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AROUND & ABOUT

With the Editor

A Roman Catholic theologian, Fr. Joseph W. Goetz, makes a temperate and thoughtful contribution to the discussion of "the" question, in an article entitled "Women Priests for a Pilgrim Church" in *America* (11/29/75). Although he leaves unsaid some things that I think he ought to have said, some things he does say merit serious reflection by all, such as these statements:

(1) "Ernst Kasemann, using St. Paul as representative of the primitive understanding of church order, has written: 'Equality is not for Paul a principle of church order.' If ordination were to be viewed solely as the right of every Christian, unthinkable chaos would undoubtedly ensue."

(2) "Christian revelation comes to us neither simply in a book, however sacred, nor in a tradition, however ancient, but in a person. One needs to ask again and again, in this as in all else: What is the revelation of God in Jesus Christ? That is the pressing question."

(3) "The ordained minister of the church does not serve simply as a functionary and at the pleasure of the whole body, whether temporarily or for life. There is always the added dimension, on the part of the ordained minister, of a mediatorial presence, initiated by God in the call and merely assented to by the community being served. In some mysterious way, this mediatorial role, God's gift to his people, is handed down from the Twelve."

It is good to hear that positively and clearly said nowadays. Too many who would want to be considered spokesmen for the Catholic doctrine of ministry are not saying it. But what Fr. Goetz goes on to say next is something that needs radical reconsideration. He writes: "The ordained minister is the one who makes the Lord present in word and sacrament, and is their guardian in that sense."

As long as we think that it is the ordained minister who "makes the Lord present in word and sacrament" aren't we right back there with Browning's old Renaissance bishop ordering his tomb at Saint Praxed's Church and specifying that he be buried where he can have a good view of the high altar, "and hear the blessed mutter of the mass, and see God made and eaten all day long"?

Not only does the Lord, and none other, make himself present in word and sacrament, it is he, and none other, who makes his ordained minister present in word and sacrament. Nobody is present anywhere or in anything except as the Lord makes him present. He who is very

God of very God is not the "Prisoner of the Tabernacle." He is never made present by us; we are made present by him. That old way of formulating the doctrine of the indispensable man at the altar (or woman — no difference here) who can "make the Lord present" has simply got to be scrapped. It has been around for too long.

There has to be some better way, a right way as distinct from that wrong way, of putting the matter. The ordained minister must be present so that the Lord's word will be heard from human lips by human ears. The ordained minister must be present so that the Great High Priest's self-offering in heaven can be sacramentally participated in by human beings on earth. What is needed is a simple, direct way of saying that, with the neatness of "makes the Lord present . . ." but with the added merit of being true.

I always expect more of sturdy Christian common sense from Lutherans than from any other Christians. I grew up in the heartland of American Lutheranism, the Upper Midwest, and have always admired the prevailing unflappability of Lutherans in general, in particular, and as a whole. When they don't measure up to my high expectations I feel personally let down; and I do so feel now as I ponder a decision by the Inter-Lutheran Commission on Worship. That body is preparing a new hymnal and service book to serve some 9 million North American Lutherans, belonging to several synods. It has decided to omit the hymn "Rise up, O men of God" on the ground that it is "too sexist." So here is another surrender to the *Zeitgeist* by some Christians who evidently don't dare to stand up to those strident cranks of all three sexes (male, female, and clerical) who are bent upon messing up the language of our faith. I cannot believe that the members of that board in their own hearts and minds consider "men of God" a "sexist" term, for Lutherans are biblical as well as sensible Christians. Their real interest has to be appeasement, and the appeasement of cranks is an exercise which, once started, never reaches an end. I know how the psalmist felt when he lamented: "If the foundations be destroyed, what can the righteous do? If even the Lutherans cave in, what happens to the rest of us dominoes (and dominettes)?

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KALENDAR

December

- 28. Christmas 1
- 29. Holy Innocents, transferred
- 31. [New Year's Eve]

January

- 1. The Circumcision of Christ/The Holy Name of Our Lord Jesus Christ
- 4. Christmas 2
- 6. The Epiphany, or the Manifestation of Christ to the Gentiles

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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The Living Church

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Bishop Reed's Proposal

Bishop David Reed [TLC, Nov. 2] has made a commendable suggestion that the Standing Liturgical Commission provide us with two editions of the proposed Book of Common Prayer whose only difference will be the use of "traditional" or "contemporary" language.

In our parish, when we do use the proposed rites, we use them now in "traditional" language as well as the authorized and canticle settings, a factor which allows us both variety as well as continuity with the comfortable language of the past. And, incidentally, this dulls the controversy somewhat.

Bishop Reed's contention that the average parish is going to settle on one form or the other is an astute observation. Give us two books, identical except for linguistic style, and perhaps we'll be able to live more peaceably with revision. With the duplications eliminated, the new BCP should be of reasonable size.

I hope the Bishop of Kentucky offers this resolution and that it is taken with the seriousness it deserves.

(The Rev. Canon) EDMUND W. OLIFIERS,

St. Boniface's Church
Lindenhurst, N.Y.

Bishop Reed is to be applauded for the generous and highly imaginative solution he recommends for our liturgical problems.

This praise comes from one who disagrees with the bishop's major thesis, i.e., that our liturgical disputes are really only over traditional versus contemporary language forms. I hold, conversely, that our main objection to the new liturgies is primarily over changes in theological substance being attempted under the guise of new language forms, though we do not attempt to disguise our feelings that the language of the trial service is mundane and sometimes outright ugly.

I propose that the following be done at the 1976 convention:

1. Scrap all trial liturgies. The adaptation of new liturgies at this time can only further promote the "silent schism" now going on in the church.

2. Declare a moratorium of at least five years on presenting any new liturgies. And, if and when new ones are presented, let their introduction be a forthright one of study and discussion without the thinly disguised deceptions of "trial services" and other official acts of favoritism to promote, with the parishioner's money, ideas that he often abhors.

3. Authorize the translation of the 1928 BCP into contemporary language, with the provision that both the old traditional book and the new contemporary translation be regarded with equal status, and without any preference whatsoever as the official Book(s) of Common Prayer.

4. Provide that either, or both, books be used according to each parish's particular preference, and in cases where the services are for individuals (baptism, marriage, burial, etc.) the individual's particular preference be honored. I would further suggest that the parish's preference be decided, not by the clergy or the vestry, but by vote of the entire parish at the annual meeting.

Bishop Reed's "one in two" book solution seems to me to present the opportunity for a creative breakthrough in our depressing liturgical controversy. He sees the problem (I think) more from the side of the new liturgists. I see it more from the angle of the traditionalists. His recommendations could well be the vehicle of our reconciliation.

OLIVER K. ZIPP

Islip, N.Y.

Who's Being "Superior"?

Bishop Frey's judgment [TLC, Nov. 16] that "when we take an attitude of moral or spiritual superiority which separates us from our fellow human beings, we have virtually guaranteed that our ministry to others will be ineffective" is excellent.

It challenges us to look at the instances of our ineffective ministry, examining ourselves. I find that the issue of women's ordination has helped me rediscover the basic Christian ministry each baptized child of God must exercise.

I believe it is unfair to characterize any of the women and men who helped me come to grips with that when they stood quite alone in response to God's call to them as "in a position of spiritual superiority outside the fold."

Doesn't it miss the point to take note of the fact that God called sinners to point to the sin in the institutional church? There's no surprise in that. Can't we get beyond *ad hominem* here?



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Isn't it time to look at the issue of sexism *per se*?

ANN KNIGHT

Coralville, Iowa

Why No Clergy Rates

The Rev. Kirby J. Hinsley and his Universal Life Church have claimed to have ordained more than 2 million ministers by mail. This is one of the main reasons that Amtrak will no longer give clergy reductions on railroad tickets.

(The Rev.) ARTHUR FREEMAN
Hayward, Calif.

Gimmickry in Church

A general point was made in a letter [TLC, Sept. 28] that the manner in which worship is conducted does not depend upon the rite being used. I agree with that point and would use as a good illustration the nationally televised service at Washington Cathedral last Christmas Day. It was Rite 2 from Authorized Services, and I have rarely seen the eucharist offered to God with such dignity and solemnity.

My own parish's preference for the eucharist is also Rite 2, and on a Sunday to Sunday basis we strive to conduct worship with a sense of tradition and beauty which is never flip or casual. This is not to say that a guitar does not appear every now and again or that balloons have never been seen inside our four walls. They have, and were enthusiastically received. However, to em-

ploy such means every week is off the mark and, frankly, *passee*. A constant use of gimmicks as well as an inordinate concern about liturgy for its own sake are what one priest I know refers to as "hysterical pregnancies" — lots of action but no substance.

(The Rev.) EDWARD S. PREVOST
St. Paul's Church

Southington, Conn.

Request

Could any LC reader identify the following lines?

"This is our poverty, Lord.
We don't belong to each other
Or serve one another.
We each go his own way
And do not care for our neighbor.
O Lord, redeem us
From this estrangement."

(The Rev.) J. MOULTON THOMAS
West Hartford, Conn.

In Praise of the Diaconate

I was delighted to read Bishop Folwell's guest editorial on the diaconate [TLC, Oct. 26]. The diaconate is the basis for the priesthood and the episcopate, not the bottom stepping stone on up to higher ministry in our church. The diaconate is a full, complete, unique, beautiful way of service. I am glad to read positive statements about it.

(The Rev. Deacon) NOEL J. KNELANGE
The Church of the Good Samaritan
Corvallis, Ore.

Prairie Church

Down below hard winter light, cheap colored
Glass windows, names of the railroad Irish:
The garish prairie chapel, naming forgotten
Saint: twisted statues, shrine of torture:
Batter of wind pounding the walls, pale
Flicker, vigil lamp, cold light above:
Winter morning, bare old aisle, plain
Old scrubbed aisle to crowded altar.

Yet down below hard light, chill draft,
Wind-trembling walls, tumbling roof-tree
Beams, rattle of window sills,
Dead names on cheap stained glass,
Cold bare light of my morning watch —
Comes my deep joy, my quiet knowing,
The certainty of a kneeling man: something
Before me lives warm in the garish light:
Lift of the heart, depths of love,
Presence I have returned to.

Hargis Westerfield

The Living Church

December 28, 1975
Christmas 1

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KANSAS

Cathedral Guttled

Only the limestone walls of the 66-year old Grace Cathedral, Topeka, are intact following a fire Nov. 26, and they may not be structurally sound enough for consideration in the rebuilding project.

"For rebuild we will," declared the dean, the Very Rev. Leslie Skerry Olsen.

The loss is estimated to be \$3 million including stained glass windows and priceless carvings.

Vestments and silver were rescued, though the former were so smoke-damaged they could not be used for the Thanksgiving morning service held in nearby St. David's Church.

The parish hall is being used for regular services as a fire wall between it and the cathedral prevented the spread of flames.

Firemen were hampered in their work not only by a 24° temperature but by a fresh snowstorm.

Investigators have not ruled out the possibility of arson in connection with the fire.

ORGANIZATIONS

Special Ministry Group Meets

The annual meeting of the Episcopal Society for Ministry to the Aging (ESMA) was held in Philadelphia last month. Its purpose was to adopt a

budget, elect officers, and transact other business.

Objectives established for 1976 include appointment of diocesan designees for the society and the training of these people; a project on malnutrition of the aging; displays at General Convention; and continuation of referral services.

The United Thank Offering has provided \$10,000 for training the designees in gerontology and related programs.

The society's president is the Rev. Clarence W. Sickles, director of Heath Village, Hackettstown, N.J.

KENYA

O, Canada!

Tired after a day's drive through a game preserve in Kenya, two couples tried a short cut to reach their lodge before dark. But, according to *Newsweek*, the car was soon mired in sand and the motorists could not push it free.

Just when it began to look like a night in open lion country, headlight signals brought two carloads of tourists who dug the car free.

Some of the rescuers turned out to be Canadians, who soon were being serenaded by verses of "O' Canada" by one of the rescued couples — the Most Rev. Donald Coggan, Archbishop of Canterbury, and his wife, Jean.

The Coggans have been familiar with

the anthem since their days in Toronto when Dr. Coggan taught at Wycliffe College.

PRESIDING BISHOP

Discriminatory Certificates Opposed

The Presiding Bishop has called on clergy of the Episcopal Church not to issue copies of baptismal certificates for travelers to Arab countries because such practice is potentially discriminatory against Jewish travelers in those lands.

The statement issued by the Rt. Rev. John M. Allin was in response to charges by the Anti-Defamation League of B'nai B'rith that some Arab states have sought to boycott businesses under Jewish ownership and have required copies of baptismal certificates from people seeking visas for travel in their lands.

This policy helps "enforce a program of religious or racial discrimination" Bishop Allin said and is "an effort to apply penalties to persons who have not been baptized."

He said that the relations between Israel and neighboring Arab countries are "complex but it is clearly wrong to engage in wholesale discrimination against Jews because they happen to belong to the same religious and ethnic group as the people in Israel."

"I am sure," Bishop Allin said, "that the Episcopal Church would not want to be a party to such discriminations."

WOMEN

Strong Coalitions Needed

A need to develop strong coalitions of women's groups around common issues was stressed at the National Forum on Women — Strategies for the Decade, sponsored by the YWCA in New York.

The meeting was held in cooperation with 11 other national agencies including Church Women United, Catholic Interracial Council, National Council of Jewish Women, and National Council of Negro Women.

The Rev. Page S. Bigelow, Bicentennial resource associate for the Episcopal Church's Executive Council said the forum enabled women "to hear each other and to understand each other so that there can be cooperative and



Grace Cathedral, Topeka, Kansas: Only the walls remain.

collaborative work, not just to benefit women but to benefit the whole of our society."

"Women in the church are perhaps aware of areas in which the affirmation of their abilities, the creative use of their contributions, and the recognition of them as renewed persons are deficient." Mrs. Bigelow said. "The bringing together of people in this context offers them an opportunity to exchange information about where they are in their own denominational and parish units."

Keynote addresses were given by Gloria Steinem and Geneva Reid.

SOVIET UNION

Baptist Leader Imprisoned

A British authority on religion in Communist countries has reported that dissident Baptist leader Georgi Vins is now in a Siberian prison under a "severe regime."

The Rev. Michael Bourdeaux, director of Keston College and its center for the study of religion in Communist countries, told Religious News Service of what happened to Mr. Vins after his trial and conviction last January. Fr. Bourdeaux, an Anglican priest, was in the U.S. in connection with the publication of Mr. Vins' prison letters.

The Baptist leader is now in prison for the second time as a result of his religious activities. His sentence is five years in prison and five years in exile on a charge of damaging the interests of Soviet citizens under the "pretext" of religious work.

According to Fr. Bourdeaux, Mr. Vins' identity card has a red stripe which indicates that he is "liable to attempt to escape." He is subject to a body search four times a day, while most prisoners are searched twice a day.

Relatives who have visited Mr. Vins said he was "in bad health."

Keston College reported that Mr. Vins' 500-member congregation in Kiev has been permitted to register with the Soviet government without condition and is now allowed to meet in a building. Asked about the significance of this move, Fr. Bourdeaux said: "I suspect that there is a tactical motive behind this from the regime's point of view."

Mr. Vins' group broke with the officially recognized All Union Council of Evangelical Christians-Baptists 10 years ago because it objected to restrictions that went along with registration. Fr. Bourdeaux commented: "The state wants the split to go on. The state fears a divided church much less than a united church."

The priest was asked about reactions in Communist countries to "Discretion and Valor," a report prepared by the British Council of Churches last year.

The report, which was written by the Rev. Trevor Beeson, an Anglican newsman, concluded that religion is very much alive in Eastern Europe.

The Keston College director said he has been surprised by a "quite strong East German reaction" against the report. This was particularly unexpected because the report had challenged what it called the "undeservedly poor image" of East Germany in the West.

On the other hand, Fr. Bourdeaux said, "there hasn't been a squeak from the Soviet Union" in response to the report, which said that the percentage of the Russian population attending church regularly is higher than that in Britain.

Asked to compare the situations of persecuted Baptists and Jews in the Soviet Union, Fr. Bourdeaux thought before answering, then said: "My personal feeling is that the same factors operate," particularly in the sense that the Soviet regime has followed a pattern of severely maltreating some leaders "hoping that they're going to terrify the others into non-activity."

He commented that "the Jews, from the religious point of view, have a virtually impossible situation" in that they are not able to train rabbinical students and cannot register new synagogues. He also felt that "culturally, the Jews are impossibly repressed." But he estimated that more Baptists are in prison.

CHURCH AND STATE

Congress Urged to Exempt Churches from IRS Test

Southern Baptists in Louisiana have called on Congress to exempt churches and religious agencies from the substantiality test of the federal Internal Revenue Code.

In a resolution, the annual meeting of the Louisiana Baptist Convention noted that Section 501 (c) (3) of the IRS Code provides that contributions to organizations engaged in substantial attempts to influence legislation are subject to taxation.

According to the state convention, the substantiality test has been applied unevenly for what "appears to us...political reasons." The resolution pointed out that "many religious organizations hold that a part of their religious mission is to give witness to their religious beliefs as they affect or are affected by public policy."

Through the substantiality test, the resolution contended, the federal government is permitted to "violate constitutional prohibitions against determining, directing, or limiting religious programs of churches, associations of churches, and conventions of churches."

The Baptist group maintained that "the state may not require an individual

or organization to forego a constitutional right to qualify for a statutory benefit," and asserted that "churches have not accepted and cannot accept the substantiality test without violating religious beliefs."

They asked congress specifically to exempt churches, associations of churches and conventions of churches from the substantiality test... "or any modification of that section."

SOUTH AFRICA

Clergyman's Right to Refuse Testimony to Be Tested

The right of a clergyman to refuse to disclose what was told to him in confidence by a church member will be decided by South Africa's highest court.

The case concerns the Rev. Willem J. Smit, a minister of the Nederduitse Gereformeerde Kerk (NGK) and an alleged confession by a woman charged in the death from burns of a man last April.

Mr. Smit is refusing to answer court questions about the alleged confession on the grounds that as an ordained minister he does not have to discuss what is told him in confidence.

He is supported in an affidavit by Dr. J.D. Vorster, former NGK moderator.

Two Supreme Court justices upheld a magistrate's decision that Mr. Smit has to testify. But because of the importance and the novelty of the case the judges



RNS

With the summons: "Gather My Saints unto Me," the Most Rev. Festo Habakkuk Olang, Archbishop of Kenya, opened the Fifth Assembly of the World Council of Churches in Nairobi. On his right is a young Masai woman and on his left is Dr. M.M. Thomas of India, retiring chairman of the WCC's Central Committee.

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referred it to the South Africa Appellate Division for a final ruling.

Neither South African laws of evidence, nor British laws on which they are based, grant clergymen the privilege Mr. Smit seeks. The judges said it was their duty to apply the law and not to legislate changes.

Mr. Smit's attorney cited case law going back to the 15th century in support of his position and argued that the practice in Calvinist countries, where such privilege is granted in some cases, should be taken into account in this case.

Arguing against Mr. Smit, the deputy attorney general said the privilege of clergymen must be interpreted narrowly, especially since the pending murder case involved the possibility of a death sentence.

ISRAEL

Manuscript Purchases Hailed

Israel's success in purchasing eight Jewish manuscripts of the Sassoon Collection at a Zurich auction was widely hailed in Jerusalem despite the sum of more than \$1.1 million spent on the medieval artifacts. The money had come from Israeli citizens, their government, and from anonymous donors living abroad.

Among the items purchased were a 9th century Damascus Pentateuch Codex, the oldest known Hebrew Bible; an 11th century Samaritan Bible; a 12th century manuscript of the second and third order of Mishna with a commentary in Maimonides' handwriting; and a 4th century illuminated Spanish Haggada.

MISSOURI SYNOD

Abide by Resolution 5-02, or Resign

In what he described as the most important request he has ever made, Dr. Jacob A. O. Preus, president of the Lutheran Church-Missouri Synod, has urged eight district presidents to promise in writing that they will not ordain graduates of Seminex, the break-away seminary in St. Louis.

Dr. Preus' request was the first step in his implementation of Resolution 5-02 of the synod's 1975 convention which urged district presidents to resign if they cannot in conscience abide by regulations concerning ordination.

The eight presidents, all of whom have ordained uncertified graduates of Seminex, were expected to reject the request.

At the time Resolution 5-02 was adopted, the eight men declared that they would remain in their offices unless the people of their districts say they should leave.

BRIEFLY . . .

War on Want, one of Britain's largest charities with international association, is curtailing its aid to South Africa. It will not initiate programs in the bantustans — the African homelands being set up by the government for blacks where help would imply support for apartheid. The charity said that giving aid implied recognition of the bantustans, which, it felt were "a major factor in perpetuating the impoverishment of South Africa's black majority."

Based on statistics and reports from 30 states, preliminary findings of the first nationwide study on child abuse reveals that more than one million children in the U.S. suffer abuse or neglect and one in five of the victims dies of maltreatment. The statistics, gathered for the U.S. Department of Health, Education, and Welfare by the American Humane Association, indicated that 1.6 million cases of child abuse or neglect will be reported annually but 20-40% of the reports cannot be substantiated.

The vestry and grants board of Trinity Parish, New York City, gave the remainder of the church's 1975 grants funds to the \$3.1 million development campaign for Cuttington College, Suacoco, Liberia. This gift of \$40,000 is one of many the parish has made to church and church related programs this year.

In the Diocese of Olympia, the Bishop's Guild for the Blind is expanding its ministry through a radio program called *Contact*, to be broadcast over Radio Talking Book KUOW. The show will consist of interviews and talks with personalities on religious issues in the northwest. The guild has just completed its sixth season of camps, conferences, and aquatic recreation for the blind and visually handicapped.

The Most Rev. Philip Carrington, 83, Archbishop of Quebec from 1935-60 and Metropolitan of the Province of Canada from 1944-60, died Oct. 3. Of his many writings, his most important work for the general reader was his history of the Early Christian Church. He often remarked, however, that his only best-

seller was a treatise on camp-fire cooking. After his retirement increasing deafness cut him off from ecclesiastical politics, which, according to a close friend, "he found no loss." He is survived by his widow, Gwen.

For the second year, Fr. Peter Dally, rector of Holy Spirit, Vashon Island, Diocese of Olympia, has been asked to be chaplain to the Scottish community in Seattle. He is happy to wear the clergy kilt, he said, and to do what he can to further highland culture, even though his own background is Welsh and Chipewewa.

Some 400 official participants from the U.S. and abroad are expected to attend the Bicentennial Conference on Religious Liberty to be held April 25-30 in Philadelphia. Among the many speakers scheduled for seminars and larger meetings is Dr. Cynthia Wedel, an Episcopalian and former National Council of Churches official. The major work of the conference will be carried out in 18 seminars.

A fund raising drive for Episcopal Day School, Lake Charles, LA., will provide funds for its new facility to be called the Bishop Noland School of the Church of the Good Shepherd. The late Bishop Noland was rector of Good Shepherd at the time of his election to the episcopate. Begun 23 years ago as a kindergarten school, EDS now has a K-8 system. The Noland Memorial Fund has been established for the school.

Plans are already underway for celebrating the 30th anniversary of the concordat between the Diocese of Erie and the Buffalo-Pittsburgh Diocese of the Polish National Catholic Church on June 12. Host parishes will be St. Andrew's Church, Clearfield, and St. Barbara's, Houtzdale, with Bishop Donald Davis of Erie and Bishop Daniel Cyganowski of Buffalo as concelebrants.

The Church Periodical Club (CPC) of Province III has supplied a complete set of Barclay's *Commentaries* and Layman's *Commentaries*, 14 sets of the *Church Teaching Series*, nine copies of *Ye Are The Body*, and numerous Green Books to the Deacons' Training Program, Pine Ridge, S.D. Twelve men are enrolled in the curriculum, with two other mission men attending Cook School, Tempe, Ariz.



© Gittings
The Rev. Charles M. Wyatt-Brown

THE PALMER DRUG ABUSE PROGRAM

*Through a church-related drug program,
a Houston parish works to free addicts.*

By CHARLES M. WYATT-BROWN

It was at a meeting of the Young People's Group that I met a young man who was destined to form a church-related drug program which has been directly responsible for no less than 1500 children becoming freed from the use of mind changing chemicals.

Bob Meehan began turning up at Palmer Church and going to lunch with the clergy and office staff at Autry House, the Episcopal Center for Rice University students. At the time he was recovering from drug addiction and was digging ditches for Rice.

Palmer Church was in need of a sexton and Meehan was approached, hired, and told that if any child was in need of help in the matter of drug abuse, to "let

the halls go dirty" until the child gets some attention.

Bob began to draw, like the Pied Piper, young boys and girls who were "getting high," and they began to form an association based on the principles of Alcoholics Anonymous. Meeting on Saturday mornings, they began to flock to the parish hall at Palmer, a staid old downtown church in the heart of the Medical Center of Houston. But Palmer Church, living up to its reputation of being "conservative in heart but liberal in practice," soon began to accept the barefooted long-haired hippies as they congregated in the church yard and patio.

The children themselves became engaged in a creative enterprise based on mutual acceptance and a consistent and abiding contact with God as they understood him.

Funds were made available by the vestry, and selected donors, to pay Bob, who was relieved of sexton's work in order to devote all of his energies and

talents toward the development of PDAP (Palmer Drug Abuse Program). Those children who could honestly say that they had been devoid of all mind changing chemicals for at least 30 days were awarded an emblem consisting of a leather thong to be worn around the neck. The monkey fist, as it is called, served greatly to discourage school contemporaries from enticing them back to pot, pills, or beer. In other words, "peer pressure" was taken off those whose lives had been going down the drain.

So rapidly did the program take hold that the need for other church locations and counselors became so apparent that a board of trustees was formed to raise funds from foundations and civic groups. The Junior League was first to come forth with a grant of \$7500. Tenneco, Armco, the W. S. Farish Foundation, The Turner Foundation, and other corporations and local banks soon followed suit, and a central office was set up so that anxious parents and addicted children could be referred to the nearest

The Rev. Charles Wyatt-Brown is rector of Palmer Memorial Church, Houston, Texas. Further information about PDAP may be obtained from Palmer Drug Abuse Central, 3816 Bellaire Blvd., Houston, Texas 77025.

parish church which sponsored a Palmer Drug Abuse Program. Also, through the central office, counselors, all former drug addicts, were put through a three month training period.

Adult drug education programs were inaugurated under the Rev. Michael Falls, assistant rector at Palmer, and Bob Meehan. Parents of addicts began to flock to the six weeks series where they learned from Meehan, psychiatrists, psychologists, and above all, the "PDAP-ers," the nature and effects of drug addiction.

By this time the Houston courts, lawyers and city judges, had become aware of the program and were paroling guilty defendants with the understanding they would participate in PDAP. The schools were less cooperative to begin with, but as the success of PDAP became increasingly obvious, superintendents, headmasters, and principals began to raise their eyebrows and invite counselors to address their students.

As the number of PDAP installations increased, an executive board consisting of clergy, parents, and the director was formed to coordinate the various satellite groups, and deal with issues of mutual interest.

Perhaps we should mention the formation of PDAP parents' groups which meet at each satellite location. These meetings, first instigated by Mrs. Bob Meehan, have been most helpful to the frustrated parent in dealing with the child. It is the opinion of the director that the parent is often a part of the problem and can deal effectively with the child by looking into his or her own life and making some desperately needed changes from within. Many families whose homes were formerly the scene of severe battles and moral turpitude have been transformed into loving and peaceful abodes.

Within the past few months PDAP has become identified with the Houston International Hospital system, a psychiatric institution, which adopted PDAP for those whose situation required more than professional care.

PDAP is currently being expanded into other communities in the Diocese of Texas, and also into the Diocese of Dallas.

Mr. Bob Meehan has taken the position of our Lord who said, "In that ye have done it unto one of the least of these my brethren ye have done it unto me." "Even so, no stone must be left unturned to carry this gospel of practical love to all who want to turn chaotic lives into something creative and strengthening for God's kingdom of love," he added.

As one who had a part in its formation, this sixty year old priest never ceases to be thankful for the tricks played on him by the Holy Spirit.

*Are Episcopal priests reluctant
to call attention to an immense need?*

ALCOHOLISM AND THE PULPIT

By DAVID M. MOSS

Anthropologists claim that alcohol and religion have had an ongoing relationship which antedates recorded history. Centuries before Jesus attended the wedding in Cana of Galilee, biblical scribes acknowledged the "wine that maketh glad the heart of man" (Psalms 104:15). In *The Varieties of Religious Experience* William James wrote: "The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and dry criticism of the sober hour." Recently it was found that some of the "cold facts" about excessive or addictive drinking have been overlooked by the Episcopal Church.

The Rev. David M. Moss, Ph.D., serves the Diocese of Chicago's Advisory Commission on Alcoholism. He is the pastoral consultant to Northwestern University's Chaplaincy Program and a counselor at the center for Religion and Psychotherapy, Chicago. This article is a revised version of a paper prepared for the annual meeting of the Society for the Scientific Study of Religion.

Alcoholism is being dangerously ignored.

In the Diocese of Chicago, one of the Episcopal Church's largest, a three-year study (1970-1973) was conducted which revealed a tenor of inattentiveness, resistance and naïveté regarding clerical perspectives on alcoholism. The results of this study were published in several sources including *THE LIVING CHURCH* and the *Journal of Religion and Health*. The reason for this wide publication was that a national spotcheck showed a high probability that the results of the Chicago study were indicative of attitudes throughout many of the dioceses in America.

Yet one might ask: "What difference does this make? Surely there are more pertinent issues for the church? Isn't alcohol addiction a concern for the medical world and less applicable to the church than, say, eucharistic vestments? Besides, maybe it's questionable whether the church should be involved with any specific health problem?" At our last General Convention there was only one of the 200 booths displaying literature which addressed itself to a specific health problem. That booth

belonged to the Recovered Alcoholic Clergy Association (RACA). In a real sense, its presence was symbolic or symptomatic of the cold fact that many Episcopalians answer such questions with a blase' and negative mind-set, if they take the time to answer them at all.

This is a frightening reality when the most current statistics on alcoholism are considered. In June, for example, the North Conway Institute of Boston sponsored a two-day workshop, "Women, Sexism and Problem Drinking," because the known population of female alcoholics has risen so drastically during the last decade. The Institute's bulletin noted: "More often with women than with men, excessive drinking can be tied with obvious stress situations. Increasingly, the pressures of professional life or identity crisis involving women's roles outside and inside the house have become a part of those stress situations."

Earlier this year the National Institute on Alcohol Abuse and Alcoholism released a report which emphasized the enormous crisis of alcoholic drinking patterns among adolescents, as well as women. Along with these rising rates, there were other cold facts which are as depressing as they are impressive:

- (1) After heart disease and cancer, alcoholism is the country's biggest health problem. Most deaths attributed to alcoholism are caused by cirrhosis of the liver (13,000 per year). An alcoholic's life span is shortened by ten to twelve years. Recently medical researchers have found evidence suggesting that excessive use of alcohol may also quietly contribute to certain kinds of heart disease, and that it eventually damages the brain.
- (2) In half of all the murders in the U.S., either the killer or the victim or both have been drinking. A fourth of all suicides are found to

have significant amounts of alcohol in their blood streams. People who abuse alcohol are seven times more likely to be separated or divorced than the general population.

- (3) The dollar cost of alcoholism may be as much as \$15 billion a year, much of it from lost work time in business, industry and the government.
- (4) At least half of each year's 55,500 automobile deaths and half of the 1 million major injuries suffered in auto accidents can be traced directly to a driver or pedestrian "under the influence" (i.e. blood concentration of .1% or more alcohol).

As stated earlier, the results of the Chicago study are representative of the church's general attitude toward problem drinking and alcoholism. While a detailed overview of that three-year study is unnecessary, there are a few points which deserve underscoring, particularly: the Episcopal Church has a larger proportion of drinkers than any other non-Roman denomination. As a result, there is a greater *probability* of dealing with the alcoholic in Episcopal parishes and missions.

Of the clergy who participated in the Chicago study—one hundred parish priests—91% believed that the church has not been effective in treating alcoholism. Yet nearly 50% were unable to decide whether or not the parish priest should be involved in any form of alcoholic rehabilitation. Oddly enough, the other 50% felt that the diocese ought to concentrate its attention on special training for the parish minister. Ambivalence was blatant.

Two other points represent issues which are germane to the parish ministry. The Chicago study showed that while 56% of the sample believed that sermons on addiction and intemperance

were appropriate, 44% were not in favor of such socially oriented messages coming from the pulpit. Very few priests stated that they had *ever* preached on the subject of alcoholism. It was also found that 43% of the population did not have and/or were not interested in dispensing literature on alcoholism from their tract racks.

In an effort to further these trends—as well as evaluate the clergy's response to the study's publications—a brief questionnaire was mailed to all parish priests in the Chicago area just prior to their diocesan convention last fall. The response to this mailing was remarkably favorable. Nearly 70% of two hundred subjects returned their questionnaire within two weeks. Moreover, their responses reflected a growing awareness of the disease and an effort to act on that awareness responsibly. The nominal and percentile results (recorded in decimals) of that follow-up were:

- (1) In the last year I have preached a sermon dealing with alcohol addiction.
Yes - 35 (.26)
No - 100 (.74)
- (2) Currently the tract rack of my parish includes literature on alcoholism.
Yes - 105 (.78)
No - 30 (.22)
- (3) Since the last convention I have read one or more monographs (or books) on the counseling and/or referral of the alcoholic.
Yes - 73 (.54)
No - 62 (.46)
- (4) It is rare that my ministry involves alcoholism.
Yes - 52 (.39)
No - 83 (.61)

The follow-up study is open to criticism on the grounds that the population was biased. Clergy interested in alcoholism, for one reason or another, would be more inclined to answer the four questions than those not interested. Nevertheless, it is obvious that the willingness to be involved is much greater than it was either in 1970 or 1973. A clear indication of this movement is the increased use of tracts dealing with alcoholism. Without being "scientific" one could say that this reverse in trends is above the 75% mark.

Thus, it would be myopic not to recognize an improved awareness of the problem posed by addictive drinking, at least in the Diocese of Chicago. Nevertheless, reluctance is still evident—a reluctance, which again, is indicative of the church at large. Focusing on the first question of the follow-up one can see a resistance to sermons on or about alcoholism. In other words, what stands out predominantly in both the longitudinal and follow-up studies is that the subject of alcohol use and abuse

The Living Church

There is a greater probability of dealing with an alcoholic in Episcopal parishes and missions than in any other non-Roman Catholic denomination.

as not being treated by Episcopal preachers.

Historically, the Episcopal Church has consisted of middle and upper class white Americans. While the national population of the denomination has changed, especially during the last two decades, it still retains much of its traditional character. In the revised edition of *What Americans Believe and How They Worship*, Professor J. Paul Williams of Mount Holyoke comments on that character by noting:

Episcopalians . . . probably have more influence on national affairs than any other religious group; they are probably more often the heads and directors of our great corporations, and are probably more often mentioned in the social, educational, and financial columns of the newspapers than are an equivalent proportion of any other denomination.

In tandem with this ethnological characterization is a point made by more than one study in alcohol use: alcoholic consumption is primarily a middle to upper class psychological defense. Within this socio-economic range it is considered an "appropriate" avenue of stress release. Furthermore, there are a host of sound studies which show positive correlation between socio-economic status and the use of alcoholic beverages. Since this is the case, there may well be a direct relationship between the class bracket of the average Episcopal congregation and the inattention of its preachers to alcohol related issues. This, however, is presently conjectural or speculative, and several years away from verification.

What is clear at this time is that the subject is largely ignored by or from the pulpit. The source for this seems to be two-fold: (1) alcohol consumption among Episcopalians is an accepted social ingredient, as well as a condoned psychological defense; and (2) parochial priests are disinterested in preaching about alcohol related problems or explicitly advocating moderation via homiletics, the very mode by which the greatest number of parishioners are reached at a single time. This may be because of the preacher's lack of interest in specific pastoral subjects such as alcoholism or his avoidance of a personal problem. It might also be that priests are reluctant to call attention to an immense need, one which could well demand a significant amount of energy from a great number of clergy and laypeople. In any event, the pulpit is not being used as a preventive guide or a curative catalyst.

Karl Menninger, in *Whatever Became of Sin?*, writes: "...the preacher...has a superb opportunity to do what few psychiatrists can, to prevent further...development of chronic anxiety, depression and other mental ills," of

The effects of alcohol addiction

are not merely personal — they damage

happiness, health,

and the safety of others.

which alcoholism is obviously one. Massey Shepherd, professor of liturgics, Church Divinity School of the Pacific, extends Dr. Menninger's point by responding specifically to the results of the Chicago study as it was published in *THE LIVING CHURCH*.

Addiction to alcohol is an illness that afflicts men and women in all walks of life, including people of great talents and abilities. Its causes are many. For some it stems from a deep sense of frustration, inadequacy, and inability to cope with oneself or with others. There are also those who become unwillingly addicted by social pressures from their peer groups. Its effects are not merely personal, they do damage to the happiness, health, and safety of others, both in family and business relationships, and in injuries inflicted on unknown persons in the way. The priest today has many professional agencies to help in treatment of those of his flock who are addicted. But he has also a peculiar ministry of his own in *interpreting* Christ's power of compassion, understanding, forgiveness, and restoration.

Clement Welsh, warden of the College of Preachers, Washington Cathedral, comments:

...so important an issue as alcoholism deserves treatment from the pulpit. The question is when and how the issue should be dealt with. Here there seems to be an infinite number of ways of going about it, ranging all the way from a sermon on the subject or only an illustrative portion of the sermon. Perhaps some guidelines could be set down, but general "truths" in such matters are often not very helpful, since the important matter is how each particular sermon is created and shaped. One of the most important general guidelines for me would be to make sure that a sermon to a general

congregation is an occasion for relating the Gospel to some deep human need or condition. Such a guideline would warn the preacher that a "lecture" on alcoholism, no matter how sound, would not be advisable if delivered from the pulpit on a Sunday morning.

The strengthening nature of the Gospel, liturgical themes and current events are definite priorities in sermon preparation. If such principles are to be realized factors, preachers would do well to remember that the holiday seasons are periods when most alcohol-related accidents occur throughout the Anglican Communion. As the national statistics point up, excessive holiday drinking plays a crucial part in automobile deaths, violent crimes, successful suicides, and an inestimable number of marked depressive episodes. A significant number of these drinkers are Episcopalians. For them we need to heed Paul's words "therefore be alert" (Acts 20:31) and make use of one of our most important media, the pulpit. May we preach assistance to the alcoholic in search of stability and thereby join in the prevention required to check such tragedies as Mark Twain described in Huck's father's *delirium tremens*:

Tramp—tramp—tramp; that's the dead;
tramp—tramp—tramp; they're coming
after me; but I won't go—Oh,
They're here! don't touch
me—don't!
hands off—they're cold; let go—
Oh; let a poor devil alone!

Huck's father is not purely a fictional character nor is his disease a mystical faculty. It's a cold fact of destruction, one which "crushes to earth" in a way thinkers like William James, as well as many Episcopalians, have failed to sufficiently recognize.

EDITORIALS

Nine Months to Live?

To be a priest is my whole life. I believe that this is what God has called me to be. I have tried to be a good priest, though I am sure I have not always succeeded. Indeed, I have not always been satisfied with the way I have responded to God's call. Nevertheless, God has heard my repentance and confession, my admitted faults and failures, and restored me through absolution. He has reassured me that my call to be a priest is true. Oh, how wonderful that he has called me, even knowing that I would fail him time and again. What joy in knowing that he has forgiven me.

I have just returned from a conference for priests (and their wives) who are facing retirement within the next few years. I have between 10 and 15 years of service before reaching retirement age and the prospects for a financially comfortable retirement are good, and perhaps can be better as the Church Pension Fund works to improve benefits. But will I be able to achieve these prospects, assuming that I live to retirement age?

Perhaps the most burning question that I had to place before the panel representing the Church Pension Fund at the conference was this: "If the General Convention of the Episcopal Church decides to ordain women to the priesthood and episcopate, what will happen to the pensions of those priests who cannot in good conscience accept this action?" The reply in essence was: "Renounce the priesthood and be deposed. Your assets will then be frozen until you reach age 65 and then paid over to you in the usual manner." For me, this would be a kind of suicide; it would be taking my life, the life of priesthood God has given me, since I believe that my life to the very core of my being is to be that of a priest. From the practical standpoint, I would lose 10 to 15 years of service during which my pension assets would be building up.

There is, of course, an alternative. Should the General Convention take this step to permit the ordination of women to the priesthood and episcopate, I could resign my cure and enter some other field of endeavor, assuming I could find one, and continue to pay into the Church Pension Fund. But really, is it much of an alternative? It would mean continuing to be identified with an ecclesiastical body which has taken a theological position that I now feel to be incorrect and contrary to the vows I took when I was ordained. This alternative demands that I compromise my conscience in order to continue being a priest, though inactive, for whatever that might mean, and to insure a good pension for my wife and myself. This is a terrible dilemma in which I find myself, though I know that I am not alone as there seem to be many priests experiencing this same agony of spirit at the present time.

Being a priest is my life; so I wonder, will I make a compromise between God and mammon, or do I have only nine more months to live?

(The Rev.) JAMES B. KENYON
Director, Christ the King Center
Charlotte, N.C.

PECUSA's Seminary Problem

One of our readers last week raised a question about our seminaries that we all need to face together and to discuss candidly (see letter from the Rev. Charles R. Colwell, TLC, Dec. 21).

We already have too many seminaries and they are all financially straitened. Why add another one? A good question. But before trying to answer it we should ask why the present seminaries are having so hard a time staying present, and to that question the answer is surely plain enough: as their operating costs have increased with inflation their income has decreased (or failed to keep pace) through loss of trust by those whose financial support is necessary. Many of these potential contributors are voting their no confidence in the way that has become standard operating procedure in this free church of ours: the checkbook strike.

"Why not develop strong lobby groups to bring pressure to bear on our existing institutions?" asks Fr. Colwell. That is the right line to take; but it has already been taken by some churchmen with some seminaries and with less than spectacular results to date. They have met with a variety of defensive responses from deans, trustees, and faculties: such as appeals to academic freedom, to the proposition that the times are changing and the church must change with them, and to the consideration that in this very comprehensive and pluralistic church a seminary faculty should be polychrome, not monochrome.

In a recent article [TLC, Nov. 30] one of the Episcopal Church's leaders in evangelism, the Rev. Robert B. Hall, says: "To the best of my knowledge there is not a single course on evangelism offered by any of our Episcopal seminaries." Now come some evangelical churchmen who believe that evangelism is an absolutely indispensable function of the clergy. They undoubtedly feel that they have explored and exhausted the possibilities for meeting this need in the existing seminaries.

We cannot join our correspondent in calling their project of a new seminary a "kind of self-righteousness that does more to split the church than to correct it or to heal its divisions." If anybody is splitting the church today it is those seminaries, those bishops and clergy, and all others who are defying the order, denying the beliefs, and perverting the worship of this church as it has been, and now is, and is called to be and to remain.

Christian Education

OUR CHURCH AND OUR CHILDREN. By Sophie Koulomzin. St. Vladimir's Seminary Press. Pp. 158. \$4.50.

A book on the Christian nurture of children, which is based upon true and ancient theological, liturgical and educational principles has at last appeared. It is written for the Orthodox Church, but its principles are those which Anglicans and others should rediscover and honor.

The author well explains the major tasks of Christian education: to convey a sense of the reality and mystery of God; to help children share this experience in the body of the church; and to call children to a life in Christ in the context of human freedom.

The primary teachers are the church's liturgy, ceremonies, ornaments and rituals. Children are immersed in this environment beginning at birth. Infant baptism, confirmation and communion are not anomalies; they are part of God's pedagogy for little ones in his



kingdom. It is also in line with the best insights of educational and psychological thinking. The actions, sounds, smells, sights and tastes in the church's family provide the experience upon which all later theologies will be based.

One of the worst customs recently invented was to hold a Sunday school during the eucharist or part of it. The classroom replaced the liturgy. The desk replaced the body and blood of Christ, the rightful food of all baptized children of God. The life of worship and prayer, the essence of Christianity, was undermined. Small wonder that those who grew up thinking that Sunday school was the important element in church life dropped out when they graduated from that institution.

There is a place for group and classroom learning to be sure. But it is subservient to the liturgy and must be seen in the context of the total life of the child — in worship, church, home and community.

Mrs. Koulomzin makes good use of the

good works of such recent writers as Ronald Goldman. These findings have influenced her work, and yet she does make some valuable correctives. Her tables in the appendix, which correlate developmental stages with concepts, contents and methods, are as valuable as can be found anywhere.

One is grateful for the wisdom of this book. The statements as to the objectives of Christian education, the insights into children, teachers, families and churches are all extremely helpful. *Our Church and Our Children* deserves to become a classic in its field.

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Watertown, Wis.

Liturgical Scholarship

FURTHER ANGLICAN LITURGIES 1968-1975. Ed. by Colin O'Buchanan. Grove Books (Bramcote, Nottingham). Pp. xix, 428. £10.75.

From time to time some substantial book appears which quickly establishes itself as a standard reference work. This is the case with the two books of collected liturgies edited by Buchanan. In 1968, he brought our *Modern Anglican Liturgies*, which contains revised eucharistic rites that had emerged in many parts of the Anglican Communion during the preceding ten years. Now, after a seven year span, we have *Further Anglican Liturgies*, a collection of two dozen new eucharistic rites from nearly every part of the Anglican world.

Different national churches of the Anglican Communion are each accorded a chapter in which the background and nature of its revised liturgy is first explained by a member of that national church, and then the text of the rite is given.

The proposed American First and Second Services, together with the less formal Order, are succinctly but lucidly introduced by the Rev. Peter R. Rodgers. To bring all of this material together in a consistent form, with the numerous footnotes and cross-references, was an editorial task of great complexity and difficulty, for which the editor deserves high praise.

A unique feature of this volume and its predecessor is that almost all of the contributors are professed Evangelicals. In the past, members of the British Evangelical party have generally been committed to defending the 1662 edition of the English Book of Common Prayer, and they have not participated in liturgical scholarship. Buchanan's publications have effectively changed the

scene, for here are constructive works of scholarship and documentation which will be useful to readers of any viewpoint. Of course, doctrinal questions are discussed in these volumes, but the points in dispute in the areas of British dominance are often rather different from those which interest American churchmen.

What about the rites themselves? They exhibit considerable variety, yet it is evident how much consensus there is throughout Anglicanism. Most of these are in English; others have been translated from other languages. Almost everywhere we find the *Gloria in excelsis* near the beginning, provision for an Old Testament lesson before the Epistle, the sermon after the Gospel, litanized intercessions, and the Peace. As the editor says (p. 16): "At most important points the structural questions were already settled by the year 1967." Liturgies in English generally use the translations of the so-called ICET (International Consultation on English Texts) for the *Gloria*, the creed, etc. The canons, or prayers of consecration, generally include thanksgiving for creation and redemption and pray, in some way or other, for the action of the Holy Spirit in the eucharist. Many phrases recur, often many of these canons are heavily influenced by the current British revisions. On the other hand, during the last two or three years, American influence has been felt in the British zone as is evidenced in recent proposed rites in Canada and Australia. This fact does not seem to be pointed out by the essayists in this volume.

Regarding the rites as a whole, the editor is doubtless correct in observing (p. 25) that the development of truly indigenous liturgies in non-European cultures has not progressed far. Only in New Guinea do rubrics encourage "Bell, drum or rattle." Certainly, however, these rites reflect a movement away from the legalistic compromises of post-Reformation England and a movement toward a more comprehensive and organic view of eucharistic worship.

(THE REV.) H. BOONE PORTER, JR.
Roanridge
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Valuable Aid

ABINGDON BIBLE HANDBOOK. By Edward P. Blair. Abingdon. Pp. 511. Ill. \$13.95 through Dec. 31, 1975, \$15.95 thereafter.

There are already on the market several first-rate reference books in the category of this one, so it cannot be said that this meets a need hitherto and otherwise unmet. Even so, this newest work stands comparison well with the best of the others. It is very comprehensive, and very sound.

It is not a one-volume Bible com-

mentary, of which there are also several good ones. It is a dictionary-encyclopedia, arranged in such a way that each book of the Bible is dealt with in its biblical order. The introductory chapters on such subjects as major characteristics of the Bible, translations and versions, etc. are of the sort you would expect to find in a commentary.

The theological stance of the editor-author is protestant, yet ecumenical in breadth and understanding—not at all sectarian.

There are many illustrations in color, beautifully done, as well as maps and other study aids.

And the price is surely right—on the side of the purchaser, when the quantity and quality of the contents are considered. This is an excellent handbook that should be valuable to almost any kind of Bible study.

C.E.S.

Currents of Opinion

FREEDOM AND AUTHORITY: A Study of English Thought in the Early Seventeenth Century. By Gerald Cragg. Westminster. Pp. 334. \$15.

Professor Cragg, author of the volume on the period 1648-1789 in the *Pelican*

History of the Church, here studies the fascinating spectrum of English religious thought in the first four decades of the 17th century. Despite the subtitle, the work is really about how various currents of religious opinion faced the fundamental tension between freedom and authority which was so central to the period. After preliminary chapters on the intellectual background, Bacon and the New Science, and political thought, the bulk of the book is devoted to an examination of the principal factions: "Hooker, Andrewes, and the School of Laud" (I am not sure this is quite a fair lumping), the Puritans, the Roman Catholics, the Separatists, and the "Liberals" (many of whom were at least nominally Anglicans). The last chapter suggests the inevitability of the violence that broke out in civil war in the 1640s, and underlines the sadness of the policy of repression by which the government tried, totally unsuccessfully, to stamp out certain kinds of dissent.

Of many good chapters, the one that I found most interesting was that on "The Authority of Rome and the Claims of Canterbury". The restlessness, the subtlety of argument, and the diversity of factors (not all of them purely religious) which sent men not only from Anglicanism to Roman Catholicism but

also in the other direction — and sometimes back again — are laid out absorbingly. Chillingworth ("The Bible only is the religion of Protestants"), who went from Canterbury to Rome to Canterbury, is balanced by Marc Antonio de Dominis, once archbishop of Spalato, who made the round trip in the opposite direction. The factual world behind J. H. Shorthouse's *John Inglesant* and Rose Macaulay's *They were Defeated* is as intriguing as those novels.

The book is very heavily documented, with over a hundred footnotes to each chapter, the vast majority of them taken from primary sources. The multiplicity of quotations, while making it a little hard to remember who is speaking at any given time, allows one to get a sense of the controversies in the words of the controversialists themselves. The excellent bibliography of primary works shows how deeply Cragg has absorbed himself in the prolix polemics of his subject.

Good touches abound, like this on Cosin: "He assumed that his readers would have unlimited time and an inexhaustible enthusiasm for the practices of the ancient Catholic Church"; and despite its approach the book is surprisingly readable. In a situation where breakdowns of uniformity and even basic order have to be faced by churchmen, *Freedom and Authority* has a certain timeliness as well as undoubted value as an historical investigation.

(The Rev.) RICHARD W. PFAFF
University of North Carolina
Chapel Hill, N.C.

Reaching Out

WOMEN IN TRANSITION. By Women in Transition, Inc. Scribner's Pp. 538. \$12.50 (\$6.95 paper).

Women in Transition is the best reference book I have seen for the woman who is separated or divorced, or is contemplating such a step.

Written by women who know what it's all about, the book is compassionate and practical. More than a mere source book, it includes photographs, case histories and emotional support as well as very fine explanations of the legal and financial problems a woman alone can expect to encounter and sensible, specific advice on how to deal with them.

There are also excellent sections on children, mental and physical health, welfare, therapy, self defense, housing, insurance, employment and education.

The appendix includes a listing, by state, of clinics and women's centers.

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E.S.W.

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The Rev. Clark E. Wells, rector, St. Margaret's, Chicago, IL.

The Rev. John William Wesley, Jr., on the staff, Trinity, Columbia, SC.

Ordinations

Priests

Georgia - The Rev. Larry Christopher Williams, curate, St. Paul's, 608 Reynolds St., Augusta, GA 30902.

Iowa - The Rev. Ronald Franklin Terry, Ph.D., Professor of Religion, Morningside College, Sioux City, IO 51106.

Texas - The Rev. Frank Earl Fuller III, vicar, St. James, LaGrange, TX.

Bicentennial

Churchmen can use the nation's Bicentennial as an orientation in Christian education through new material called "Adventures in Exodus: Our Quest for Freedom." The curriculum was developed in cooperation with the Church's Christian education

staff. A series of historical pamphlets, some liturgical materials, and a bicentennial filmstrip are being prepared. The Rev. Paige Bigelow is coordinator for church activities related to the national anniversary.

Dioceses

Mr. Weldon Davis and Miss Gail Smallman, members of Ascension Church, Hinton, WV, were elected to Who's Who Among American High School Students, the largest student award publication in the nation.

New Addresses

The Rev. H. Walter Whichard, Jr., 2320 P. St., Apt. 205, Sacramento, CA. 95818.

The Rev. A. S. Hill, 12103 Caminito Campana, San Diego, CA. 92128

The Rev. Ware King, former vicar, Christ Church, Newcastle, WY., 517 S. 3 St., Laramie, WY.

The Rev. Herman F. Nelson, Jr., former rector, Holy Trinity, Marlboro, MA., P.O. Box 8, Ipswich, MA 01938

Anniversaries

The Rev. Clarence H. Parlour, honorary associate of St. James, Los Angeles, CA., celebrated 50 years as a priest.

The Rev. Thomas A. Withey, rector emeritus, St. Andrew's, Kenosha, WI., celebrated his 45th year as a priest.

The Rev. E. Felix Kroman, STD, DD, rector emeritus of St. Alban's, Washington, D.C., celebrated the 50th anniversary of his ordination to the priesthood.

Retirements

The Rev. Stanleigh E. Jenkins, rector, St. James's, Eufaula, FL.

The Rev. John J. Shaw, rector, St. Stephen's, East Liverpool, OH.

The Rev. S. Herbert Shears, rector, St. Paul's in the Desert, Palm Springs, CA.

The Rev. George H. VanDoren, rector, St. Peter's, Akron, OH.

Deaths

Sr. Christina Margaret (Margaret Adell Ludt), 70, of the Community of the Transfiguration, and sister of Sr. Grace Elizabeth C.T., died in the 37th year of her life profession, Sept. 1.

The Rev. W. Lloyd Goodrich, 65, former rector of St. James, Wash. D.C., died Sept. 26.

The Rev. Merrill Miles Moore, 77, rector of Trinity, Bethlehem, Pa., and editor of the *Bethlehem Churchman* from 1940-54, died Sept. 16.

The Rev. Willard A. Page, Ph.D., 67, dean of the Episcopal Seminary in Kentucky and rector of St. Raphael's, Lexington, died Oct. 31, following a heart attack. A former Presbyterian minister, he was ordained in 1964.

Arline Wagner Kirchhoffer, 79, wife of the Rt. Rev. Richard A. Kirchhoffer, retired Bishop of Indianapolis, and mother of the Rev. Richard A. Kirchhoffer, Jr., and the Rev. James Kirchhoffer, died Sept. 13, in Sonoma, CA. Following cremation, interment was in the Diocesan Plot, Indianapolis.

Walter Blodgett, organist and choir-director at St. Paul's, Cleveland Heights, OH., for 25 years, died Oct. 25.

Francis Rich Dewey, organist at Grace Church, Canton, NY., and devotional life secretary of the Diocese of Albany, died Sept. 22 in a Syracuse medical center where she had been a patient for three weeks.

The Rev. E. M. Lindgren, retired priest of the Diocese of Texas and formerly in charge of St. Mary's, West Columbia, TX., died recently in Ft. Worth.

BOOKS

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ORGANIST-CHOIRMASTER for large urban parish; three choirs; professional quartet; 3 man., 54 rk. Moller organ; knowledge of Anglican traditions and Episcopal liturgy essential. Reply Box P-238.*

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PRIEST, 46, Bible/calling centered, married, seeks pulpit. Reply Box P-226*.

PRIEST, retired, single, good preacher and pastor, private school experience, AA, desires part-time ministry. Will consider full time mission or small parish. Reply Box E-237.*

PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church in Delaware* by Dr. Nelson Waite Rightmyer, sometime Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia. \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

RECORDINGS

ANCIENT CHURCH Slavonic Chants. Recording of Concert in Jerusalem. Boris Ledkovsky, conductor. Send orders to: Russian Ecclesiastical Mission in Jerusalem, 1190 Park Avenue, New York, N.Y. 10028. \$7.40 postage and handling included.

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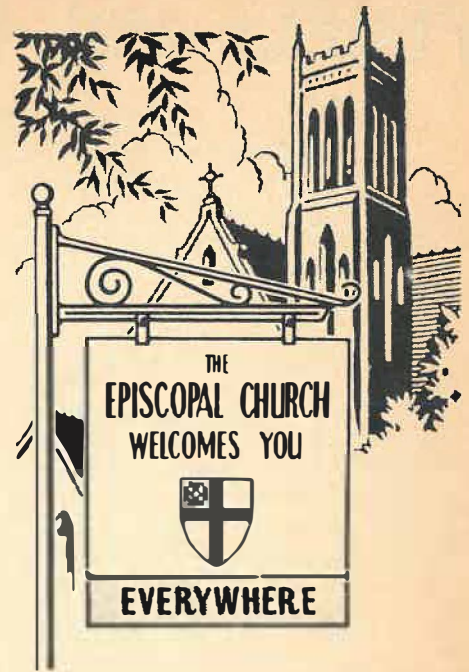
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 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.
 Fri 7. Charismatic.

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ST. ANDREW'S Lemon Ave. and Glen St.
 The Rev. C. Richmond, r; Chap. P. Linaweaver, ass't
 Sun 8 HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Days
 10 HC

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 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
 LOH 1st Sat 9

SAN DIEGO, CALIF.
ST. LUKE'S 3725—30th St.
 Sun 8 HC, 10 Cho Eu (15, 35, 55), MP (25, 45). Sun 10 S.S.
 & child care. Wed 11:30 HC

WASHINGTON, D.C.
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 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 7:30; Service and Ser 9 & 11 (HC 15); Daily 10

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

COCONUT GROVE, MIAMI, FLA.
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 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed
 6; C Sat 4:30

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

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 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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CHRIST CHURCH The King's Highway
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 Sun HC 8 & 10; Daily HC 9

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 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
 HC

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
 The Rev. Richard W. McIlveen, v
 Sun HC 11:30; EP 1st Sun 3:30

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 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

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 Sun HC 8:30, 10:30, 12:30 (Spanish)

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 Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,
 Thurs, Sat HC 8:30

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 HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

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 Sun 8 HC, 11 MP (1S HC)

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