personal agitation — such as when Jesus was in the Garden of Gethsemane. However, one can say that the normal posture for corporate prayer in Scripture and in church history, including the Eucharist of communion, is the standing posture.

For the last several hundred years, the normal Anglican posture for the reception of the sacrament has been kneeling. The first Book of Common Prayer does not specify what posture the communicants were to assume. It should be remembered that in the late Middle Ages laypersons communed very infrequently, perhaps once a year at most. The act of communion was surrounded by a heavy emphasis on penitence and confession; this made kneeling a more appropriate posture.

After the Reformation, the kneeling posture was defended by Anglican leaders in order to oppose those who denied the Real Presence of Christ in the sacrament and wanted the communicants to receive the traditional, standing posture foreign to the Anglican leaders, therefore they did not consider it.

What difference does all this make? Why should liturgical scholars and liturgical reformers be interested in talking about making these changes in posture? Most will agree that posture is certainly not a matter of primary importance. But most will also agree that the way we do things is reflective of our inner beliefs. Therefore it is not amiss to give some attention to the matter.

Several reasons can be advanced for standing, both for the eucharistic prayer and also for the act of communion. In the first place, the Eucharist is primarily the sacrament of the Resurrection. The Eucharist was indeed instituted the day before Jesus died, but his resurrection culminated in the Resurrection. The appearances of Jesus on the first day of the week — in the Upper Room, at Emmaus, or the action of the Holy Spirit on the feast of Pentecost — can be seen as part of the institution of the sacrament.

Christians, therefore, began to stand on the first day of the week as their

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ven Saturday. The Greek word for resurrection means literally "standing." Standing is the symbol of the Resurrection. It is appropriate for Christians to stand for their prayer and praise on the day of the Resurrection. It is appropriate for them to stand when they give into themselves the risen and living Christ in the act of communion.

Secondly, standing is the priestly posture. St. John in the Book of Revelation says that we are "a kingdom of priests to serve our God." The entire body of the faithful is the priestly body which is the Eucharist. The priest who stands at the altar is the spokesman for the body. In every age of Christian history it has been the custom for the presiding priest to receive standing; the priestly body, of which he is the spokesman, should communicate in the same manner.

The moment of communion is the moment of par excellence when Christ's people are shown to be his priestly Body in the world. The act of communion is not merely an act of personal, subjective piety. It is the moment of our consecration, as the Body of Christ, for holy service in God's world.

Thirdly, we approach the altar as brothers and sisters of Christ. At the Eucharist, the Word of God united with humanity. Humanity was taken into God. God became man so that man might become God, as so many of the Fathers of the church have said. By means of our baptism and par-

made "partakers of the divine nature" (2 Peter 1:4). By God's gracious will, we approach the altar as partners with Christ. Like comes to receive like. The Body of Christ receives the Body of Christ.

The celebrant says, "The gifts of God for the people of God." In the Greek liturgies this is much more graphic: "The Holy for the Holy." The standing posture emphasizes the results of our communion: that we, the Christian people, are one with Christ.

We must also say that the standing posture is certainly one of expressing honor. We stand to honor the judge in his courtroom. We stand to honor the flag or to sing the national anthem. We stand to honor the bishop. We stand to honor Christ present in the proclamation of the Gospel. Likewise we stand to honor his presence in the sacrament.

There will be some side benefits if the traditional custom of standing for the reception of Holy Communion is restored. In most places, the mechanics of the distribution of Holy Communion can become much more practical and simple. The climbing of steps can be eliminated; the communion of small children and the elderly can be made more convenient. It is also true that most sanctuaries take on a nobler appearance if rails and excess furniture are removed.

Finally, the restoration of this custom can be the occasion of some thoughtful teaching about the Eucharist, the eucharistic sacrifice, and sacramental living.

## POET'S PROPER

### A Sonnet for St. Anne

*The Parents of the Blessed Virgin Mary  
(July 26)*

I see you St. Anne, lonely in your bower,  
Your man away, no child to show your worth.  
You plant your seeds with loving care, and earth  
Responds with root and bud and flower.

Patient, you wait for fruitful rain to shower  
On your life. Not in sadness, not in mirth,  
Though yearning for the day of your child's birth,  
You're ready to accept a gift of power.

Then comes the news that you indeed are blest.  
Joachim returns, O shining golden gate!  
In time God sends a girl to incarnate  
His Son. What swan to have within your nest!

Such graceful years you've spent with this great child,  
On prayers of yours the Word of God has smiled.

W.M.S.

# Heaven Is My Home

By ELDRED JOHNSTON

**Y**ou know how little kids blurt out something that sets you back on your heels? The other day I was taking my grandson for a walk. Could be he was irked by my slow, halting gait. He glanced up at me: "Grandpa, won't you be going to heaven pretty soon?"

I gulped and pretended to be calm. "Oh, sure. God has prepared a beautiful home for us there!" Instantly I felt guilty. That answer was too glib. Since then, I've pondered a lot on Tony's question. And then I took another chance to answer.

Tony, it's true that I want to go to heaven, but *on condition* (pardon me, God, but you *do* want me to be honest, don't you?) — on condition that:

- I can be with loved ones and friends who have gone before me.
  - I can laugh and express my sense of humor.
  - I don't have to spend most of my time praying and worshipping.
  - I would have the opportunity to do some interesting and challenging work.
  - I don't have to wear a white robe all the time.
  - I'm not consigned to a segregated neighborhood in heaven; *e.g.*, white, American, Protestant.
  - I don't have to watch religious programs featuring Oral Roberts, Jerry Falwell, Robert Schuller, and their ilk.
  - I don't have to sing ponderous hymns such as: "Holy, Holy, Holy"; "Nearer, my God to thee"; "Battle Hymn of the Republic"; "The strife is o'er" and "Just as I am."
- "But what if they don't accept your conditions, Grandpa? What then?"
- "I don't know, Tony, but I can't believe that hell is the only alternative. God in his wisdom will work out something. There must be a lot of people just like me."

*The Rev. Eldred Johnston, retired priest of the Diocese of Southern Ohio, resides in Columbus, Ohio.*

## The Frade-Doss Case

If any of us felt we were being unjustly harassed by a federal law enforcement officer, how many of us would actually do something about it? Probably not many of us. It is too much trouble, and it carries the risk of some sort of retaliation. Bishop Frade of Honduras and Fr. Doss of New Orleans have been willing to face this risk [p. 6].

We are grateful to them for doing so. To seek to correct abuses and injustices in the operation of our government is a patriotic act which deserves recognition. Under our democratic form of government, law enforcement officers are to do just that — enforce the law. As servants of the people, they should be just as concerned with maintaining the freedom and peace of all citizens as with scoring convictions against accused individuals. When they utilize dishonest means in seeking convictions, they put our government on the same low level with dishonest persons guilty of crimes. We trust that most public servants would agree.

Meanwhile, other dimensions to the Frade-Doss case remain. Although the government lost its case against them, it did succeed in punishing them, just as many other wrongly accused individuals are punished: namely, through personal distress and inconvenience to themselves and their families over a long period, and through the monetary cost of legal defense. Quite simply, even if one is innocent, it costs a lot of time and money to prove it in court.

Although the Presiding Bishop and others have made significant efforts to help with the expense of defense, the two clergymen are still, at this time, left with many thousands of dollars of debt. It is obvious

that neither Central American bishops nor rectors of modest sized parishes receive the kind of salaries to pay off such debts.

Quite apart from feelings of personal solicitude members of the clergy, there is a serious stake which the entire Episcopal Church has in this matter. The church itself, no less than two priests, was in a sense on trial. If the government had won the case, we could anticipate that other Episcopal clergy would also be indicted, now and in future years, for activities which did not suit some people in Washington. It will not be easy for priests in the future to secure legal aid if it is expected that there will be a default in the payment of the basic fees. The relations between church and state will often be thorny, and thoughtful Christians cannot suppose these problems will all fade away.

We believe that it is highly desirable that qualified individuals and agencies within the Episcopal Church take appropriate steps to see that this debt is paid in the near future.

## Dying for Conscience

Should a child be doomed to die because of its parents' religious beliefs? The question itself is painful, and many of us are disturbed when we read of tragic instances, in various parts of the country, of children dying because their family religion either forbade medical treatment or at least the particular kind of treatment which the case appeared to require.

At the very least, such cases are an embarrassment in a nation which prides itself on its enlightenment and its advanced medical care but which, at the same time, prides itself on freedom of religion.

Many Episcopalians would probably agree that public officials should be empowered to intervene and to see that the appropriate medical care should be given, force if necessary. In other words, we would believe that the kind of medicine should be administered in spite of *their* kind of religion.

Yet how would we feel if the baptism of children were decreed to be harmful to their mental health? Or if, in some state, it might happen, some state attempted to stop the administration of the chalice in our church, or the administration of sacraments to the sick or dying in all hospitals supported by public funds? Suppose all who disobeyed such laws were required to submit to a form of medical treatment alien to most of us, such as acupuncture?

The question is more complicated than it seems at first glance. Many Americans would say that religion can teach whatever they please as long as they do not risk anyone's life. Yet most serious religions do sometimes or somewhere involve risk of life — certainly Christianity has always taught this. In ancient times and in some places today, being baptized has meant quite simply risking martyrdom. The early church was exceedingly proud of the bravery of Christian children in the face of execution.

At a moral level, leaving out any involvement of the state, if there is a bad prognosis for a baby and a li-

### Sunflower

So suddenly, (sun-suddenly, in fact,)  
just this morning in my garden tract,  
a rowdy thing loomed up after the rain,  
like a bumpkin in a country lane,  
with a round and rustic countenance  
that grinned at me with humor so immense  
it split in yellow petals on the face,  
and made all airs and graces out of place,  
as it stooped and roared with all the glee  
of an uncouth delight that slaps a knee.

Now bonneted, (sun-bonneted) I move  
to the gentle greens I can improve,  
and just ignore, as much as lady may,  
the lanky lout that shambles in my way,  
but bony elbows dig my ribs, and poke  
for me to roar with him at sun's big joke!

Gloria Maxson

entist family allow it to be born but subsequently are there arguments to indicate that the first fam- s morally superior to the second?

terms of involvement of the state, freedom of ion is a very complicated and ambiguous concept. believe that, where reasonably possible, the lives of dren should be saved. Yet we also believe that the oning to support public intervention should be e fully and more comprehensively examined and ussed. Laws are two-edged blades. They can cut us, ell as members of smaller or less prestigious reli- s groups.

## ews Releases

preaching the news of good things happening in the church is our favorite activity. We, of course, wel- e news releases of notable events occurring in par- s, church-related institutions, and various Episco- organizations. We must use our judgment as to ther an event is or is not of national news interest,

## BOOKS

### vering Faith, Marriage

**THE EARTH BRING FORTH.** Mary Warren. Zondervan. Pp. ix and \$7.95 paper.

ary Warren begins her book with words, "This is the story of a ge journey. I grew up in a Christian y and I never dreamed I would lose aith. . . ."

t right away, in the first chapter, appy world of pancakes, children, logs begins to crumble. As often s to happen in our lives, as one bit s to fall apart, other bits follow. Warren found that she had lost her and, an Episcopal priest, as well as uth and most of her friends.

doesn't dwell for long on this dark d of her life, but begins to tell about er faith and stability were restored gh the things she learned by ob- g in her small backyard and gar- the ants, the bees, and earth- s, the greenery growing, and the ung things. She tells also of her oling steps back to the Episcopal h, back to her husband, and for- into a life that is real and fulfilling.

meditates while watering the in her backyard: "A simple task, ing the roses, had become an unex- l bridge from the outer world to ner one. The spiritual significance was touching me — water as sm. . . . A person need not go d the world to Lourdes, or back gh history to the pool at Beth- to learn the healing, restorative y of water."

Rocks and water, plants and trees, sun and rain — these have always been great symbols for God's reality in the world. Mary Warren shows us how they can be like sacraments, outward and visible signs of God's grace given to us through the world he has made.

JOANNE MAYNARD  
Helena, Mont.

### Counseling for Growth

**BASIC TYPES OF PASTORAL CARE AND COUNSELING: Resources for the Ministry of Healing and Growth.** By Howard Clinebell. Abingdon. Pp. 464. \$17.95.

This is a revised and enlarged edition of the 1966 book, *Basic Types*. The objective of this book includes helping ministers "develop maximum skills in . . . basic caring and counseling. . . ."

Specifically, Dr. Clinebell describes a new growth and liberation-oriented paradigm of pastoral counseling; he emphasizes its theological and pastoral foundations, as well as its uniqueness. Further, there are chapters directed to problems, such as crisis, grief, and marriage.

He emphasizes the holistic dimensions, the nurturance of wholeness at each stage of life, and — a new insight — the need to liberate pastoral counseling from its dominant middle class, white, male orientation and to understand wholeness for both men and women, that is, to emphasize the "nurturing, feelingful side as well as the rational, assertive, and analytical side" of human life.

Suggested readings and practicum ideals, a thorough compilation of notes and bibliography, a chapter on training lay persons, as well as a much needed

but if it is purely local, it nonetheless increases the understanding of our staff of what is going on in various areas, and is appreciated even if not printed.

Some very well written releases about very significant events do not get printed for another reason — they arrive weeks or even months late. Perhaps because someone realized a release was important, too much time was spent writing and rewriting it. Perhaps it was felt every detail had to be researched. The process goes on and on. Finally it is with disappointment that we receive an envelope containing a beautifully typed release about an event six weeks ago. Since it would be weeks more before the story could be printed, mailed, and received by our readers, it has become obsolete.

We urge persons preparing news releases to make them accurate, complete, and prompt. As always in material to be printed, it should be typed double-spaced. Time should not be taken to produce purple prose. Simple, straightforward, honest writing, giving all the facts, is all that is needed. Our staff can put in semicolons, or even add verbs if necessary! Once again, we express our gratitude to those who do send prompt releases.

chapter on how pastoral counselors may continue to keep their skills growing, add much value to this volume. Some of Clinebell's own journey, from an early overuse of psychological principles to an emphasis on spiritual principles, comes through the text.

The author has fulfilled his objectives. I found it easy — but not light — and stimulating reading. It is both a solid resource book for the parish counselor, as well as a potential textbook for seminaries and continuing education programs. I recommend it highly.

(The Rev.) EVERETT I. CAMPBELL  
President  
Pittsburgh Pastoral Institute  
Pittsburgh, Pa.

### Passionate and Articulate

**THE SPIRIT OF THE EARTH: A Theology of the Land.** By John Hart. Paulist Press. Pp. 165. \$8.95 paper.

This is an alarming book. It opens with a frightening description of the abuse of land in the U.S., which Hart characterizes as vanishing from the effects of consolidation and exhaustion through single crop agriculture, contamination, erosion, and corrosion.

Hart shares a number of facts which ought to be general knowledge but are not: the U.S. Department of Agriculture projects that within 15 years, three states, including Florida, will have lost all their agricultural land. More topsoil is lost today than in the worst years of the Dust Bowl era.

The purpose of this book, however, goes beyond the cataloguing of woes and warnings. Hart is concerned to demonstrate that these modern abuses of the land contradict the American and

iblical Christian heritage, and to spell out theological principles and concrete actions which can restore our respect for the earth.

Conventional wisdom assumes that the biblical and Christian perspective encourages us to elevate human wants and needs above the rest of the creation, and that American free enterprise means we can do whatever we want with what is "ours." But Hart argues that the traditions say otherwise. He reminds us that neither scripture nor classical Christian theology consider ownership of the land as an absolute.

He is captivated by the Native American Indian view of the relationship between human life and the rest of nature, and argues that all Americans participate in that heritage. Furthermore, he marshals an impressive selection of opinions from American history, including such revered patriots as Jefferson, to show that our tradition is on the side of social (governmental) regulation of both ownership and use of the land.

As in any such work, moments of insight coexist with wishful thinking and errors of judgment. Hart's observation that middle-class Americans confuse wants and needs is particularly striking and deserves further analysis. The most generous and facile over-generalization in the book has to be the following: "The history of the Catholic Church is a history of concern for the poor. . ."

To my mind, the book's weakest part is its effort to create a comprehensive theology of the land. Hart overlooks the very real ambiguity of both the biblical and American traditions. While applauding the scriptural description of the relationship between the people and the land of Israel, he fails to note the implications of the conquest as they affected the peoples ejected by the Hebrews.

In spite of these shortcomings, this is a book worth reading. Its author is both passionate and articulate — a creative combination. The issues he raises are critical. The resources he identifies are worth knowing and remembering.

(The Rev.) JOHN L. KATER, JR.  
Education Officer  
Diocese of Panama

### Books Received

**GOD'S SENSE OF HUMOR.** By Bob Parrott. Philosophical Library. Pp. xiii and 205. \$17.50.

**HOW SHALL WE FIND THE FATHER?** Meditations for Mixed Voices. By Mary Neill, Don Briel, and Ronda Chervin. Seabury. Pp. viii and 114. \$8.95 paper.

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# PEOPLE and places

## Appointments

The Rev. Ronald G. Abrams is rector of St. Ann's Church, Bridgehampton, N.Y. Add: Box 961, Bridgehampton 11932.

The Rev. Stephen Askew is rector of St. Timothy's Church, Athens, Ala. Add: 207 Washington St., Athens 35611.

The Rev. Robert L. Bonnington is rector of the Church of St. Mary the Virgin, Big Spring, Texas. Add: 1001 Goliad, Big Spring 79720.

The Rev. William Maurice Branscomb is rector of the Church of the Holy Communion, Charleston, S.C. Add: 218 Ashley Ave., Charleston 29403.

The Rev. Carl Bright is rector of St. John's Church, Florence, S.C. Add: 252 S. Dargan St., Florence 29501.

The Rev. Joseph Daryl Canfill is serving as a missionary in the Diocese of Namibia, which has a companion relationship with the Diocese of Alabama. Add: St. Boniface's Church, Box 1559, Swakopmund 9000, Namibia, Southwest Africa.

The Rev. William A. Crary is rector of All Saints' Church, Fort Worth, Texas.

The Rev. Jane Holmes Dixon is assistant rector of St. Alban's Church, Washington, D. C.

The Rev. James Douglass is chaplain at St. James' Place, Baton Rouge, La., and vicar of St. Michael's Church, Baton Rouge.

The Rev. Christine Harrell is deacon on the staff of St. James' Church, Dalhart, Texas. Add: 801 Denver, Dalhart 79022.

The Rev. William R. Heck will begin a new ministry in a section of Birmingham, Ala., where there is no Episcopal church. Add: 3541 27th St., Birmingham 35207.

The Rev. Mark Wylie Johnston is rector of St. Matthias' Church, Tuscaloosa, Ala. Add: Box 5572, Tuscaloosa 35405.

The Rev. James Marquis is rector of St. Martin's Church, Chattanooga, Tenn.

The Rev. David Musgrave will become rector of St. Alban's Church, Indianapolis, Ind., on August 1. Add: 4601 N. Emerson Ave., Indianapolis 46226.

The Rev. Virginia Noel is serving as canon at Christ Church Cathedral, St. Louis, Mo. Add: 1210 Locust St., St. Louis 63103.

The Rev. H. Paul Osborne will become interim rector at St. Paul's on the Plains, Lubbock, Texas, on August 1. Add: 1501 Ave. X, Lubbock 79401.

The Rev. Rex D. Perry is rector of St. Vincent's Parish, Euleus, Texas.

The Rev. Hill Riddle is rector of Trinity Church, New Orleans.

The Rev. Edward Robertson is rector of Trinity Church, Tallulah, La.

The Rev. Fredrick A. Robinson will be rector of St. Andrew's Parish, Grand Prairie, Texas.

The Rev. Douglas John Senette will do graduate work at Tulane University and serve as vicar of St. Andrew's Church, Paradis, La. Add: 3434 Somerset Dr., New Orleans 70114.

The Rev. Larry Sharpton is rector of St. John's Church in the Ensley section of Birmingham, Ala. Add: 2709 Ensley Ave., Birmingham 35218.

The Rev. Fred H. Tinsley, Jr. is vicar of Grace Church, Vernon, Texas, and Trinity Church, Quanah. Add: Box 1404, Vernon 76384.

The Rev. Kenneth White has joined the staff of St. Mark's Church, Shreveport, La.

## Ordinations

### Priests

Alaska—Seymour Tuzoyluke, Sr., who serves St. Thomas' Church, Box 73, Point Hope, Alaska 99766.

Michigan—Elizabeth Eddy, assistant to the rectors of St. Paul's Church, Englewood, N.J., and the

# CLASSIFIED

## BOOKS

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

CHRISTIAN SPIRITUALITY—quality book. Descriptive list. Bemerton Booklets, Box 993 San Francisco, Calif. 94109.

## FOR SALE

BUSINESS CARDS — wide choice format, 1 face, ink color, flat/raised printing. Episcopal. Request illustrated brochure plus FREE proving Public Image of Small Churches." Parish Office, Box 651, Mattoon, Ill. 61938.

## POSITIONS OFFERED

WANTED: Non-stipendiary or about-to-retire for mission in Fulton, Kentucky. Lovely church vicarage in a pleasant, stateline community within minutes of two universities and Kentucky lake resort area. Search Committee, Mrs. J. L. Jones Court Dr., Fulton, Ky. 42041.

## POSITIONS WANTED

PRIEST 50, single, ECM conservative, seeks y needing caring, listening pastor (calling, outreach). Helped guide diocese's "problem priest" to renewed unity, forward-looking outlook. These people, but seek now to return to area snow/winter doesn't last 6 months. Excellent references. Reply Box J-585\*.

ORGANIST/DIRECTOR: Episcopalian seeks position with active parish. Experience: adult, child choirs, instrumentalists. Good organizer. Master Sacred Music degree. Church/school combinations considered. Miss Stout: (609) 299-5348.

## PROPERS

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully printed. Free samples. The Propers, 555 Palisade Ave. Jersey City, N.J. 07307. (201) 963-8819.

## SEABURY OBSERVANCE

SEABURY CONSECRATION Bi-Centennial ground. Bishop of Aberdeen Lectures, Nov 1983. \$2.50. St. Paul's Cathedral, 3601 N. Peoria, Ill. 61604.

\*In care of The Living Church, 4 Michigan St., Milwaukee, Wis. 53202.

## CLASSIFIED ADVERTISING RATES

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- 37 Cts. a word for one insertion; 33 cts. a word for insertion for 2 to 12 insertions; 31 cts. a word for insertion for 13 to 25 insertions; and 29 cts. a word for insertion for 26 or more insertions. Minimum insertion, \$3.85.
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... of the ... 190. Add: Box 1246, Bern 28560. Patricia S. Geerdes, vicar of the ch of Our Savior, Montpelier, Va.; add: 3223 thorne Ave., Richmond, Va. 23222. Nicholas T. e, III, assistant, Christ Church, 118 N. Wash- on St., Alexandria, Va. 22314. Victoria R. d, assistant, St. James' Church, 14 W. Cornwall Leesburg, Va. 22075. Martha M. Horne, assis- St. Andrew's Church, 6509 Sydenstricker Rd., e, Va. 22015. Roma W. Maycock, assistant, St. n's Church, 8531 Riverside Rd., Alexandria, Va. 5.

**Deacons**

abama—Robert Hunter Blackwell, in charge, osep's Church, Mentone, Ala.; add: Box 142, one 35984. Francis Crittenden, curate, Christ ch, Tuscaloosa, Ala.; add: 605 25th Ave., Tusca- 35401. Caryl Jean Altizer, curate, Holy Cross ch, Trussville, Ala.; add: 90 Pkwy, Trussville l. David Stoner, curate, Church of the Ascen- Montgomery, Ala.; add: 315 Clanton Ave., gomery 36109. ska—Ann Parsons; add: Church of the Holy y, 325 Gold St., Juneau 99801. Robert A. en and Betty Lou Thompson; add: St. Chris- r's Church, 283 Muldoon Rd., No. 216, Anchor- 3504. cago—Gordon Morrison, in charge, St. en's Church, Eutaw, Ala., and St. Mark's, Bo- add: Box 839, Eutaw, Ala. 35462. rado—Ralph Lomax Bailey, in charge, Grace h, Buena Vista, Colo., and St. George's, Lead- add: Box 1554, Buena Vista 81211.

... Edward Curtis, assistant, St. Paul's Church, Milwaukee, Wis. Montana—Priscilla Inman, assistant, St. Andrew's Church, Box 1112, Polson, Mont. 59860. Robert Honeychurch, to serve St. Luke's Church, Libby, Mont., and Holy Trinity, Troy; add: Route 4, Box 204, Libby 59923. Nebraska—Jeffrey B. MacKnight, curate, St. Matthew's Church, 2325 S. 24th St., Lincoln 68502. A graduate of the Virginia Theological Seminary, he was a Rotary Foundation scholar in 1981 at the University of Queensland in Brisbane, Australia. Southern Ohio—John Rafter, in charge, St. Michael's Church, Fayette, Ala.; add: 1014 Fourth Ave. N.W., Fayette 35555. Spokane—Scott Byron Hayashi, in charge, Church of St. John the Baptist, Ephrata, Wash., and St. Dunstan's, Grand Coulee; add: 240 Maringo Rd., Ephrata, Wash. 98823. Betty Wiederspan, to serve St. Paul's Church, Walla Walla, Wash.; add: 517 White St., Walla Walla 99362. Virginia—Patrick Close, curate, St. Timothy's Church, Box 525, Herndon, Va. 22070. Richard H. Callaway, assistant, Church of the Good Shepherd, Box 1892, Rocky Mount, N.C. 276801. Judith Fleming, assistant, St. Michael's Church, 201 Church St., Naugatuck, Conn. 06770. Sydney Howell, assistant, St. Paul's Church, 220 Valley, Williamantic, Conn. 06226. Kenneth A. MacGowan, Jr., assistant, All Saints' Church, 5290 Saratoga Lane, Woodbridge, Va. 22193. Elly Sparks Murphy, assistant, St. Luke's Church, 8009 Fort Hunt Rd., Alexandria, Va. 22308. F. Bradley Peyton, IV, assistant, St. John's Church, 3738 Butler Rd., Glyndon, Md. 21071. Steven L. Steele, assistant, St. Andrew's Church, 4000 Lordom Lane, Arlington 22207. John D. Stone- sifer, assistant, St. John's Church, 500 Park Shore Dr., Naples, Fla. 33940. Josephine A. Taylor, St.

Paul's Church, 64 N. Main St., Wallingford, Conn. 06492. April V. Trew, chaplain, St. Andrew's Episco- pal School, 8935 Bradmoor Dr., Bethesda, Md. 20817.

**Retirements**

The Rev. Charles H. Douglass has retired after 2 years as rector of St. John's Church, Montgomer; Ala. Add: 1131 Woodward Ave., Montgomer; 36106. The Rev. Jaquelin Marshall Washington, rector c St. Paul's Church, Lubbock, Texas, since 1956, ha retired. He has been named honorary canon of th Chapel of the Transfiguration in Lubbock. Add 5232 15th St., Lubbock 79416.

**Corrections**

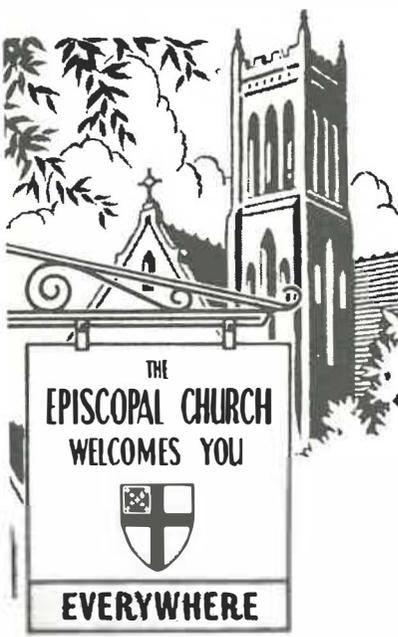
It was reported to TLC that the Rev. James I Crowley is the vicar of St. Francis' Church, Camilla Ga. [TLC, June 24]. Instead, the vicar is the Rev James P. Crowther, and he has been there since December 1.

**Deaths**

Nancy Grace Chamberlain Hutton, a past president of the Episcopal Church Women of the Diocese of Southern Virginia, and wife of the Rev. S. Janney Hutton, died on May 2 at the age of 78. Mrs. Hutton lived for many years in Hopewell, Va., where she was active in community affairs. She was also associated with the Society of Companions of the Holy Cross. In addition to her husband, she is survived by a son, and a daughter.

**SUMMER CHURCH SERVICES**

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



**SITKA, ALASKA**  
ST. PETER'S BY-THE-SEA 611 N. Lincoln St.  
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop  
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

**CLINTON, CONN.**  
HOLY ADVENT 83 E. Main St.  
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

**LAKE ALMANOR, CALIF.**  
HOLY SPIRIT Hwy. 36 & Glenwood, Chester  
The Rev. Harry Allagree, v  
Sun Eu 8:45, Wed YPF 7; Thurs Eu, Instr 7:30

**LAKEVILLE, CONN.**  
TRINITY CHURCH Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

**SAN DIEGO, CALIF. (Pacific Beach Area)**  
ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109  
The Rev. Robert D. Keirsey, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 7

**WASHINGTON, D.C.**  
ST. GEORGE'S 2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues, Thurs 7

**SAN JOSE, CALIF.**  
TRINITY St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

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

**SANTA CLARA, CALIF. (and west San Jose)**  
ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Joseph Bacigalupo, locum tenens; the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

**CLERMONT, FLA.**  
ST. MATTHIAS 574 Montrose St. 32711  
Serving the Disney World Area — North  
The Rev. Frederick E. Mann, r  
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

**DURANGO, COLO.**  
ST. MARK'S 3rd Ave. at 9th St.  
Donald Nelson Warner, r  
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

**COCONUT GROVE, MIAMI, FLA.**  
ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

**GULF BREEZE, FLA.**  
ST. FRANCIS OF ASSISI St. Francis Dr.  
(Across the sound from Pensacola)  
The Rev. Robert L. Williams, Jr., r  
Sun HC 8 & 10:30; Wed 9:30 & 8:30

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall  
Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also  
9:15. Matins 6:45, EP 5:30; C Sat 5

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Locust St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; T  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal  
The Rev. George H. Bowen, r; the Rev. Bernard W. P.  
c; the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat

## OCEAN CITY, N.J.

**HOLY TRINITY** 30th St. and Bay  
The Rev. Michael W. Goldberg, r  
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia  
The Rev. Canon James E. Hulbert, D.D.  
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

## TRENTON, N.J.

**TRINITY CATHEDRAL** 601 W. Sta  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

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

## BAY SHORE, L.I., N.Y.

**ST. PETER'S** 500 S. Country Rd., Rt  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter  
Cullen, the Rev. Frederic W. Reynolds, the Rev. William  
Thoenen, assoc; Mark T. Engelhardt, pastoral musician  
Sun Eu 7, 8, 10, 6; Wkdays MP 8:30; Wed Eu 9; Feast Day  
6

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
The Rev. Canon George C. Hoeh  
Our 150th Year 9818 Fort Hamilton Pa  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H  
Service 10. Eu scheduled with all services

## LAKE RONKONKOMA, L.I., N.Y.

**ST. MARY'S** Overlooking the  
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. W  
sell, ass't  
Sun H Eu 7, 8, 9, 10:30. WELCOME!

(Continued on next page)

## TAMPA, FLA.

**DEEMER** Downtown, Gulfstream and Ringling  
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10,  
Iso 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat

## WEST PALM BEACH, FLA.

**T. DAVID'S-IN-THE-PINES**, Wellington  
85 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

## 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  
:30, 7:30, Fri 7:30, 10:30. C Sat 8

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't  
Sun H Eu 8, 10, 7; Tues 7; Wed 9

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave. (60010)  
The Rev. W.D. McLean, III; the Rev. John L. McCausland;  
The Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;  
:15 Tues & Thurs; 7:45 Sat. Daily EP 5

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Richard A. Pugliese 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. Donald L. Pul  
lham  
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H  
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

## NEW ORLEANS, LA.

**ST. ANNA'S** 1313 Esplanade Ave.  
nearest Vieux Carre & Downtown  
Sun Masses 8, 10:30

**ANNUNCIATION** 4505 S. Claiborne Ave.  
The Rev. Mark C. Gasquet, D. Min., r  
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
The Rev. Richard G.P. Kukowski, r  
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (438-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**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

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

## MARTHA'S VINEYARD, MASS.

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greely, r  
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service  
9:15. Wed H Eu 11:30

## OAK BLUFFS, MASS.

**TRINITY** on Martha's Vineyard Island—across from boat  
wharf  
The Rev. Donald R. Goodness, priest-in-charge  
Sun H Eu 9 (Sung). Other days as anno

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 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)

**ST. LUKE'S** 46th & Colfax So.  
George Martin, r; Cindy Peterson Wlosinski, c  
Sun 8, 10 Eucharist. Thurs 7

## 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. Ultraya 1st Fri 7

## PASS CHRISTIAN, MISS.

**HISTORIC TRINITY** on the Gulf Coast  
Sun HC 8, MP 10, EP 8

## 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. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 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

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; Edward A. Wallace, organist  
Summer: Sun 8, 10, 5:30; MP, HC, EP daily



Trinity Cathedral, Trenton, N.J.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

### WYOMING BEACH, L.I., N.Y.

**SACRAMENT OF JERUSALEM** W. Penn and Magnolia  
Rev. Marlin Leonard Bowman, v; G. Daniel Riley, ass't  
Mass 8 Low, 10 High, Sunday School 10.  
Home of St. James of Jerusalem. Founded 1860

### BRISTOWN, N.Y.

**ST. JOHN'S CHURCH** Near 1,000 Islands  
Rev. Dan. Herzog, parish priest  
Sat 5, Sun 9:30; Tues 7:30

## NEW YORK, N.Y.

### EDRACAL CHURCH OF ST. JOHN THE DIVINE

St. and Amsterdam Ave.  
IC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15  
Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of  
1 year. HC and healing Wed 12:15

**ST. ANTHONY'S** 1393 York Ave. at 74th St.  
Rev. E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
on, J. Kimmey, associates  
9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**NATIUS** 87th St. and West End Ave.  
Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Masses 8:30, 11 (Sol); Weekdays as anno

**ST. JOHN'S** 1331 Bay St. (Staten Island)  
Rev. John-Michael Crothers, r  
Masses 8 & 10; Wkdy Masses Wed & HD 9

**CHURCH OF THE VIRGIN** (212) 869-5630  
46th St. (between 6th and 7th Aves.) 10036  
Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
0 (ex Sat), noonday Office 12, Masses: 12:15 & 8:15  
(Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat  
2, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ  
1st Wed of mo. 12:45-1:15

### STANT CHAPEL AT KENNEDY AIRPORT

of airport. Established 1964  
Rev. Leonard Bowman, chaplain/vicar  
Daily Mass 1. Open daily 9:30 to 4:30

**ST. ANTHONY'S** 5th Avenue & 53rd Street  
Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.  
Lang  
Masses 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,  
9:45, EP 5:30; Tues HS 12:10.

### PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,  
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. JOHN'S** Broadway at Fulton  
Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## HESTER, N.Y.

**SACRAMENT** Highland and Winton  
Rev. John Martiner; the Rev. Gall Keeney  
Masses 8 & 10, Healing 11:45 (2S)

## ROTA GO SPRINGS, N.Y.

**SACRAMENT** Washington St. at Broadway  
Rev. Thomas T. Parke, r  
Masses 6:30, 8 & 10

## THOUSAND ISLANDS (Central N.Y.)

### Vincent, N.Y.

**ST. JOHN'S** Market St. (Rt. 12-E)  
Masses (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-  
July)

## THOUSAND ISLANDS (Central N.Y.)

### Clayton, N.Y.

**CHRIST CHURCH** John St. Opp. Post Office  
Sun 7:45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the  
Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main Street, 11978  
The Rev. George W. Busler, S.T.M., r 516-288-2111  
Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &  
4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

## SYLVA, (Western) N.C.

**ST. JOHN'S** Jackson St. (behind Post Office)  
The Rev. Philip W. Bennett, v  
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, CSSS, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy  
Hour first Fri 7. A Traditional Anglo-Catholic Parish

## NEWPORT, R.I.

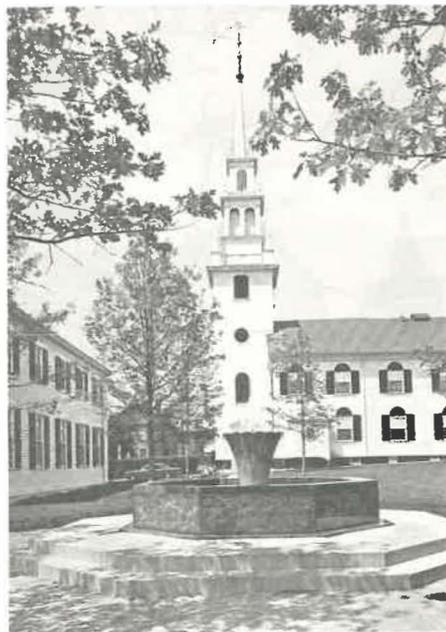
**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Marston Price, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).  
Founded 1698; built 1726

## CHARLESTON, S.C.

**GRACE CHURCH** 98 Wentworth St.  
The Rev. Benjamin Bosworth Smith  
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

## HOLY COMMUNION

218 Ashley Ave.  
The Rt. Rev. Moultrie Moore  
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu  
9:40



Trinity Church, Newport, R.I.

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N  
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S  
4S). Thurs HC 1. HC as anno

## GATLINBURG, TENN.

**TRINITY** Airport Road  
The Rev. Charles E. Rice, r  
Sun H Eu 8, 11. Edge of Great Smoky Mountains

## DALLAS, TEXAS

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

**TRANSFIGURATION** 14115 Hillcrest, 7524  
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, th  
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower  
ass'ts  
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 7610  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:1

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 7805  
The Rev. Douglas L. Allford, r; the Rev. William R. Newby, r  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## RICHARDSON, TEXAS

**EPIPHANY** 421 Custer Road  
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri  
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk  
The Rev. Sudduth Rea Cummings, D. Min., r; the Rev.  
Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt.  
Rev. Wilson Hunter; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP; 12:10  
HC. Wed Night Life 6-9.

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St  
Adjacent to Seattle Center  
Liturgy: Sun 8 & 10. Daily

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,  
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-  
dence; Sisters of the Holy Nativity  
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.  
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10,  
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy  
Nativity, 101 E. Division St.

## MADISON, WIS.

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

## RHINELANDER, WIS.

**ST. AUGUSTINE OF HIPPO** 39 S. Pelham St.  
The Rev. Charles C. Thayer, r  
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

## GRAND TETON NAT'L PARK, WYO.

**CHAPEL OF THE TRANSFIGURATION**  
The Rev. Lester A. Thrasher, chap  
Sun 8:30: Eu 10:30. MP Wed 4 Eu. Open May 27 to Sept. 30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.  
Warren, III, canon pastor  
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C  
by appt; open wkdays 9-12:30, 2-5