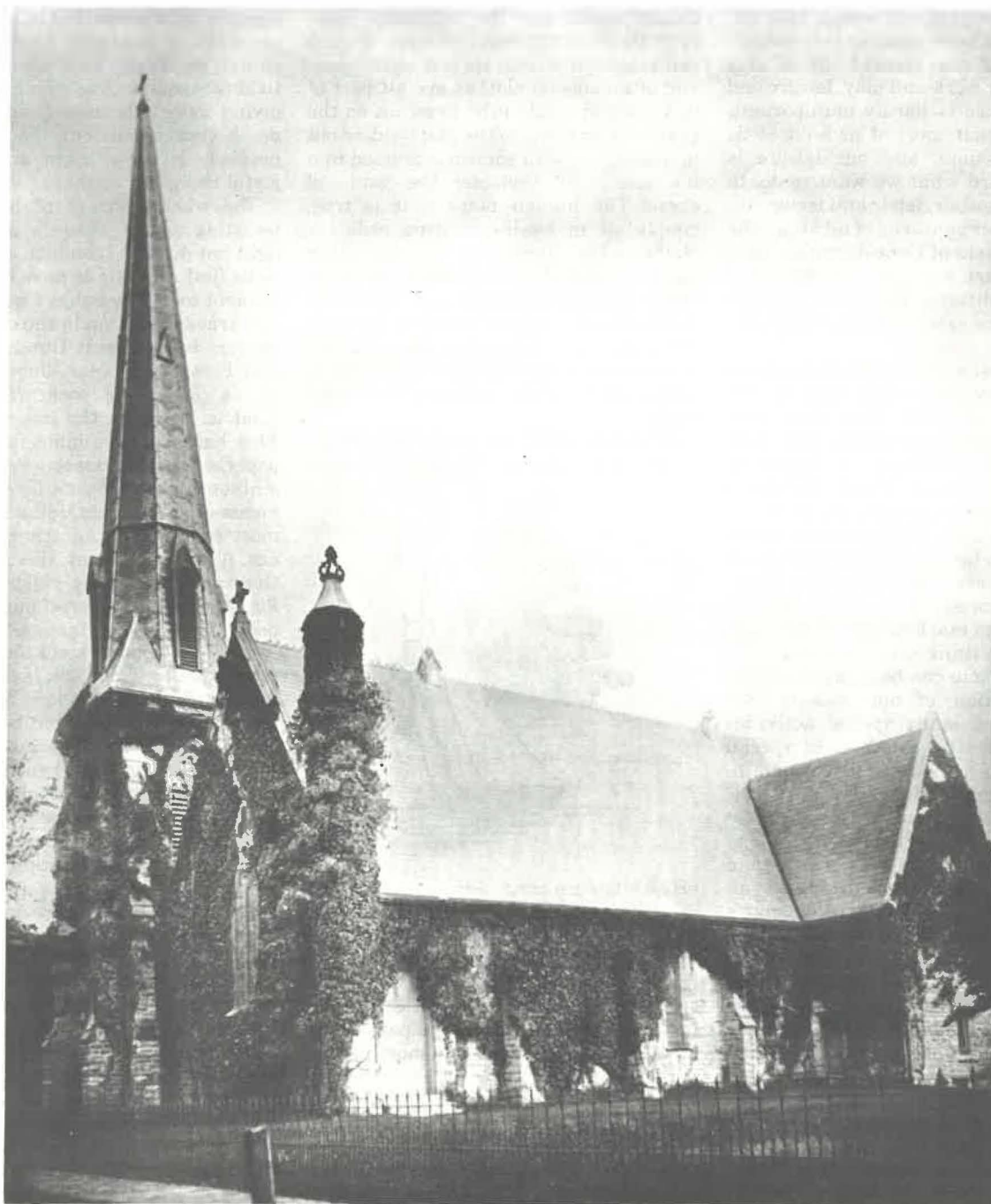


THE LIVING CHURCH



Trinity Church, Fort Wayne, Ind.: One parish . . . three altars [see page 10].

The First Article



During the past two weeks, this column has been devoted to a distinctive aspect of our created life in this world, namely work and play, leisure and labor. The topic is hardly unimportant, for work is what most of us have to do most of the time, and our leisure is directed toward what we want to do. In one way or another, labor and leisure include the major concerns of all of us. The opening chapters of Genesis, which were touched on last week, depict work and rest as conditions in which human beings to some extent imitate God himself.

As we also saw last week, it is not too easy to say precisely what work is. Different kinds of work have their own definitions, their own rules, and their own ways of admitting or excluding workers. One cannot simply become a banker, bricklayer, policeman, sailor, or hardware dealer. Occupations fence themselves in for a variety of useful and practical reasons. They also fence themselves in because of a very profound human need to mark off and distinguish the things we think are important.

Much the same can be said of the non-working portion of our waking life. Again we find many special activities carried out by the members of special groups. Sports are a conspicuous and interesting example of the use of leisure. Here we find a strong tendency for leisure activity to be fenced off, in special areas, where only participants and their supporters are admitted. As always, one man's work is another man's play. Some sports are carried out by professionals who are paid to play, while reporters and television people are paid to watch them! Typically, however, sports are fortunately still the activity of those who desire and choose to participate in them. For many of us, the very essence of a sport is its voluntary, non-commercial, non-utilitarian character. Who would wish to play tennis, or swim, or bowl, because he was forced to? What trout fisherman would wish to be employed to kill fish in a fish farm, or what duck shooter would want to work in a slaughterhouse killing poultry? Al-

though sports may be voluntary, however, they are not free and easy. Special skills, special words, special equipment, and often special clothes are all part of it. What fun would it be to go out on the gym floor, or out into the playfield, or out in a sailboat, with someone dressed in a business suit? Consider the game of chess. The human players, it is true, simply sit in chairs wearing ordinary clothes. The chessmen, on the other hand, inhabit a board of rectangles, wear exotic antique uniforms, and follow the most intricate rules of conduct. Here we see a supreme instance of the tendency of certain leisure activities to shut themselves off from the ordinary workaday world.

Of course there are many other ways in which we use our leisure. We spend



private leisure time alone, or traveling, or with our families or friends. We spend public leisure in entertainments, civic and political activities, enjoyment of the fine arts, and so forth. It may come as a surprise to some of us to reflect on the fact that we go to church and participate in church activities for the most part in our free time.

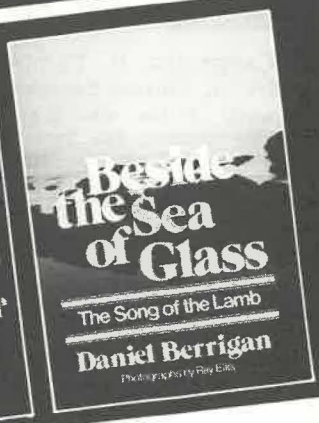
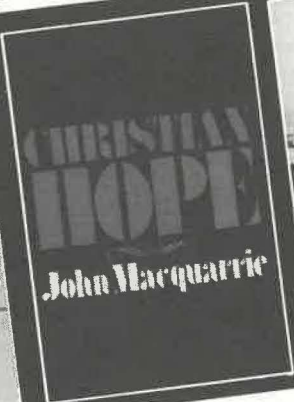
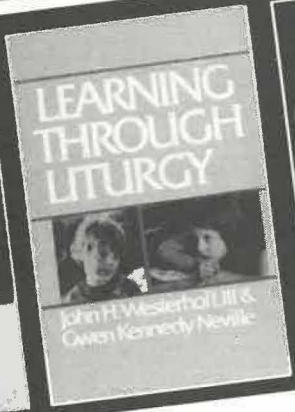
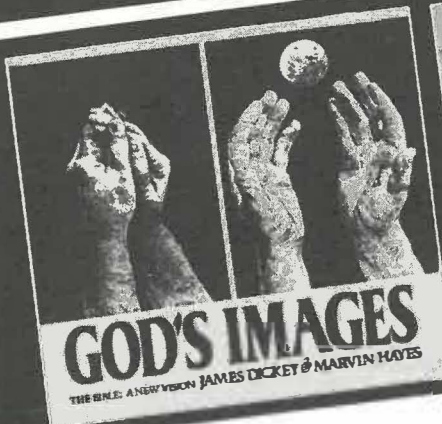
As Christians we are of course obligated to give some of our time, both in public and private, to prayer, worship, acquiring a knowledge of our faith, and supporting the activities of the Christian community. Yet the decision actually to do so rests with us. There may be certain social pressures encouraging church

going in some areas, but in North America today no adult is forced to attend church regularly. This has certain practical consequences to which we might be giving more attention than we usually do. A church will only be full because people believe it is "right, and a good and joyful thing" to be there.

The whole concept of leisure is interesting and it sheds a great deal of light on human conduct. Fortunately, some first rate minds have devoted their thought to it. The subject was opened up to learned reflection in the middle of this century by the great Dutch philosopher and Erasmus scholar, Johan Huizinga, in his pioneering book, *Homo Ludens* (that is, "man as the one who plays"). This has been available in English, in paperback, from Beacon Press. This examines the element of play in many elements of culture, including religion, in a most suggestive and stimulating manner. A few years later, the distinguished German Catholic lay philosopher, Josef Pieper, replied in a brief but remarkable book, *Leisure the Basis of Culture*. An American paperback edition, with an introduction by T.S. Eliot, is available as a Mentor Book, from New American Library. This was followed by Pieper's *In Tune with the World* recently published in this country by Franciscan Herald Press. The significance of holidays and holy days, and the observance of festivals are of particular interest to this venerable Christian thinker. In recent years, a number of other authors, in this country and abroad, have added richly to the literature on leisure, free time, recreation, and related topics. Yet *Homo Ludens* and *Leisure the Basis of Culture* remain the foundation books in the field. I wish I had had the privilege of reading both of these when I was a young man studying theology. As it was, I had to wait until middle age, in the late 1960s, when I was a part-time student at the Yale School of Forestry, to be introduced to these two elegant expressions of Christian thought. But where can one reflect about leisure better than in the shadow of towering trees?

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- 12. John Henry Hobart, B.
- 13. Cyprian, B.M.
- 14. Holy Cross Day

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LETTERS

Lambeth and the Orthodox

I do not doubt that the bishops at Lambeth earnestly sought the guidance of the Holy Spirit in making the resolution on the ordination of women to the priesthood. Nevertheless I feel very uneasy about the resolution and the situation which has been created by it. My anxiety is not so much about the danger of greater disorder and even division in the Anglican Communion, but whether the decision itself was not more a reflection of an intellectual response to social factors than a deep comprehension of the historical and spiritual nature of the church.

People often speak with longing about Orthodox spirituality, as a sort of emotional experience of the Eastern Church which they also would like to gain. My half-century of experience with working and worshiping with the Orthodox has taught me that their spirituality cannot be described as emotional. It is essentially a realization of being in the presence of God, an awareness of the distinction between the sinfulness of man and the eternal righteousness of God, with Christ's promise that the corruption of sin can be overcome if we confess and are penitent. It is seen in the veneration of ikons, where they seek intimacy with the spirit of the saintly person who is incarnated in the ikon. We have lost much by neglecting the humility required for the former, and by failing to strive for the inspiration of the latter. The Orthodox long for us to regain true brotherhood with them in these things.

At the same time, I believe that the Orthodox theologians sharing with Anglicans in the discussions and papers of the Anglican Orthodox Joint Doctrinal Discussions have not shown adequate recognition of the urging of their own people, especially the laity, that they see to it that Church teaching and practice meet contemporary conceptions of creativity in science and variety in modern human relationships. These things might somehow be embraced in doctrinal formulations and in what we call ecumenical practices. That is what the great Fathers did at the Great Councils of the IV to the VIII century, each of which in turn was built upon the earlier ones and the whole resulting in traditions and canons so highly revered by Orthodox theologians today. It is realization of the thousand year gap in the conciliar process that is now driving them ahead toward a new Great and Holy Council. Some of the items in its provisional agenda clearly indicate awareness of the need for bringing conciliar tradition up to date.

I do not think that the Orthodox stand

on ordination of women will be altered at the forthcoming Council. Nevertheless the Orthodox statement at the Athens meeting in July, 1978, could be modified if both Anglicans and Orthodox try to understand each other. The Athens statement of the Orthodox position reads, in part, "In the name of our common Lord and Saviour Jesus Christ, we entreat our Anglican brothers not to proceed further with this action which is already dividing the Anglican Communion, and which will constitute a disastrous reverse for all our hopes of unity between Anglicanism and Orthodoxy. It is obvious that if the dialogue continues, its character would be drastically changed."

My hope is that the agreements reached on many points in these recent years of sincere discussion and prayer together may serve as groundwork for further advance toward the unity prayed for in each Anglican Eucharist and every Orthodox Liturgy.

PAUL B. ANDERSON
Black Mountain, N.C.

Alcoholism

I have read the article "Denial in the Church" by Eugene D. Geromel [TLC, July 30]. I am an alcoholic, and as such feel qualified to comment on this article. I feel that Mr. Geromel made several pertinent points about dealing with alcoholics, especially that of denying the existence of alcoholism within our parishes. I have been in a situation where I am certain that nearly everyone in the church was aware that I was drinking too much, yet it was not discussed, and I myself felt then, and would feel now, very constrained to discuss alcoholism with them. At present, I am in a church where nearly everyone knows I do not drink and why, including the parish priest. And, I must add, my spiritual growth is much greater than when I felt it necessary to hide my drinking or attempts to cease drinking. Reconciling my alcoholism with my desire to grow spiritually has been very difficult. But I have found that my church life, spiritual conditions, and Christian fellowship are an integral part of my recovery from alcoholism.

I have read the open letter from Bishop Kilmer C. Myers (Diocese of California) whom I admire greatly, in which he told his different and many parishes of his alcoholism and his attempts to deal with it. I have also read in the *Anglican Digest* of the group which works with alcoholic clergy and families, but this article in your publication is the first in which the average, everyday, alcoholic parishioner is discussed with such clarity. I would recommend the article to every priest in our country, because Mr. Geromel has succeeded in conveying not only methods of dealing with alcoholics, but also some of the frustra-

tion some of us have experienced in trying to reconcile this problem with our spiritual life.

I could give you a written from the heart dissertation on how clearly Mr. Geromel has pinpointed problems of dealing with an alcoholic, but let it suffice to say that he is to be commended with my thankfulness in seeing a clear, yet understanding pronouncement of the situation.

MARIE K. MADISON
Gold Beach, Ore.

• • •

Thank you for the article, "Denial in the Church," by the Rev. Eugene D. Geromel. I know many alcoholics, but only one who will say that his rector helped him, and that rector went with his parishioner to his first Alcoholics Anonymous meeting.

AA, and Al-Anon for the families of alcoholics, are great resources for education, and for ministry to alcoholics and their families. Clergy are always welcome at all AA and Al-Anon meetings, yet there are clergy who have such groups meeting in the parish house, and never attend meetings.

Perhaps Fr. Geromel's article will help motivate someone to get to an AA or Al-Anon meeting, or motivate some TLC-reading member to invite the rector.

Alcoholism is a spiritual, psychological, and physical disease, both for the drinker and his family, and the spiritual part of life seems to go first, then the psychological, then the physical. My guess is that there are many alcoholics and alcoholic family members among the "fringe people" of our churches, and a clergyman knowledgeable about alcoholism could have an effective ministry among them.

(The Rev.) THOMAS RIGHTMYER
Church of the Good Shepherd
Asheboro, N.C.

Equal Salaries

I would like to forward an idea, and then ask a simple question.

It seems to me that the church should establish the following systems:

1. All clergy who have been active in the ordained ministry, and have worked for 20 years or more, should receive the *same* pension. The only difference would be determined by office: i.e., deacon, priest, or bishop.
2. Separate but at the same time related: All clergy should receive the *same* salary. This would be computed by: office, times numbers of years serving the church. I am aware that it costs more to live in New York City than in Leland, Mississippi; therefore let each diocese make a cost of living adjustment for their own area.

My question is this: "Why aren't we doing this?" Such a system is workable. It might also take the "political" aspect

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out of the ministry. Men might be interested in serving the people first. It would also place our women deacons and priests on *really* equal footing with us. Our military establishment has been doing this for years. Can it be that the military is more concerned about their own than is the church?

There is no need for "yet another exhaustive study." Most corporations use a similar system—it really works. We could borrow a copy.

My question once again: "Why aren't we doing this?" Where is our heart? Where is our treasure? We are fast becoming a church of larger and larger programs and fewer and fewer members. Our small churches, in many cases, lie vacant. Our leaders, in many cases, are politicians first—because they have to be.

Please, someone tell me why such a pension and pay system are not established.

(The Rev.) J.A. HOBBS
St. John's Church

Leland, Miss.

Priestly Terminology

As one of those peculiar Priests about whom Fr. Treat writes [TLC, July 30], I quite agree that all priests are "self-supporting" and that there is confusion over what to call, as well as often what to do with, the non-stipendiary priest engaged in a secular occupation and ministry. Fr. Treat's concern that present terminology does not exactly fit and his expression of discomfiture over this, reminds me that I have never met a bishop who tended sheep (a shepherd); nor many priests who embraced farming (a pastor), though I've known quite a few rectors who liked to "rule."

Perhaps what we need is to stop dividing up the priesthood by terminology, and accept the facts of life of the present time as they are—indeed much as Fr. Treat himself concludes: "priests of the church" first; secondarily procuring income and working in various locations and ministries. Then we might just find that clergy are still "brethren" under all that terminology of separation.

(The Rev.) ROBERT L. SEEKINS, JR.
Middletown, N.Y.

The Anglican Jugular

In reply to the Rev. Arthur M. Ackerson [TLC, July 30] I wish to suggest that it is not only those who support him and Bishop Chambers' positions who are faithful to their ordination vows. In examining the corpus (not yet the corpse) of the Episcopal Church one must stand back, use strong glasses, and they *must* be bi-focals. We are catholic, but on our own terms, not Rome's or Orthodoxy's. We are protestant, but on our own terms, not Luther's or Calvin's or anybody else's.

Our instinct is to include, not to exclude. We accept the form of catholicism knowing that we must in order to include but we fill that form as our consciences dictate, which is the soul of protestantism. We accept priesthood, but by no means are we agreed that priesthood is of the *esse* of the church. The majority of Episcopalians have considered the matter, heard the arguments of the monoculars, and have rejected the view that maleness is of the essence of priesthood or that a male priesthood is part of the faith once delivered to the saints. We simply do not believe it. Maleness is no more the essence of priesthood than the pope is the essence of catholicism. We may be wrong and we may change our minds, but that's how we feel.

As a result of our history, unpalatable as it may be to Chambers et al, schism is a greater sin than heresy. We take our chances with heresy. Beliefs can and do change. Our greatest horror is schism. I heard Bishop Bayne dismiss the aberrations of Bishop Pike as "nowhere near the Anglican jugular." He was right. We refuted Pike every time we said the Creeds. In doing what he did Chambers struck at our jugular and the House of Bishops was right in asking him to resign.

(The Rev.) CHARLES R. DAUGHERTY
Church of the Ascension
Lexington Park, Md.

Sermon at Eucharist

I have never understood the reasons for the prevalent custom of omitting the sermon at the first eucharist of the day. Was it some 19th century aping of Continental custom, done by the successors of the Tractarians; was it the result of certain "extreme clergymen" being denied the right to preach; or is there some other rational explanation? Since sermons are ordered by the Prayer Book at the celebrations of the Eucharist, what was the rational for the omission?

(The Very Rev.) CHARLES H. HENSEL
St. John's Church
Decatur, Ill.

A very good question. My guess is that this usage reflected the assumption that the sermon accompanied Morning Prayer at eleven o'clock. This latter was for a long period a prevailing usage, although obviously it had no basis in the rubrics of the Prayer Book. Ed.

Church in Africa

As I have prayed daily for the Lambeth Conference in the Daily Office I have become aware that the Church in Africa is divided into at least seven autonomous provinces. The Church in Africa is growing faster than anywhere else in the world.

North America has 14 provinces but
Continued on page 30

THE LIVING CHURCH

September 10, 1978
Pentecost 17 / Trinity 16

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Priest's Home Fired Upon; Threats from Klan Received

Three shots were fired late at night, apparently from a pellet gun, into windows at the home of the Rev. Austin R. Cooper, rector of St. Andrew's Church, Cleveland, Ohio. Fr. Cooper, 45, is the president of the Cleveland branch of the National Association for the Advancement of Colored People (NAACP), which was instrumental in bringing the school desegregation suit currently in the news in Cleveland. Fr. Cooper has been a leading spokesman for desegregation.

Fr. Cooper and his wife, who were uninjured, heard three shots, breaking glass, and a car speeding away. A week earlier, the priest was the recipient of an illiterate, hate-filled letter containing threats against his life, signed "Klu (sic) Klux Klan." A similar letter was received by the Cleveland NAACP. In reference to spelling errors in the messages, Fr. Cooper commented to a Cleveland newspaper, "Some klansmen aren't quite bright, as I recall my days in the South. But I saw their work. I saw how people were immobilized by fear. I want the person or persons who sent the letters as well as the person or persons who perpetrated that cowardly act against my home to know that I will not retreat or retrench from my commitment to the complete emancipation of black Americans." Cleveland Heights police have promised complete police

protection for the Coopers, and the FBI is investigating the threats.

A statement signed by the Greater Cleveland Interchurch Council, the Episcopal Diocese of Ohio, and the Community Ministerial Development Conference was issued the day after the shooting, voicing support for Fr. Cooper and praise for his role as community leader. The statement says, in part:

"In times such as these when creative leadership is in short supply, it is indeed tragic to witness that leadership being rewarded with senseless violence born out of the most deplorable forms of racial bigotry and ignorance. . . . We wish to take this occasion to state that we will stand with Fr. Cooper and with any others who may be subject to such abuse. Violence will never be a deterrent to those who have committed their lives to freedom."

Fr. Cooper put it a little differently. "I don't plan to run," he said.

Two Chapels Rededicated at Canterbury Cathedral

Canterbury Cathedral had two of its chapels rededicated during the Lambeth Conference, one as a memorial to the late Archbishop of Canterbury, the Most Rev. Geoffrey Fisher, and the other to commemorate 20th century saints and martyrs.

The St. Gregory Chapel has been restored as a memorial to Archbishop Fisher, who held the primacy from 1945 to 1961, and was rededicated by the Most Rev. Donald Coggan at the beginning of a sung Eucharist.

The chapel dedicated to saints and martyrs of our own time is in the corona and the far east end of the cathedral. The rededication took place at the closing service of the Lambeth Conference.

"It will commemorate contemporary men and women of great spiritual stature and those who have died for the Christian faith on recent years," said the Very Rev. Victor de Waal, dean of Canterbury.

"One thinks of such names as Dietrich Bonhoeffer, Martin Luther King, Mother Marie the concentration camp martyr, and Charles de Faucauld. We hope in due course to have a changing display in the chapel that will make visitors aware of the men and women in many parts of the world who are today living out their Christian faith in challenging and demanding circumstances."

Among those commemorated was Johnathan Daniels, the seminarian from the Episcopal Theological School who was killed in Alabama during the civil rights campaign.

Bishop Kivengere Cites Example of Martyrs before Mennonites

In Wichita, Kan., an international gathering of Mennonites heard the Rt. Rev. Festo Kivengere, exiled Bishop of Kigezi (Church of Uganda), praise the example of Christians in Uganda, and point out the value of martyrs to the church.

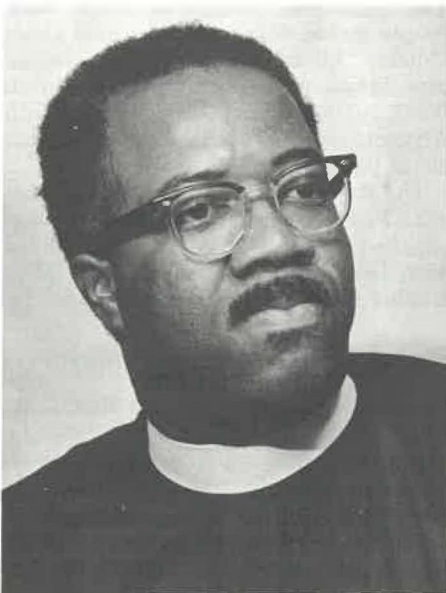
Referring to the imagery of the elements of the eucharist, the grapes crushed to wine, the bread made from the flour of the grain grown from seed buried in the ground, Bishop Kivengere likened their grinding and crushing to the perilous destiny that belongs to the church that wants to be productive. "As long as the grain is in the bag, it is safe," he said. "When it falls into the ground, then the life comes out. But it is a shock . . . unless you are prepared to die, you are going to remain a single grape—safe, but not productive."

Both Bishop Kivengere and Donald R. Jacobs, overseas director of the Eastern Mennonite Board of Missions and a former missionary to east Africa, spoke of the church in Uganda's example as they addressed the mass rally of 16,000 persons.

"The martyrdoms in Uganda," said Mr. Jacobs, "as far as we know are still occurring, by the hundreds and the thousands, but the sheep are . . . walking to the slaughter, praising Jesus Christ."

The Anglican bishop recommended change and risk to the Mennonites and encouraged them to leave the security of their traditional ways. "We are tempted to reject the changes," he said, "because they smell of insecurity. The church has been tempted to remain a church of tradition. It is very safe, very secure, but it is not growing. Security is not a mark that you are growing in the life of Jesus Christ."

As an example of growth, he spoke of his changed attitude toward General Idi Amin. "Faith in Christ is utterly meaningless unless it is expressed in love for the neighbor. And for me, the neighbor is Idi Amin. And that's where the crucial matter stands—loving a man like Idi Amin. I am stuck with him be-



The Rev. Austin R. Cooper

cause I am a member of Jesus Christ.”

From Lambeth comes the news that President-for-Life Amin has invited the bishops of the Anglican Communion to meet next time in Uganda.

The invitation was contained in a letter to the bishops presented by the Ugandan delegation headed by the Most Rev. Silvanus Wani. President Amin reportedly asked the delegation to deliver a message to the prelates: “. . . that this is a time for reconciliation based on love. He would very much like Uganda to be host to any worldwide Anglican conference, such as the Lambeth Conference or the Anglican Consultative Council. His wish and desire is to reestablish old relationships.”

The Ugandan letter was received by the Most Rev. Donald Coggan, Archbishop of Canterbury, with grave courtesy, but no comment.

Archbishop Wani is the successor to the Most Rev. Janani Luwum, then Archbishop of Uganda, who was killed last year after having been arrested on orders from President Amin. Universal doubt and skepticism were expressed about the truth of the report that the archbishop had died in an automobile accident.

Bishop Blames Attorney General for Mahoning Impasse

Roman Catholic Bishop James W. Malone of Youngstown, Ohio, blames U.S. Attorney-General Griffin Bell for the stalling of attempts to reopen a steel mill and reemploy several thousand laid-off workers.

Bishop Malone is chairman of the executive committee of the Ecumenical Coalition of Mahoning Valley, a group of more than 200 clergy working to reopen the Campbell Works under community-worker ownership. The Rt. Rev. John H. Burt, Bishop of Ohio, has been prominent in the coalition since its inception.

On June 21, Attorney General Bell approved the merger of Lykes Corporation, the parent company of Youngstown Steel and Tube that owns the Campbell Works, with LTV, a steel and aerospace conglomerate. He said at the time that he and other Justice Department officials “anticipate the LTV Corp. will bargain in good faith” with the coalition, which, he said, played a “fundamentally important” part in the Youngstown situation [TLC, July 30].

However, at the first meeting of the coalition with LTV representatives, the company gave an unsatisfactory response to requests to purchase the Campbell Works for nominal cost, and the coalition believes that Mr. Bell's refusal to place conditions on the merger approval has increased the difficulty of reopening the plant.

Because of this, Bishop Malone said, “the federal government . . . must act

now to relieve this difficulty,” and said he would take the case to Vice President Walter F. Mondale.

At the July 27 meeting, Bishop Malone said his negotiators asked LTV the following:

“Are you willing to sell us the idle facilities for \$1? Their answer was no.

“Are you willing to sell the idle facilities at a price to be determined by a third party appraiser instructed to assess at scrap value? Their answer was, ‘We are willing to instruct the appraiser to assess the idle facilities at market value, but not as a going concern. We are additionally willing to negotiate these instructions.’”

Bishop Malone said, “LTV's response to our questions makes clear to us the impact of the Attorney General's failure to place conditions on the merger.”

Religious News Service reports that in Washington there is a question about the propriety of the decision to approve the merger at all. Terry Lytle, a staff aide to the Senate Anti-Trust Subcommittee, chaired by Sen. Edward M. Kennedy (D-Mass.), told RNS his committee had asked the Justice Department to release documents used to derive Mr. Bell's decision.

Mr. Lytle said he had seen the documents, and is convinced that “every lawyer who saw the materials was in favor of blocking the (Lykes-LTV) merger.” Mr. Bell's decision to approve the merger despite the advice of his staff might be “an appropriate subject” of a subcommittee hearing, Mr. Lytle said.

The Ecumenical Coalition has continued to gather funds in standby accounts in the event that an offer to sell is made. John Greenman, a coalition spokesman, said 3,800 organizations and individuals have placed \$3.6 million in interest-bearing accounts designated for a “Save Our Valley” campaign. The churches involved also have donated money for program grants to operate the coalition's campaign.

India Leader Concerned about Growing Population

Prime Minister Morarji R. Desai of India, in a recent letter to the chief ministers of India's 22 states, has expressed disappointment with the results of his government's voluntary birth-control program, and issued a new appeal against unlimited population growth.

When Mr. Desai's government took power in 1977, it eliminated the compulsory aspects of a population control program that existed under Prime Minister Indira Gandhi. Compulsory sterilization and government pressure to limit the size of families were cited as key factors in the electoral defeat of Mrs. Gandhi and the Congress Party.

Last October Mr. Desai stressed in a policy statement that there was no room

for “compulsion, coercion or pressures of any sort” in regard to family planning in India. “Instead of the barbarous methods of compulsion employed by Mrs. Gandhi, we will draw inspiration from our old epics and traditions of celibacy, self-control, yoga, and self-discipline.”

Now Mr. Desai, a devout Hindu, has conceded that the new voluntary approach seems not to be working. In his most recent letter—the second such appeal in three months—he called the situation “disquieting, even disturbing.”

India, with its estimated 620 million people, has one of the world's gravest population problems. Most of its people are illiterate and impoverished. An average daily population increase of about 35,000 nullifies or diminishes the gains the nation has made in such areas as food production and industrial output.

South African Police Detain, Release Dean

The Very Rev. Michael Molale, 45, Anglican dean of Gaborone, Botswana (the Church of the Province of Central Africa), has been released by South African police after 13 days of detention.

Dean Molale, who is black, was arrested at Jan Smuts International Airport in Johannesburg, South Africa, as he was in transit to Transkei. During his detention, he was questioned on his work with students who have fled from the black township of Soweto in South Africa to Botswana. Soweto was the site of anti-government riots in 1976 and 1977.

Although the dean said his interrogation was “not unpleasant; it was civilized. . .” he added that he had been unable to change his clothing for 13 days. He was released after the Botswana government complained to South African authorities about his arrest.

“Because I work with the refugees, they suspected I would be a link with people inside South Africa,” said Dean Molale. “All international mail coming into Botswana is being picked up in South Africa, and in this way, the South African police got a lot of information about people I'd met overseas.”

The Rev. Edward Morrow, former Anglican vicar general in Namibia who was expelled in July [TLC, Aug. 20], stayed with Dean Molale for three days after leaving his diocese of Damaraland.

Priest to Head Probe of Mayor

The Rev. Canon F. David Banks, jr., has been named to head the official investigation into possible improprieties by Louisville, Ky., Mayor William B. Stansbury.

Canon Banks, who serves at Christ Church Cathedral, in Louisville, will chair a five-member committee of inquiry named by the city's Board of Alder-

men. Canon Banks is serving his second term as alderman for the sixth ward.

The investigation was prompted by the mayor's admission that he lied about his whereabouts during the recent strike by Louisville fire fighters. Under questioning by reporters, the mayor admitted that he had been in New Orleans with a female aide, rather than in Atlanta on official business, as he had first maintained.

The mayor, who is married, publicly apologized, and said he had lied to protect his family. Widespread criticism resulted from the incident, and Gov. Julian Carroll of Kentucky said that Mr. Stansbury should resign if he finds he cannot restore his credibility.

Mr. Stansbury has promised to cooperate with the investigation, and has vowed not to resign. He expressed hope that "people are Christian enough to allow you to apologize and to be sorry and to let you go about doing what you said you would do."

Canon Banks said the inquiry was not intended to be a witch hunt. He said the committee will investigate information only if it indicates Mr. Stansbury may have committed a crime or an impeachable offense.

Ecumenical Frisian Bible Published

A new translation of the Bible for use by both Protestants and Roman Catholics has been published in Frisian, the language of Friesland, the northern province of the Netherlands.

The translation was prepared in Holland by an interconfessional committee under the auspices of the Netherlands Bible Society and the [Roman] Catholic Bible Federation in the Netherlands, according to the American Bible Society. All churches in Friesland participated in the project. The new Frisian Bible is the second in Europe to be used by both Protestants and [Roman] Catholics, the French Ecumenical Version being the first.

Frisian is a Germanic language closely related to English which is spoken in Friesland and on the adjacent coastal islands of the North Sea. It is not spoken by many people. Americans whose roots go back to the Dutch province of Friesland live mostly in Michigan and Iowa.

Publication of the new Frisian Bible reflects the longstanding position of the Bible Societies that, whenever possible, all people should have access to the Scriptures in the language that they best understand.

The new Frisian Bible is the second "dynamic equivalent" translation of the complete Bible in Europe. This technique uses original biblical language but translates it into equivalent concepts rather than paraphrases of words.

September 10, 1978

BRIEFLY . . .

A major three-part examination of world food issues, produced by a church and media collaboration, will be televised by PBS in the late fall. **The Fight for Food** has been hailed by the Rev. Charles Cesaretti, hunger staff officer at the Episcopal Church Center in New York as "an extraordinary attempt to raise awareness on the dimensions, causes, and potential solutions to the problems of world hunger." The programs will be seen on November 12, 13, and 16, and a study guide and teachers' guide is available for one dollar from The Fight for Food, P.O. Box 632, Hanover, N.H. 03755.

The Irish Supreme Court has ruled that a booklet on family planning, written by a number of doctors, is not indecent nor obscene. When it was first published, the booklet was banned by the state-controlled Censorship of Publications Board, and police seized copies of it at the headquarters of the Irish Family Planning Association. Chief Justice O'Higgins, however, ruled that the publication espoused no cause nor advocated any particular course of conduct, and that the booklet was, as its title page proclaimed it to be: "a simple guide to contraception and fertility."

Officials of the **Minnesota State Prison** and the state's Department of Corrections have tried and so far failed to prevent an inmate with a mail-order ministerial degree from marrying people in the prison visiting room. Mr. Dale Goulette, whose "doctor of religious humanities" degree from the California-based Universal Life Church, cost him \$10, claims to have married 200 people at the prison in the last 2-1/2 years. The Minnesota Department of Corrections has a policy banning marriage ceremonies within prisons, and in 1976, Mr. Goulette was placed in segregation for 30 days for disregarding the rule. He is threatened currently with another disciplinary action. Because Mr. Goulette's credentials are registered with the county clerk's office, there seems to be no doubt that he is legally authorized to perform marriages anywhere in Minnesota.

On the London stage, actor Alec McCowen received rave reviews for his astonishing one-man tour de force: he reads the **Gospel according to St. Mark** on an empty stage. Now Alan Shayne, president of Warner Brothers' television division, has plans to tape Mr.

McCowen's presentation for U.S. television. "Katherine Hepburn told me about it," said Mr. Shayne, "but it was an incredible experience. You really felt you were hearing the story from someone who was there." The reviewers agreed: the London *Guardian* called Mr. McCowen's performance as gospel narrator, "a superb piece of acting." The London *Observer's* critic observed, "There was silence such as I have rarely heard from the capacity audience, sold out and overbooked in advance." The *Times* said, "You cannot listen to it spoken like this and thereafter doubt its living power or its entirely contemporaneous meaning for our lives."

Bishop James Mote of the Diocese of the Holy Trinity of the breakaway Anglican Church of North America (ACNA) spoke to about 60 people in England recently at a meeting arranged by the newly-formed Fellowship of Concerned Anglicans. He urged Anglo-Catholics in the Church of England to declare themselves no longer in communion with the Episcopal Church. Representatives of various traditionalist societies heard Bishop Mote describe what he called the anguish of the American situation—"The division not only of parishes but of families. . . I am sorry," he said, "I have been severely criticized by one English priest because I get emotional. I'm supposed to keep a stiff upper lip. Well, I can't help being emotional. After Minneapolis (where the General Convention approved the ordination of women to the priesthood) some priests were unable to preach without weeping for weeks."

The chairman of the Ecclesiastical Insurance Office, Mr. Allan Grant, reported in London that **thefts from English churches** have reached unprecedented levels. The number of cases of theft and vandalism soared to well over 4,000 in 1977, compared to 2,000 in 1976. Claims of \$1,500,000 are expected. Mr. Grant urged churches to review precautions they take against theft, which he refers to as a permanent problem. Vandalism by juveniles is as much of a problem as thefts by professionals, and arson is also involved. "Insurance can provide monetary compensation," said Mr. Grant, "but cannot be a substitute for treasures (and history) that have been stolen." This difficulty, of course, is not limited to England.

Things to Come

September

30: Washington Cathedral open house. Guided tours, demonstrations, music. The only time in the year when the public may climb the great central tower.

A PARISH OF THREE ALTARS

*Lay ministry, non-stipendiary clergy,
and a comprehensive parish plan have enabled
a great deal of ministry in Fort Wayne.*

By C. CORYDON RANDALL

The Episcopal parish in Fort Wayne, in the Diocese of Northern Indiana, is somewhat unique. At the present time, it consists of three altars, Trinity, St. Alban's, and St. Philip and St. James'. The term altar, rather than chapel or mission, was chosen because all three are equally part of the one parish. Each altar has proportionate representation on the vestry, which has ultimate responsibility for the financial and property concerns, with local committees doing the close-in altar management.

The keystone of the arrangement is Trinity Church, housed in a beautiful old downtown French Gothic church. Built in 1865, it has been fully restored and has been nominated by the State of Indiana to be on the National Register of Historic Landmarks.

In 1959, a survey was made in cooperation with the National Office of the Unit of Research to determine whether or not a concept of one parish, multiple altars, would be feasible. The rector, the Rev. George B. Wood, and the parish, as a result, were given encouragement and became a pilot project. Under Fr. Wood's leadership, St. Alban's and St. Philip and St. James' were established—not as missions—but as extensions of the parish. One budget was established with central efficiency the goal. If one of the altars would later wish to be a parish, it would be allowed to do so if it could be self-supporting. The new altars now comprise one-third of the total baptized membership of over 2,100.

The Rev. C. Corydon Randall has been rector in Fort Wayne for seven years, after having served previously in other dioceses. A graduate of Berkeley Divinity School, New Haven, Conn., he also holds a doctorate in Old Testament studies from Hebrew Union College in Cincinnati.

One of the altars, St. Alban's with 500 members, now is ready to become a parish.

The lay ministry, the encouragement and use of non-stipendiary clergy, and the development of a plan for a comprehensive parish, both in the area ministry and in the downtown church itself, have all enabled a great deal of ministry to occur.

When I was called to become rector in 1971, it was to build on Fr. Wood's strong

leadership by adding the lay ministry. It was not easy to accomplish, as this Anglo-Catholic parish had some distrust of the idea, and many wanted an authoritarian rector. Sermons, adult study hours, vestry meetings and many conversations were devoted to teaching the concept. The Rev. LeRoy Hall, planning officer for the Diocese of Southern Ohio, was brought in as a resource leader, and gradually a plan took shape.

The parish is organized under the vestry with a series of commissions responsible for different aspects of parish life. At present, we have nine of these. Each



Fr. Smith (left), Bishop Sheridan of Northern Indiana, and Fr. Russell: Non-stipendiary clergy are part of the local team.

has a vestry member as chairman, and a non-vestryman as vice chairman, and a representative from each of the three altars. There are, for instance, commissions on stewardship, youth, evangelism, worship, property, and so forth. When we began to organize in this way, over 100 laypersons were recruited to undertake different tasks with decision-making attached. There was an emphasis on small groups. Bible studies, prayer groups, adult study groups sprang up, most led by laity with the clergy serving as enablers, teachers, resource people, etc. A lot of activity was generated, most of it fruitful. Stewardship response has resulted in income climbing from \$129,000 to \$273,000, with \$500,000 raised for capital projects. The laity came up with many excellent ideas for ministry, some of them ecumenical, some still in the dream stage. Prayer groups not only had the expected results, but, by including non-Episcopalians, were able to spin off similar groups in other denominations. A similar experience has occurred with the healing ministry, as those who participated have helped start it growing elsewhere in the community.

One example of a project started within the parish is the hospice program. This follows the model of other hospices recently founded to serve the terminally ill and their families, but it does not operate a building. It is primarily to minister to people and help them die in their own homes with their own families, but it continues to work with them if they need hospitalization in one of the institutions of the community. It was founded by Patricia Blankenship, R.N., a lay-reader and chalice-bearer in the parish who is head of the Renal Unit of Lutheran Hospital. Parishioners have also given buildings and volunteered to help in a free medical screening program; started a homebound meals project; and other items.

Others, interested in deepening their faith, helped organize a Faith Alive weekend attended by over 400 people. A Lenten school has drawn from 75 to 250 each year, offering courses in Scripture, child-parent problems, theology, prayer, etc. Again, the laity did most of the work, with the clergy behind the scenes for the most part.

There is a great deal of potential ministry in the Fort Wayne area, with a dozen communities within 30 miles with no other Episcopal church. With a metropolitan population of over 300,000 and a parish goal of having 1% of that population be communicants, there was room for much lay ministry and for the development of non-stipendiary clergy to be a part of the local team.

Holy orders classes were formed under the direction of the rector (who is also chairman of the diocesan Commission on Ministry). Four men began their studies as candidates for holy orders, but other

lay persons, encouraged to deepen their own knowledge, joined them in the four-year program. Of the four, three have been ordained, the fourth is completing a similar program in the Roman Catholic Church. A second round of courses will begin this fall, co-ordinated by a non-stipendiary priest, Fr. Paul Smith. However, this time none of those attending will seek holy orders.

The use of non-stipendiary clergy has been vital to this parish. Seven have been ordained here since 1972, but in the course of time most of them have had to



A Canterbury School student working in the science lab.

move to other places. Our loss has been a gain for others as these priests are all now serving the church in their new localities. Here they have worked in partnership with the stipendiary clergy: The latter include myself as rector, the associate rector currently assigned to Trinity, and a vicar assigned to each of the other two altars—although we revise the arrangement from time to time. Our two current recently ordained non-stipendiary priests are first the Rev. Terry Russell, who is primarily assigned to St. Philip and St. James', where he officiates on two Sundays a month. He works at Trinity and St. Alban's each once a month. He does hospital and parish calling, counseling, teaching (e.g. Lenten school), and is involved in prayer group ministry. He and his wife serve on the board of West Central Neighborhood Association representing the parish.

Secondly, there is the Rev. Paul Smith. He is primarily assigned to Trinity at this time. He also spends one Sunday a month at each of the other altars. He does hospital and parish calling, some counseling, teaching, prayer group ministry; is a member of the Roinonia group;

is the clergy advisor of the Youth Commission; and serves on the board of trustees of the Canterbury School (our parish day school, K-8).

Each preaches two or three times a month, takes weekday services, handles emergencies, and sits in on many parish committees and functions.

When so many have so much input there is bound to be a great variety of ideas, dreams, programs, personalities, and tastes. Tension may, and does, result. But growth and some of the best ideas and projects have been the result of working through the tension in a charitable manner. And as various groups in the parish found they were as important as any other, there has been more and more openness. Low and high churchmen co-exist nicely; BCP services are offered as is Rite II; the rosary is said weekly; non-Episcopalians are welcome at the altar and are invited to participate in parish life—even as leaders (the Men's Club president was a Roman Catholic and the vice president a Presbyterian last year and both are ushers); prayer, Bible and study groups are offered; Pentecostals are involved, though not as a group; social action opportunities are available; retreats are offered to everyone at least annually from sixth grade up; Marriage Encounter has drawn many couples; the clergy will be taking each church school class on an overnight next year. Still, tensions do arise when expectations are unfulfilled, ministry or vision fades, or gifts having been offered seem to fall on deaf ears. When the parish calls for gifts and does not use them—or cannot use them—there is frustration. Communication and continuing education and re-education are constant concerns.

The planning and dreaming will go on. The Canterbury School, an independent Christian school, opened at Trinity last fall with 89 students from kindergarten through the sixth grade. It will begin this fall with 165 children in a school with daily chapel and an emphasis on fundamental academics where French, ballet, and instrumental music are required. The driving force behind the school is a person who began to organize it as he finished his confirmation classes. A new campus for the school is now in the planning stage. Although Episcopalians have had a leading part, this is an ecumenical, integrated school for boys and girls. Fort Wayne is fortunate to have good public schools, but the founders of Canterbury wanted a school with a clearly Christian orientation as well as a strong emphasis on the liberal and fine arts.

Comprehensiveness, openness, dreams, and gifts—encouraged, combined with the lay ministry and careful use of non-stipendiaries, have given the Episcopal Church in this three-county area the valuable resources it needs to be effective in needed ministry here.

Helping New Drivers to Start Aright

By CLIFFORD E. BARRY NOBES

The appalling fact that auto accidents account for more deaths amongst young people than any other single cause probably means that youngsters as a group do not take their role as drivers seriously enough. While it is true that their reflexes are quicker than those of older people, it is also true that they are more daring and they are more apt to take chances which may have unfortunate consequences.

Because of these considerations I took steps while I was the rector of St. Paul's Church in Kansas City, Missouri, to impress new drivers with the gravity of the privilege which came to them with the issuance of a license to drive. About twice a year I conducted a service for the "Blessing of New Drivers." This took place in the chancel of the church immediately prior to the principal service on a Sunday morning in full view of the congregation assembled for the morning service.

That it did indeed impress the participants is proven by the fact that from time to time older drivers who had been driving for years asked me to include them in the service, too. Several other rectors in the area asked me for copies of the form for use in their own parishes. A further proof of the way in which this was received by the youngsters came to me several times when I did my parish calling. I was invited to look at the neatly framed copy of the service which

The Rev. Clifford E. Barry Nobes, S.T.D., is retired and makes his home in North Springfield, Vt.

had been delivered to the drivers, hanging on the wall of the participants' bedrooms.

Perhaps others would like to use this service, too.

Form for Blessing of New Drivers

(The officiant stands in the chancel, or the front of the church, and those who are desirous of the blessing stand near him. There is a small table near at hand, on which are the certificates which will be given those to be blessed, and a pen which they will use to sign their certificates.)

Officiant: (addressing those who have come forward):

You have all been examined by the proper State authority for your knowledge of the driving laws of this State, and you have shown to a proper State Examiner that you can handle a vehicle competently.

You must recognize that driving a motor vehicle on public highways carries with it a heavy responsibility. You are responsible not only for your own safety and that of passengers who might be in your vehicle, but you are also obligated to refrain from endangering those in other vehicles who are using the same highways you travel and for pedestrians on those roads.

It would be well if in this activity, as in whatever you do, you are mindful of God's command to us that we love one another.

Are you mindful of the fact that in driving on public highways you assume a great responsibility?

Candidate: I am aware of that.

Officiant: In the presence of God and of these people here assembled do you promise that when driving a vehicle you will observe the rules of the road and extend courtesy to others using the road?

Candidate: I promise to do so, with God's help.

Officiant: Knowing that you must be fully alert at all times while driving a vehicle, and realizing that half of the accidents befalling those in moving vehicles are related in some way to drinking alcoholic beverages, will you refrain from drinking when you know you must drive?

Candidate: I shall, so help me God.

Officiant: (to candidates kneeling before him):

Almighty God, who hast set us in communities that we might therein be of help and comfort to one another, and who hast told us to bear one another's burdens and to love our neighbor as we love ourselves, give thy help to all of those who are licensed to drive that they may ever be mindful of the care they must exercise as they travel the highways. Help them to be alert at all times. Guard them from danger and from inflicting harm upon others and guide them in safety to where they would be.

And now, Almighty God, give them thy blessing as they endeavour to keep the promises they have now made. We ask this in the name of Christ our Lord. Amen.

(The candidates now sign a certificate, which might appropriately be a printed form of this service, which is then dated and signed by the officiant as a witness, and delivered to the candidates).

Meditation Hanging on a Thread

Disquietude in my quiet,
Heavy, heavy, hangs on a light thread,
Black and white pictures
On a sunny day.

After all the courses are taught,
Who has learned to lighten truth?
After all the books are read,
Who makes Moses a pie?

"It's gonna be all right,"
Is bracketed in quotes;
"How do you know?"
Makes a neat reply.

To say it is, it is,
Even when it isn't,
For words are boss,
They create,
And you can quote me.

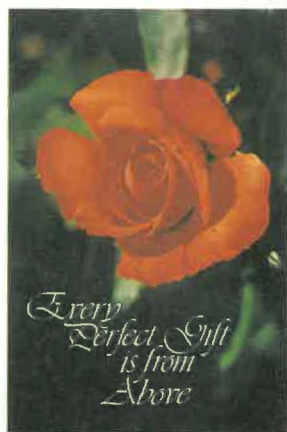
Albert S. Newton

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Every Sunday
Bulletins
For 1979



anchor

UTILIZING THE NEW
LECTIONARY
SERIES "B"
FOR 1979
FROM THE BOOK OF
COMMON PRAYER.

SO I HAVE SENT THEM...

May 27---John 17:11b-19 E-5479



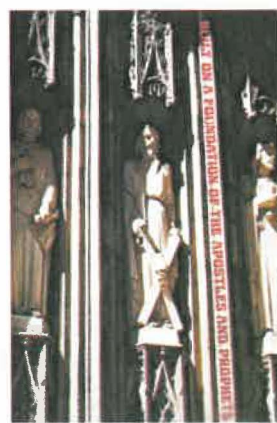
June 3---Acts 2:1-21 E-6179



June 24---2 Cor. 5:14-21 E-6479



July 1---Mark 5:22-24 E-7179



July 22---Eph 2:11-22 E-7479



July 29---Eph. 4:1-7, 11-16 E-7579



Aug. 19---John 6:53-59 E-8379



Aug. 26---Joshua 24:1-2a E-8479

8 1st Sunday after Pentecost	9	10	11	12 PASSOVER (FRIDAY)	13 GOOD FRIDAY	14
15 Easter Sunday	16	17	18	19	20	21
22 2nd Sunday of Easter	23	24	25 St. Mark Evangelist	26	27	28
29 3rd Sunday of Easter	30		1st QUARTER	NEW MOON 1st	LAST QUARTER	NEW MOON 2nd

July 1979

1 10th Sunday after Pentecost	2	3	4 INDEPENDENCE DAY	5	6	7
8 11th Sunday after Pentecost	9	10	11	12	13	14
15 12th Sunday after Pentecost	16	17	18	19	20	21
22 13th Sunday after Pentecost	23	24	25 St. James the Apostle	26	27	28
29 14th Sunday after Pentecost	30	31	1st QUARTER 2nd	NEW MOON 3rd	LAST QUARTER 3rd	NEW MOON 4th

October 1979

1 15th Sunday after Pentecost	2 YOM KIPPUR	3	4	5	6 SINGING	
7 16th Sunday after Pentecost	8 WORLD COMMUNION DAY	9 COLUMBUS DAY OBSERVED	10 THANKSGIVING DAY	11	12 COLUMBUS DAY TRADITIONAL	
14 17th Sunday after Pentecost	15	16	17	18 St. Luke Evangelist	19	
21 18th Sunday after Pentecost	22	23	24	25 St. James of Jerusalem	26	27
28 19th Sunday after Pentecost	29	30	31 REFORMATION DAY	1st QUARTER 4th	NEW MOON 5th	1st QUARTER 5th

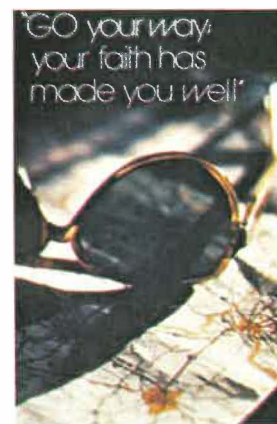
6 1st Sunday of Easter	7	8
13 2nd Sunday of Easter	14	15
20 3rd Sunday of Easter	21 VICEDOMINIA	22
27 4th Sunday of Easter	28 MEMORIAL DAY OBSERVED	29

Aug

5 5th Sunday after Pentecost	6 TRANSFORMATION DAY	7
12 6th Sunday after Pentecost	13	14
19 7th Sunday after Pentecost	20	21
26 8th Sunday after Pentecost	27	28

Nov

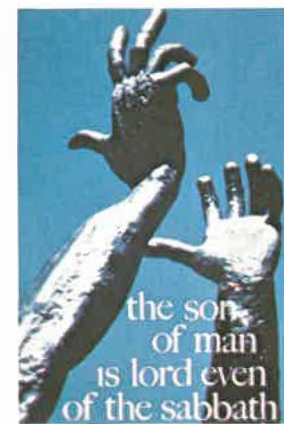
4 9th Sunday after Pentecost	5	6
11 10th Sunday after Pentecost	12	13
18 11th Sunday after Pentecost	19	20
25 12th Sunday after Pentecost	26	27



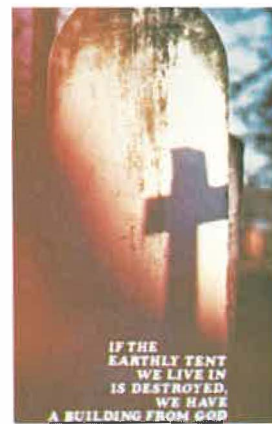
Oct. 28---Mark 10:46-52 E-10479



Nov. 4---Mark 12:28-34 E-11179



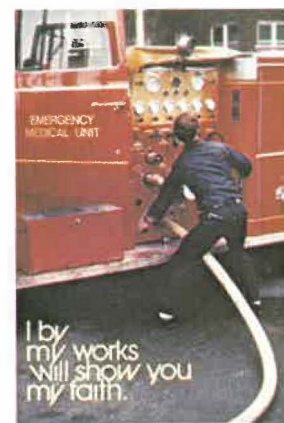
Nov. 11---Heb. 9:24-28 E-11279



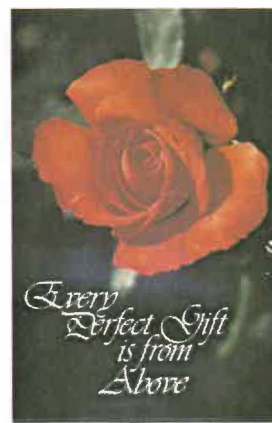
Nov. 18---Daniel 12:1-4a E-11379



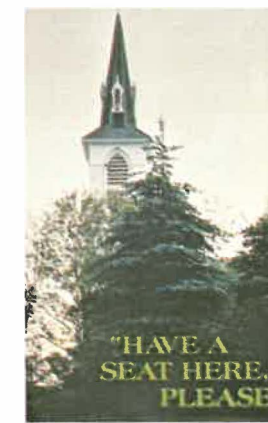
Nov. 25---John 18:13-37 E-11479



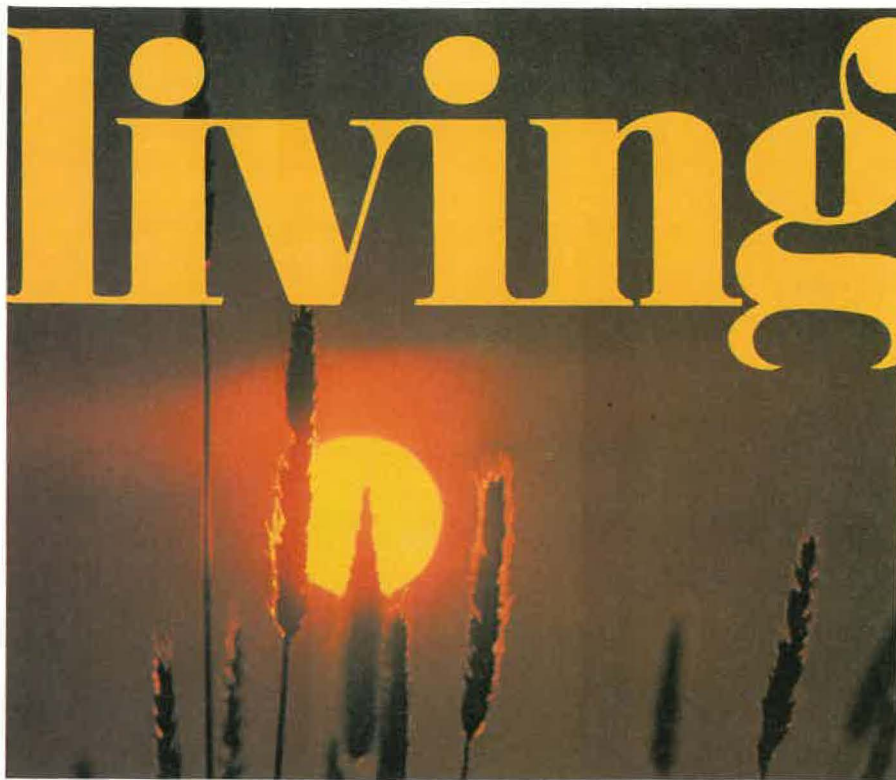
Sept. 2---Deut. 4:1-9 E-9179



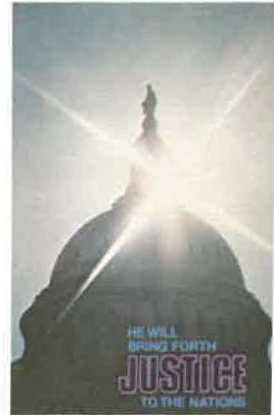
Sept. 9---James 1:17-27 E-9279



Sept. 16---James 2:1-5, 8:10 E-9379



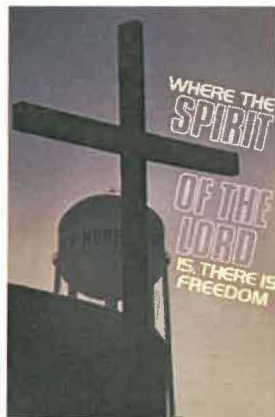
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Jan. 7—Isaiah 42:1-9 E-11



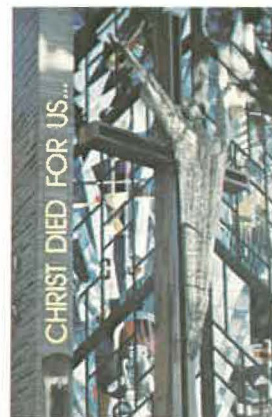
Feb. 18--2 Cor. 1:18-22 E-2379



Feb. 25—Mark 9:2-9 E-2479



Mar. 4—Gen. 9:8-17 E-3179



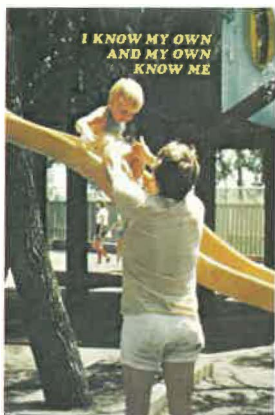
Mar. 11—Mark 8:31-38 E-3279



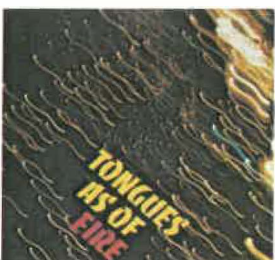
Mar. 18--Exod. 20:1-17 E-33



Apr. 29—1 John 1:1-2:2 E-4579



May 6—John 10:11-16 E-5179



October 1978

Sunday	MOON	PHASE	MOON	PHASE	MOON	PHASE	MOON	PHASE
1 WORLD COMMUNION SUNDAY 20th Sunday after Pentecost	2 ROSH HASHANAH JEWISH NEW YEAR	3	4	5	6	7		
8 LATE SUNDAY 21st Sunday after Pentecost	9 COLUMBUS DAY OBSERVED THANKSGIVING DAY CANADA	10	11 YOM KIPPUR	12 COL. COLUMBUS DAY TRADITIONAL	13	14		
15 22nd Sunday after Pentecost	16 SUNDAY	17	18 ST. LUKE EVANGELIST	19	20	21		
22 23rd Sunday after Pentecost	23 SHEMINI ATZET	24 SHABBAT TORAH	25	26	27	28 ST. JUDE		
29 REFORMATION SUNDAY	30	31 REFORMATION DAY HALLOWEEN	NEW MOON 2 @ 21	FIRST QUARTER 9	FULL MOON 16	LATE QUARTER 24		

January 1979

Sunday	MOON	PHASE	MOON	PHASE	MOON	PHASE	MOON	PHASE
7 BAPTIST WORLD SUNDAY 1st Sunday after Epiphany	1 NEW YEAR'S DAY (Not Name of Jesus)	2	3	4	5	6 EPIPHANY DAY		
14 MISSIONARY DAY 2nd Sunday after Epiphany	15 Martin Luther King, Jr.	16	17	18 Conversion of St. Paul-Agostus	19	20		
21 3rd Sunday after Epiphany	22	23	24	25 Conversion of St. Paul-Agostus	26	27		
28 4th Sunday after Epiphany	29	30	31	FULL MOON 4	LAST QUARTER 11	NEW MOON 18		

November

Sunday	MOON	PHASE	MOON	PHASE	MOON	PHASE	MOON	PHASE
5 WORLD TEMPERANCE SUNDAY 25th Sunday after Pentecost	6	7 ELECTION DAY						
12 28th Sunday after Pentecost	13	14						
19 27th Sunday after Pentecost	20	21						
26 CHRIST THE KING Last Sunday after Pentecost	27	28						

February

Sunday	MOON	PHASE	MOON	PHASE	MOON	PHASE	MOON	PHASE
4 5th Sunday after Epiphany	5	6						
11 6th Sunday after Epiphany	12	13						
18 7th Sunday after Epiphany	19	20						
25 TRANSFIGURATION Last Sunday after Epiphany	26	27						



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FIRST LESSON, PROVERBS 9:1-6

Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has laid out her table. She has set out her bread of life from the highest places in the town. "Whoever is simple, let him turn in here!" To him who is without senses she says, "Come, eat of my bread and drink of the wine I have mixed. Leave simplicity, and live, and walk in the way of insight."

SECOND LESSON, EPHESIANS 5:15-20

Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, as that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

GOSEL, JOHN 6:51-58

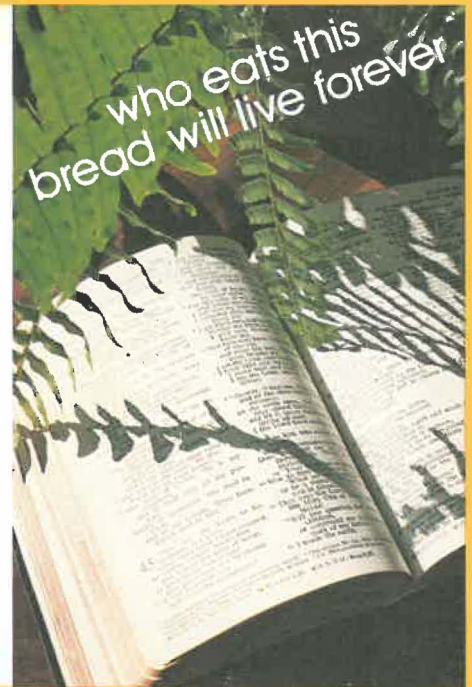
Jesus said: "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh."

"The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' Jesus answered them, saying, 'I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever.'

ABOUT THE COVER:

The bread on the table satisfies our appetites for this moment, but it is a few hours we are living by faith. Jesus told his disciples that he was the bread which would give life forever. If we feed ourselves on Christ, and if our needs are filled with him, we shall live a way which leads not only through the life, but on immortality.

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1. RSV LECTIONARY gives the lessons for the day. Old Testament lesson. New Testament Epistle and Gospel lesson for the day. The chosen scriptures are taken from the RSV Bible.
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ALL SCRIPTURE SELECTIONS ARE TAKEN FROM "THE BOOK OF COMMON PRAYER—1976 Proposed" AND USING THE THREE YEAR LECTIONARY, YEAR "A", "B", "C". We are using the Year "B" starting with First Sunday in Advent, 1978 and continuing through Last Sunday after Pentecost 1979.

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Bulletins for January and February will be available for purchase November 1, 1978.

March and April designs — January 1, 1979

May and June Designs — March 1, 1979

July and August Designs — May 1, 1979

September and October Designs — July 1, 1979

November and December Designs — Sept. 1, 1979

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The Church Year represents the Life of Christ in a yearly pattern with two principal centers: the Christmas event and the Easter event. These events include the death, resurrection, ascension and return of Christ. The time of the Church year is related directly to the Easter event.

The Year begins with **Advent**, a season of preparation that anticipates Bethlehem and the consummation of the promise.

The **Christmas** season follows as the fulfillment of Advent expectation.

The **Epiphany** season is the time between the birth of Jesus and his passion, during which the presence of the divine is manifested.

The **Lenten** season begins on Ash Wednesday and lasts 40 days. The word, Lent, originally meant "spring" and is a time to reflect on Baptism, a time for rebirth and renewal in preparation for the celebration of Easter.

The **Easter** season culminates the entire year in glory and continues for seven weeks. The 40-day period of preparation for the Easter celebration is thus succeeded by the 50 days of rejoicing.

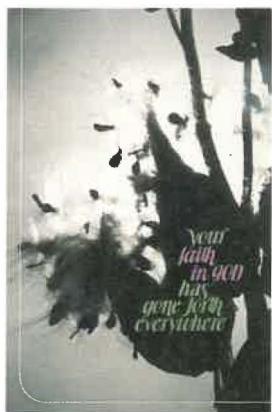
The **Day of Pentecost** is the conclusion of the Easter celebration. The long season which follows is called The Season after Pentecost.

The last Sunday of the church year is observed as the festival of Christ the King --- King of kings and Lord of lords. This Sunday looks back to the ascension and the transfiguration, and also points ahead to the birth

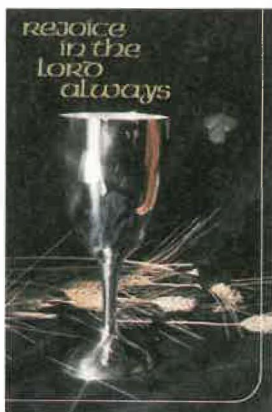
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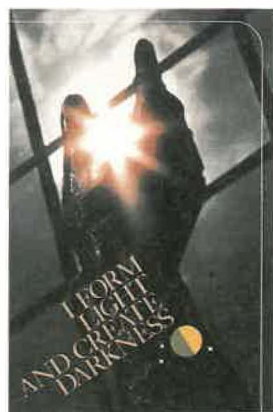
Oct. 1--Phil. 2:1-13 E-10178



Oct. 8--Phil. 3:14-21 E-10278



Oct. 15--Phil. 4:4-13 E-10378



Oct. 22--Isaiah 45:1-7 E-10478



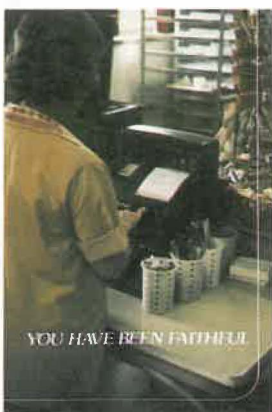
Oct. 29--Matt. 22:34-46 E-10578



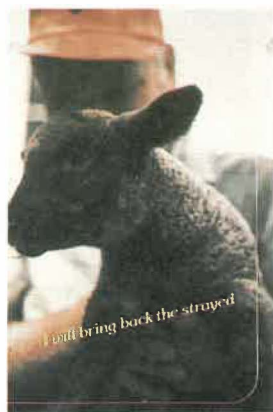
Nov. 5--I Thess. 2:9-13 E-11178



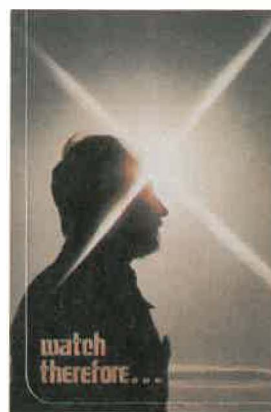
Nov. 12--Matt. 25:1-13 E-11278



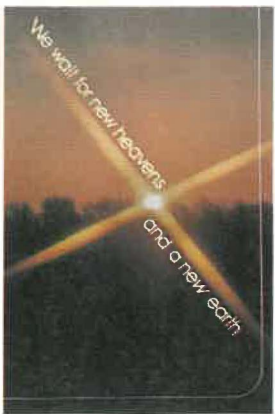
Nov. 19--Matt. 25:14-15 E-11378



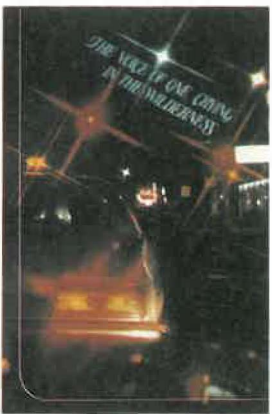
Nov. 26--Ezek. 34:11-17 E-11478



Dec. 3--Mark 13:33-37 E-12178



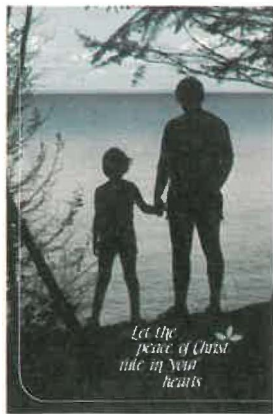
Dec. 10--2 Peter 3:8-15a E-12278



Dec. 17--John 1:6-8, 19-28 E-12378



Dec. 24--Luke 1:26-38 E-12478



Dec. 31--John 1:1-18 E-12578

All Scripture Selections are taken from the "Book of Common Prayer-1976 Proposed" and using the Three Year Lectionary. We are using Year "B" starting with 1st Sunday in Advent 1978.

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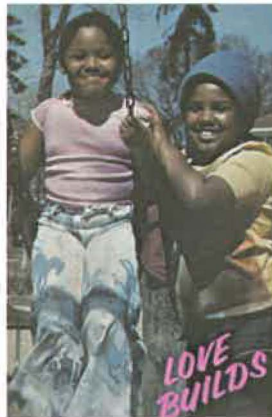
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Jan. 14—John 1:43-51 E-1279



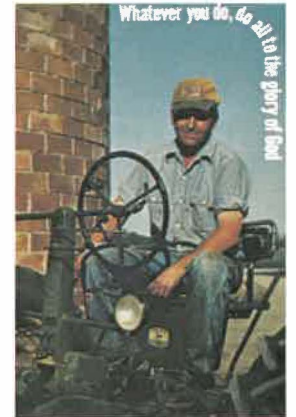
Jan. 21—Mark 1:14-20 E-1379



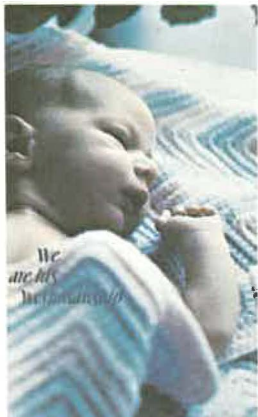
Jan. 28—I Cor. 8:1b-13 E-1479



Feb. 4—II Kings 4:18-21 E-2179



Feb. 11—I Cor. 9:24-27 E-2279



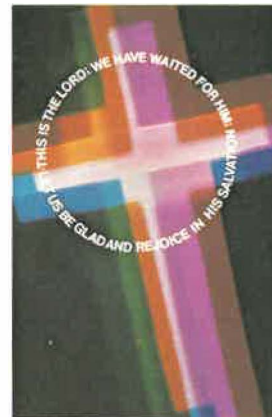
Apr. 25—Eph. 2:4-10 E-3479



Apr. 1—Jer. 31:31-34 E-4179



Apr. 8—Phil. 2:5-11 E-4279



Apr. 15—Acts 10:34-43 E-4379



Apr. 22—I John 5:1-6 E-4479

1978

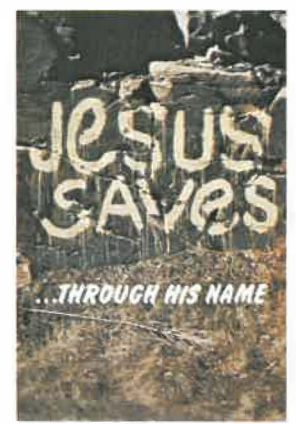
FRIDAY	SATURDAY	SUNDAY
2 ALL SOULS DAY	3 WORLD COMMUNITY DAY	4
9	10	11 VETERANS DAY
16	17	18
23 THANKSGIVING DAY	24	25
30 ST. ANDREW APOSTLE	LAST QUARTER 29	NEW MOON 30

December 1978

SUNDAY	MONDAY	TUE. DAY	WEDNESDAY	THUR. DAY	FRIDAY	SATURDAY	SUNDAY
3 1st Sunday in ADVENT	4	5	6	7	8 IMMACULATE CONCEPTION	9	10
17 SUNDAY BEFORE CHRISTMAS	18	19	20	21 ST. THOMAS APOSTLE	22 WINTER BEGINS	23	24
25 CHRISTMAS DAY	26 HANUKKAH	27	28 ST. JOHN APOSTLE	29	30		



May 13—I John 3:18-24 E-5279



May 20—Acts 11:19-30 E-5379

1979

SUNDAY	MONDAY	TUE. DAY	WEDNESDAY	THUR. DAY	FRIDAY	SATURDAY	SUNDAY
1	2	3 Pentecost of Our Lord	4	5	6	7	8
15	16	17	18	19	20	21	22
22 WASHINGTON'S BIRTHDAY TRADITIONAL	23	24	25	26	27	28	29

March 1979

SUNDAY	MONDAY	TUE. DAY	WEDNESDAY	THUR. DAY	FRIDAY	SATURDAY	SUNDAY
4 1st Sunday in Lent	5	6	7	8	9	10	11
18 2nd Sunday in Lent	19	20	21	22	23	24	25
25 ANNUNCIATION	26	27	28	29	30	31	



10	11	12
17	18	19
24	25	26
31		

3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30



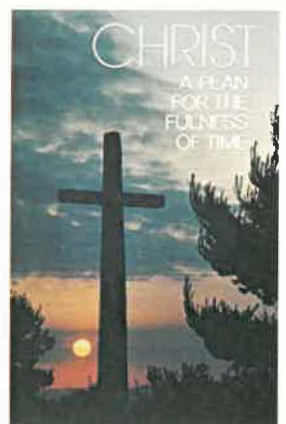
June 10--John 3:1-16 E-6279



June 17--Mark 4:26-34 E-6379



July 8--2 Cor. 12:2-10 E-7279



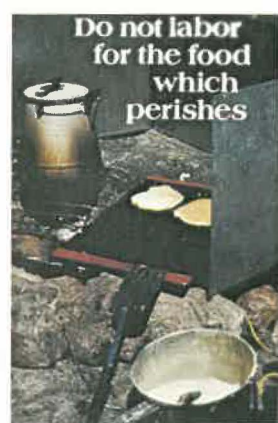
July 15--Eph. 1:1-14 E-7379

979

2	3	4
9	10	11
16	17	18
23	24	25
30	31	

September 1979

2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29



Aug 5--John 6:24-35 E-8179



Aug. 12--Eph. 4:30-5:2 E 8279

1979

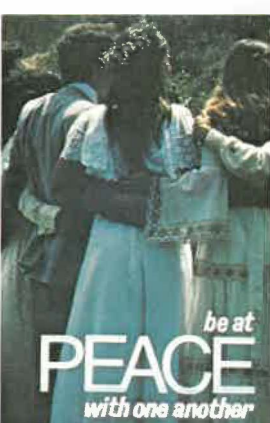
1	2	3
8	9	10
15	16	17
22	23	24
29	30	

December 1979

2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29



pt. 23--Mark 9:30-37 E-9479



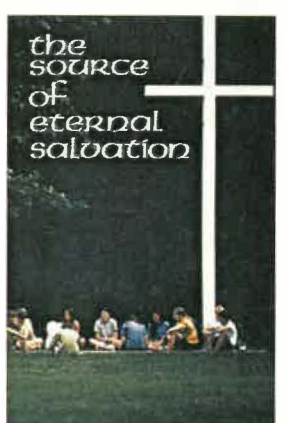
Sept. 30--Mark 9:38-43, 45 E-9579



Oct. 7--Heb. 2:9-18 E-10179



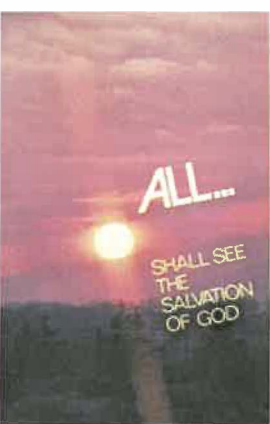
Oct. 14--Mark 10:17-27 E-10279



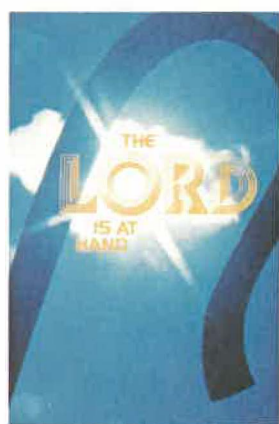
Oct. 21--Isaiah 53:4-12 E-10379



Oct. 2--Luke 21:25-31 E-12179



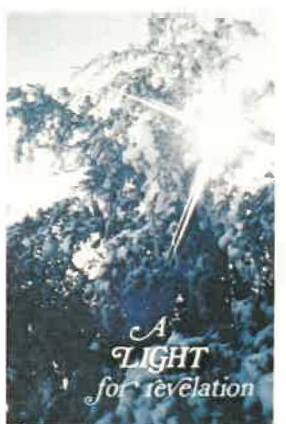
Dec. 9--Luke 3:1-6 E-12279



Dec. 16--Phil. 4:4-7 (8-9) E-12379



Dec. 23--Micah 5:2-4 E-12479



Dec. 30--John 1:1-18 E-12579

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shares some of the ways
in which the church
he serves has saved money
and energy.*

SAVING ENERGY

By EUGENE D. GEROMEL, JR.

As the cost of fossil fuels increases churches are left with several options. We can, like the Israelites in Sinai, lament our present condition, sitting at vestry meetings muttering about oil companies or our thoughtless forefathers who designed the buildings. We can commit the sin of Judas and despair that the institutional church is on its last legs. Or, we could find ways to conserve energy. I would like to share some of the ways in which one of the parishes to which I am assigned, St. Mark's, New Milford, Pa., has saved money on energy costs. However, before I begin I should state that I have no degrees in engineering. I am merely a parish priest who has worked with his vestry on this problem. The work we have done has led to over a 50% savings on fuel bills. The cost of this work should be paid off in savings in a

minimum of four years. Happily, many of the things done were done by the parishioners themselves. Below are some of the ways we have saved.

Conservation of temperature and use: One of the first things we did was purchase a new thermostat with a lower minimum temperature, 40 degrees rather than 55. Since the church was only used once a week we kept the normal temperature at 40 degrees rather than 55 or 60 degrees. Merely by this setback we saved about 40% on fuel usage.

Many fears were expressed over this action. The first, and most persuasive, was that the plaster would crack. The unstated hope was that when the ceiling fell upon the vestry and priest heads they would remain conscious long enough to hear the "I told you so." This idea was at first dispelled by the statement of an old timer that no one kept the coal fire going every day of the week way back when. It has since been disproven by four years of practice and savings.

The Rev. Eugene D. Geromel, Jr., of New Milford, Pa., is assistant to the Susquehanna County Episcopal ministry.



Installing storm windows at St. Mark's, New Milford.

The maximum temperature of the church has also been altered. No longer is it kept at 72 degrees during the service but at 66 degrees. This lower temperature has not increased the percentage of individuals who wear their coats during the service.

In the parish house it was quite evident that to keep the temperature at a constant 40 degrees would be difficult since the building was used more than once a week. However, we found that by scheduling activities close together several days could be set aside where the temperature was kept low. Rather than having our senior citizens club meet Tuesday afternoon and A.A. meet Wednesday night, they both meet on Wednesday. This meant that Sunday afternoon through Tuesday night were free and therefore could be kept at a lower temperature.

Certainly each church must develop its own schedule to meet its particular needs, but ways can be found to keep the temperature down during certain periods of the week. Undoubtedly, the minimum temperature best for each church needs experimenting with. One must also take into account the amount of time it takes to overcome thermo-inertia—returning the building to a higher temperature. It may take time and a certain amount of effort and thought in choosing a schedule and minimum temperature, but it should pay dividends quite quickly in the form of lower fuel bills.

Insulation of ceilings: Since heat

rises, the greatest heat loss takes place through the ceiling. This is especially true of one-story buildings. Some estimates indicate that in a one-story building up to 60% of the heat is lost this way. We therefore, began to insulate the ceilings of the church and rectory. Surprisingly, this was relatively inexpensive to do. The material was only about \$200 per building. The labor was done by the men of the church. The material chosen was a fiberglass insulation, six inches thick, which was laid between the rafters over the ceiling. The work took no more than four hours per building. This is not to say that it is the easiest or cleanest work one has ever done. One can image the joy I felt at seeing so many people on their knees. Unfortunately, the words emanating from their mouths as they scratched the fiberglass embedded in their arms or precariously balanced themselves on a two by four were not psalms of thanksgiving. There is, however, much to be said for the fellowship which ensues through such work.

Not all ceilings can be insulated as easily or inexpensively as the two described. Our parish house ceiling could not be done as simply as the other buildings. A drop ceiling had to be installed and insulation placed over the ceiling. We found that it was less expensive, and more efficient, to use the six inch fiberglass than it would have been to install the three inch insulated ceiling tiles which are advertised for drop ceilings. Even though this procedure was more involved we did save a considerable amount of money by having the men of the church do the work. In many instances I am sure that the work will have to be done by professional insulators. While this would be more costly it still might be worth the expense in fuel savings.

Walls and windows: The last part of our buildings which we had to deal with were the sides. Anyone sitting next to the windows in the church, on a windy day, could tell that there was a need for storm windows. This condition is especially critical since about 30% of the walls in the nave were windows. A local contractor estimated that it would cost about \$135 per window to install storm windows. The vestry asked the congregation if individuals and families might be willing to purchase a storm window as an act of thanksgiving or as a memorial. We now have storm windows. The rectory had storm windows, but there was no insulation whatsoever in the walls. It was decided to have a foam insulation blown into the walls. Since the foam was installed our fuel usage has dropped nearly 50% in the rectory. To pay for this particular work the church borrowed from a local bank the cost, \$1,200 at 6% interest (small town banks are wonderful!). At current oil prices we will save \$1,200 in the next three years. We were so impressed by the foam insulation that we applied for a grant from an organization in the church and have insulated the church's walls. In February we found that even with increased use, the fuel bill for the church was only \$50.

St. Mark's is quite fortunate in that its buildings are not immense like some structures. The nave of the church is only 30' by 60'. Yet, one wonders how we as a mission could pay the fuel bills if we were still using as many gallons of oil as five years ago. Most churches can save fuel, as we did. Some of the ways a church can save are inexpensive. Yet even small expenditures, such as lower thermostats, can save large amounts of money. It certainly takes less effort to find ways to save energy than it does to lament or despair over the future of the church.

From Pew to Priest

By MERLE IRWIN

Emerging from the large congregation of a beautiful edifice, which would be my church home for the rest of my life, I felt like a solitary pilgrim. Prospects for change of status were dim. Our parish is over a century old, and our traditions fairly fixed. I must resign myself to settling down with a group of dedicated ladies to cook in the kitchen and spend the year making trinkets for the annual bazaar.

But I had been professional for 40 years in the thick of society's problems in a large metropolitan center. I am not possessed of domestic talents. I am awkward in the kitchen, and I can't sew. Moreover, I have reservations about making unnecessary things to put on the market at a time when a dozen community agencies are despoiling Christmas with their boutiques. I can think of other ways to increase the budget.

Something unexpected happened. As I was leaving church one Sunday, the assistant pastor called me back. Could I spare an hour on Monday mornings to take care of the church school records? Of course. It was not a problem to add a mere hour to a routine of demanding volunteer work in a school for retarded and in a convalescent hospital. (Nothing like a busy schedule to make time available in retirement).

It was not a creative job, not a prestige job, nothing to excite envy but just an opportunity to be of service beyond being a tither in the pews. I held that assignment for six years without interruption until a re-organization of staff ended it. It gave me a sense of belonging necessary to my morale at that period, and the regularity of it was a stabilizing element.

I have harbored a deep gratitude for the sensitivity of that priest. As I sit in church in our lovely small cathedral with fine music, a satisfying liturgy and an excellent sermon, I often wonder how many of my contemporaries have had the added gift of a sense of belonging, that something which is not necessarily bestowed with a handshake at the door or a letter of appeal for funds. A contemporary writer has said that there is no happiness equal to that of feeling that one has a part in a design.



Mr. Gene Rizzo (left) and Mr. James Lewis add insulation to the church structure.

Merle Irwin lives in Santa Barbara, Calif.

IN-FORMATION

the Quiet Revolution in Sunday School



The nation's Bicentennial year provided a "typical" suburban parish with an opportunity to develop a revolution of sorts in the traditional patterns of Sunday school for its children, with results which promise an end to the frustrations of trying to compete with public schools and which are more faithful to the implications of holy baptism for both children and adults in the church.

A major building program initiated a series of three displacements for the congregation of St. Thomas of Canterbury Church, Greendale, Wisconsin, from their building. Then a mission congregation of about a hundred families, St. Thomas of Canterbury found facilities to house its two Sunday Eucharists but not to provide the classical pattern of Christian Education—adults and children simply worshiped together, with sermons occasionally directed primarily to the children. Out of that experience came some insights which are now being developed into a program which takes seriously the nature of baptismal membership in the church and the pattern of the new Lectionary in the Proposed Book of Common Prayer.

Over the years, the congregation had tried most of the familiar curricula and experienced most of the familiar frustrations. There was a growing awareness that there was simply too much material, too little time and money, too much variance in attendance patterns, and no real guiding principle other than to provide parents with a program for their children which attempted to duplicate

the parents' experiences a generation or so earlier and so provide a comforting sense of familiarity.

Nourished by the implications of the revised Baptismal Office (which, to our amazement, we found clearly-stated but never realized in the 1928 Office as well), we began to ask ourselves what it meant to consider children, once baptized, "full" members of the body of Christ.

The most obvious thing was, of course, the right of baptized children to receive the Eucharist, which meant that the more-or-less traditional pattern of having them squirm through the first portion of the service and depart to classes in a "Solemn High Dismissal" at the Offertory was wrong. That led quickly to the conclusion that Sunday Christian education ought to consist of just the reverse: the "ministry of the Word" (at their own level) *first*, followed by an *entrance* at the Offertory (where they become, in fact, a part of the total offering we make to God) and participation in the Liturgy of the Table alongside their elders.

Ideally, we felt that this "ministry of the Word for younger Christians" ought to follow, in some way, the three-year cycle of lessons, so that parents and children would have exposure to identical material. That proved to be too ambitious, although we look forward to the development of materials which would facilitate such a program.

Instead, we settled on a pattern which would repeat each year, have some relation to the liturgical cycle, alleviate the problem of teacher "burnout," and con-

centrate on the basics of the faith. The goal was not so much to force-feed "information" as to see the children as being "in formation" (both in the sense of continual development, and, frankly, in the military sense of organized repeated acts leading to the formation of attitudes).

The period from September through Advent seemed the appropriate time to trace the Old Testament roots of the church. Forsaking the "Bible Story" approach, we concentrated on the pattern of God's growing relationship with his people—what theological professionals call the "*Heilsgeschichte*," or History of Salvation, beginning with Abraham, moving through Joseph and Moses to David, to the Exile and the Messianic Expectation. The last three Sundays (i.e., Advent) were devoted to prophecy, priesthood, and kingship as expressed in the Old Testament and awaited in the New.

Weekly faculty meetings were the key to success. The appropriate portions of Scripture were read and discussed at the adult level, leaving each teacher to "translate" the basic themes of the material to the level he or she taught. Responsibility for the adult-to-adult teaching rested with the rector; responsibility for help in "translating" was a group concern, led by a young laywoman who served as Director of Education.

The second term (January to Easter) was used to study the life of Christ. Again, the emphasis was on the thread of Jesus' life and ministry, not on specific stories.

As noted, these two terms will repeat

The Very Rev. Robert A. Winter is rector of St. Thomas of Canterbury Church, Greendale, Wis.

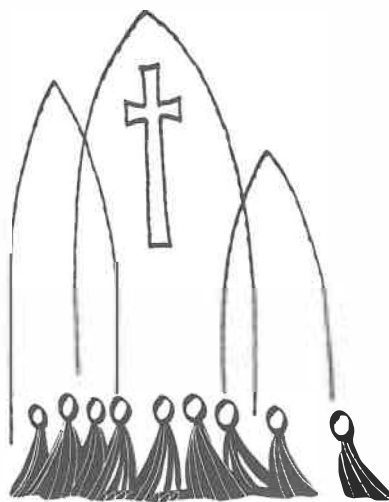
yearly. While connected, each lesson is designed to be self-contained, and we feel that modern children, accustomed to (even *addicted* to!) re-runs on television, will profit from repeated exposure (at ever-increasing levels of awareness) to the basic themes of the Bible. In addition, this re-cycling of lessons makes possible the gradual development of a library of resource materials specifically tailored for our program, and should also help members of the faculty who repeat feel comfortable with their role. The term system builds in provision for a partial commitment from teachers who might otherwise be unavailable because of vacation plans or the fear of a life sentence! In fact, most teachers have chosen to stay on for the entire year.

The third term (Easter to June at present, but potentially extendable through the summer) is devoted to a different subject each year, on a three-year cycle. This past year, it was church history. Next year, it will be given over to an in-depth study of the Eucharist. Various other possible topics will suggest themselves, as congregations decide what is important to them in their life.

This year, we start our second year with the program. The major changes will be provision of guide sheets for parents, so that they can (if they will) discuss the lessons with their children, and a series of "special days" on which the children will be visited by a seminarian, a member of a religious order, and other persons connected with aspects of the church of which they might otherwise be unaware. Field trips are also planned. These events replace a monthly guitar mass held last year, which proved to be too much of an undertaking.

The children participate weekly in a brief service of the Word, in which the essentials of adult worship are carefully preserved: a Collect, a lesson from the Bible, the Creed, and intercessions (Form VI is used, since it provides for a confession). While a certain amount of training in worship is provided, the essential purpose is to "wire in" the *pattern* of worship as it exists "upstairs," where they will, after all, spend most of their lives.

Training in the basics of the Word of God and in the Episcopal pattern of response to that Word is central to the program. Much of the traditional Sunday school baggage has been left behind (to the consternation of some parents and other adults), but we feel that if we can raise up a generation of children comfortable with the pattern and familiar with the outline of the faith, they can spend the rest of their adult years filling in the blanks. Like most revolutionaries, we labor uncertainly at times and unsure of the long-range success of our program, but confident that a better way is needed and hopeful that we have found it.



Visibility for Deacons

*What shall we
call them?*

*How should
they dress?*

By ORMONDE PLATER

Although clerical titles and haberdashery are no longer burning issues—nor should they be—the appearance among us of increasing numbers of deacons raises the question of what to call them and how they should dress.

Because they symbolize the servanthood of Christ, deacons have a Christian effect on the church and the world. Thus they should be identifiable as deacons when they are functioning as deacons. They should not be confused with priests or any other "clergymen."

But although deacons should appear

Deacon Ormonde Plater serves in New Orleans, La.

as deacons, in their ordinary life and work they commonly resemble ordinary men and women, from whom they are chosen and among whom they show Christ in a special way. The problem is that deacons stand on a clerical-lay border with a foot on each side. They are clerical in canon law but lay in lifestyle. They vest for the liturgy, but their pastoral work usually occurs in close connection with their ordinary work.

In titles, then, simplicity is as great a virtue as accuracy. One should commonly address a deacon with the simple prefix "Deacon." (Terms such as "the Rev." and "Father" suggest either clergymen in general or priests, and as clerical prefixes they are imprecise innovations which date from the Reformation.) In more formal usage "the Rev. Deacon" is proper if lengthy, but elegant and exalted titles should be avoided. One should call an archdeacon "the Ven." only if he deserves to be venerated.

The issue of clothing is more ticklish. When a deacon steps aside to visit the sick, for example, he should question whether it is proper to don clerical collar or other signs of a segregated class, particularly when they connote the visit of a priest. In some circumstances, such as ministry in a hospital, special dress may be appropriate. After all, the doctors and nurses wear distinctive uniforms. Dressing for orders is a way of life even in a democracy.

With or without a uniform, deacons should take care to identify themselves as deacons. Name tags should include the word "Deacon." Deacons may adopt special insignia—such as a red band crossing a white field like a diaconal stole—which as a badge could be pinned to clothing or worn on a chain.

In their liturgy, however, deacons should wear vestments proper to the diaconate. The ancient undergarment, the alb; its cold-weather medieval off-shot, the surplice; and their modern descendant, the cassock-alb, do not by themselves identify deacons. The dalmatic and the crossed stole do.

Commonly designed these days with greater length and fuller sleeves, in white or off-white, the dalmatic may include one or two orphreys down each side (the ancient clavi) and around each sleeve. (Horizontal orphreys are no longer common.) The dalmatic may be worn alone or over an alb, which keeps the collar clean. Over the dalmatic goes a stole of contrasting color.

The stole may be of the old length, tying under the right arm. But the Byzantine length, twelve or thirteen feet, is finer to see. Put it on like this: Starting with the middle under the right arm, fling both ends over the left shoulder so that they hang even about knee high in front and in back.

And there we have it—unmistakably a deacon.

MUSIC FOR AUTUMN



Edward VII Prayer Book

By J. A. KUCHARSKI

Behold, A Mighty Prophet. Peter Hallock. SATB and Unison Choirs, handbells. #2199, \$.40, **Walton Music Corporation**, New York, N.Y. 10023.

The text for this imaginative work has been compiled from the propers for the Season of Advent. Choir I (unison), introduces the text in chant form, each two measure phrase separated by handbells repeating the intonation. Choir II (SATB), expands the text in an unaccompanied polyphonic section. This format is used for two more verses. Choir II concludes the anthem after the fourth chant verse with a section of alleluias in 6/8 time. Some divisi in the treble and bass lines occurs at this point. Handbells punctuate the rhythm with tone clusters. It is suggested that choir I make a procession while choir II is stationed in a fixed area. This work would make a fine opening for a Lessons and Carols service. It is also possible for one choir to sing the entire work since both choirs never sing simultaneously. The range of the unison choir is such that any voice combination could sing comfortably. Perhaps even the congregation could be involved as well.

Your Love, O Lord, Forever I Will Sing. Peter Hallock. SATB and Organ. G-2070, \$.45. **GIA Publications, Inc.** 7404 S. Mason Ave. Chicago, Ill. 60638.

A simple but highly effective organ accompaniment suggests an atmosphere reminiscent of Herbert Howells' style for gradual Psalm 89:1, 16-18 from the PBCP. Choral lines are basically unison with some homophonic passages containing two measures of divisi for the trebles.

Please note two errors made in the printing: Measure 7, vocal part tenor and bass line, B flat instead of B natural at the divisi into four parts; and page 5, measure 1 after letter B, in the organ accompaniment, top note F natural instead of F flat.

Thy Word is a Lantern. Peter Hallock. SATB and Organ. G-2080, \$.35. **GIA Publications.**

Another useful gradual psalm, this time taken from the BCP 1928. A short melodic phrase scored for the tenor register of the organ serves both as accompaniment and tonal modulator. Except for the final measure four note chord, this part could be played on the pedals allowing both hands freedom for directing. A soft 16' stop may be effectively used if played on the manual.

Psalm 122. Peter Hallock. Two voices and handbells. G-2079. **GIA Publications.**

A straightforward setting of the 1928 BCP translation in chant style. Introduction is scored for a cantor. All verses are sung in unison by all until "O pray for the peace . . ." at which points groups I and II alternate half verses and reunite at "For my brethren and . . ." Gloria Patri separates the voices into Group I treble and tenor, Group II alto and bass, thus providing the first two part singing in the psalm. Clusters of sound played by the handbells occur mid'verse and at the end of each verse. While a total number of seven bells is suggested, two bells pitched at F and G respectively may be used successfully. Organ chimes could also be substituted.

Let Us Keep the Feast (Rite II Eucharist). Clark Kimberling. Congregation and Organ. Accompaniment, one copy free, others \$.50. Congregational part \$.15. **University of Evansville Press, Music Division.** Box 329, Evansville, Ind. 47702.

Many small parishes and missions will be delighted with this uncomplicated but nevertheless dignified setting of the Rite II Eucharist. The easy to read accompaniment lends rhythmic and tonal support without becoming boring. Melodies for the congregational parts are logically written and are uncomplicated rhythmically. Found in this setting are: Gloria in Excelsis, Kyrie Eleison—Lord, have

Mercy, Sursum Corda (from the solemn tone of the altar edition), Sanctus and Benedictus, The Lord's Prayer (contemporary), The Lord's Prayer (traditional, music found in the 1940 Hymnal #722), Pascha Nostrum, and Agnus Dei.

The Book of Canticles. Accompaniment \$10.95. Singers' edition sold in lots of 10 only, \$22.50. **The Church Hymnal Corporation.** 800 Second Ave., New York, N.Y. 10017.

Available this fall is a new collection of settings for the daily offices of both Rites I and II. Opening Preces and Suffrages are set to plainsong similar to the present settings in *The Hymnal 1940*. Invitatories (antiphons) for the Venite and Jubilate are also set in both plainsong modes and Anglican chants as are all 21 canticles for the PBCP. Settings of the canticles are also found by Ronald Arnatt, Joseph Gelineau, Norman Mealy and Jack Noble White. Traditional Anglican chants as well as contemporary chants by American composers offer a wide selection to choose from.

The pointing for both traditional and contemporary texts is greatly improved and in many cases much simpler to sing as compared to *The Hymnal 1940*. While not meaning to discourage congregational participation, I would hope that eventually some choral settings of the Preces and Suffrages will appear.

Hymns III. Accompaniment \$6.50. Lots of 10 (\$3.25 each) \$32.50. Lots of 50 (\$2.85 each) \$142.50. **The Church Hymnal Corporation.**

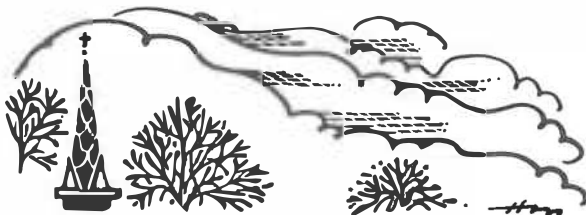
One hundred sixty new hymns to complement *The Hymnal 1940*. Sources for these hymns vary from our own musical heritage to specially commissioned tunes and translations for this publication. A number of selections are experimental in regard to sound as well as style. This new collection encompasses the entire liturgical year, including many fine hymns for baptism, marriage, and burial. Many will find this a valuable addition to our present hymnal.

EDITORIALS

Hope for the Parish

Parish Administration involves brick and mortar, dollars and cents, the commitment and abilities and prayers of people, and the vision and knowledge of the vocation of the church which gives purpose, unity, and meaning to the whole endeavor. In this Parish Administration Number, we hope that the features and articles on various topics will all contribute both to the information and the inspiration necessary for the effective development of parish life.

The longest article, concerning the Episcopal parish in Fort Wayne, Ind., describes a somewhat unusual ar-



range with three congregational centers organically united in one parish. What we believe to be significant is not the particular structure which they have chosen, but the commitment, hard work, and careful planning which has led them to use their particular situation to the best advantage for a growing and expanding church program. During a period of several years when many others have been discouraged by secularism, inflation, and controversies within the church, this parish has had the hope and the courage to stride ahead. So have many others. It is time for us all to get on with the job.

Word-of-Mouth Month: Second Week

Throughout this month of September we continue to appeal to our readers to assist us, by word of mouth, in presenting THE LIVING CHURCH to others who may subscribe. This week, we would make three concrete suggestions.

First, see that THE LIVING CHURCH poster, issued

within the magazine on August 27, is kept up in one or more conspicuous places in your church or parish house.

Secondly, try this week to encourage the lay leaders of your parish to subscribe. Especially give your attention to your wardens and members of your vestry (or members of your bishop's committee if your church is organized that way). These people have been chosen for special responsibilities and it is entirely appropriate for the clergy and laity of the congregation to encourage them to seek ways to inform themselves and to gain new information and new insight about the church. We hope this Parish Administration Number provides adequate examples of the stimulation and new ideas which this magazine can offer to these parish leaders. Similarly, heads of men's groups, women's groups, and youth groups, can find helpful material in THE LIVING CHURCH. Does the head of your altar guild, your acolyte master, or the chairman of your parish worship committee know about "Feasts, Fasts, and Ferias" in the first issue each month? It has been found very helpful in many congregations. If there is an evangelism committee, does its chairman see Gilbert Runkel's column on this topic which usually appears on the fourth issue of the month? The head of a prayer group will get ideas from "The First Article" and "Poet's Proper" on many occasions. Similarly, we hope that lay readers and Sunday school teachers will find many helpful items. Showing them copies and speaking to them by word of mouth will encourage them to subscribe. If all the lay leaders in your parish read THE LIVING CHURCH, we believe your parish will be able to serve you better, and also to extend a more effective outreach to unchurched members of your community.

Thirdly, please get ready for next week. If this has not already been done, urge your rector, vicar, or minister in charge to speak of this magazine at the announcement time, or in the sermon, or in the adults class, or coffee hour. Next week is a good time to have THE LIVING CHURCH mentioned in the parish bulletin. A winning combination, we believe, is to have the priest commend the magazine in church, to have subscription information in the bulletin, and have a layperson who is a subscriber speak briefly at the coffee hour—all on the same week! Thank you for your help.

The Living Church

Dept. A. 407 E. Michigan St.
Milwaukee, Wis. 53202

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BOOKS

Prayer and Meditation

THE CLOSENESS OF GOD. By **Ladislau Boros.** Seabury Press. Pp. 69. \$6.95.

Boros has used the story of Jonah as a parable for analyzing man's encounter with God. For those who have entered into the life of prayer and meditation his first two chapters will be of great help. The chapter called "God speaks to us," and the one called "Man's flight from God" are beautiful descriptions of the dimensions of classical Christian prayer. Those who are not conversant with the theology of ascetics or who have not experienced God in meditative prayer will be somewhat lost.

The last two chapters of this small book are meditations on redemptive suffering and the tender mercy of God respectively. This is not a superficial book and calls the reader to enter into the depths of God's mystery. Excellent.

(The Rev.) RICHARD F. GREIN
St. Michael and All Angels
Mission, Kan.

Berrigan's Faith

UNCOMMON PRAYER: A Book of Psalms. By **Daniel Berrigan.** Seabury/Crossroad. Pp. 145. \$7.95.

By intention, Daniel Berrigan's latest book is a series of meditations in poetry and prose on themes drawn from the Book of Psalms (although as in all prayer the line between poetry and prose is blurred at times). But his deeper intention is to hold up for himself and others the dialectic between personal faith and the ongoing life of the people of God, between Berrigan's own drama and the biblical story.

This book should banish once and for all the misconception that Berrigan is a mindless (or faithless) troublemaker; in his words, "'pure activism' is pure insanity." He cannot conceive of either action or prayer existing without the other; "each taken alone," he writes, "is hardly recognizable as a human activity." *Uncommon Prayer* reveals the nature of the reflection which, when issuing in action, comprises the faith of this man.

"So many of us," Berrigan confesses, "are at the end of our rope, dangling there vertically"; yet there still remain those who, seeing the truth, have "interrupted the flow of death." He is a man obsessed by death and the possibility of living in resistance to it, nearly devastated by the prevalence of evil yet fascinated by the struggle against it.

But so were the psalmists; and their questions are Berrigan's questions. Like

the Psalms, Berrigan's poetry is haunted by the silence of God, by his apparent absence when most needed. He tries to be patient with this absent God, but he realizes that his very existence is called into question. Yet, like his ancestors in faith, Berrigan holds firmly to God's presence "at the side of the just, in the midst of trouble," indeed "in our camp, that bloody slave camp into which the world seems bent on transforming itself . . . not as torturer or commissar, but as the first victim of all." The most convincing evidence for God, however, is to be found in those who resist death, who stand in God's name against war, against weapons and weapon-makers. "If a God exists, these are his people. And conversely, if such are the people who declare his existence, I too must believe."

The best of the poetry of *Uncommon Prayer* is found when Berrigan stays closest to the imagery and passions of the Psalms. When he allows his poetry to soar far from its grounding in scriptural themes, it ranges from the banal to a poignant kind of lyricism. In general, I found the prose meditations more convincing and emotive than the poems. I occasionally wished for a more self-consciously critical stance towards the biblical Psalms; Berrigan seems to believe that whatever is biblical, even a vice-like malice, is justified by its presence in the Scripture.

It would be easy to dismiss this book by a priest who admits to feeling at times "like a half-mad Cassandra shouting to a deaf city." But to do so would be to deny ourselves a vision of profound hope born out of an authentic struggle for faith:

Something is happening, the door
must be slightly ajar

I have a name for you; you are
the crack of light
under the door
of the city morgue.

Any minute now I may hear my name
called: Lazarus.

(The Rev.) JOHN L. KATER, JR.
Christ Church
Poughkeepsie, N.Y.

Cut and Thrust

FOUR TYPES OF VALUE DESTRUCTION: A Search for the Good Through an Ethical Analysis of Everyday Experience. By **C.D. Keyes.** University Press of America. Pp. 103. \$6.80.

Nowadays value destruction is one of the commonest and most prestigious of intellectual activities, and Dr. Keyes' destruction of value destruction is welcome. His analysis is formidable, and he has an enviable capacity to fight and destroy the dragons that impose themselves so tyrannically upon our troubled times. For so many of our contemporaries not only is there no God at all, but also there is nothing that is especially

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This ancient English tradition, formerly possible only by a crew of skilled ringers with a peal of cast bells, may now be enjoyed wherever a set of bells is presently fitted with an electric ringing system.

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godly. The realists of our time labor to destroy every illusion, and they find themselves left without even a solitary reality.

This little book must be read to be appreciated. It is not without its defects, but the faults are byproducts of the extremely condensed character of the form and style which the author no doubt felt compelled to adopt. Thus the lucid criticisms would sometimes have been a little more telling if accompanied by some attempt to convey an understanding of the reasons, or rather rationalizations, which prompted people to adopt the views so witheringly under attack. Often too there is a lack of illustration which might have helped some readers relatively unfamiliar with the field on which the battle is being fought. Dr. Keyes is good at the cut and thrust of debate, but he rarely seems to parry, perhaps because he does not pay his antagonists the compliment of supposing that they are capable of thrusting at him with anything worth parrying.

The book is very contemporary, because of its ruthless exposure of so many fashionable philosophical fallacies, but it is in no sense contemporary in the store of learning upon which it relies. On the contrary, for a contemporary philosopher Dr. Keyes shows himself well grounded indeed in the philosophical tradition. He knows that philosophy was

begun by, and begins in, the speculations and observations of Plato and Aristotle, and he can refer helpfully and even brilliantly to people like Kant and Nietzsche. To read the book is an education, precisely because it has been conceived and written by that rare animal in these days of our intellectual poverty, a professional educator who is also an educated man.

(The Rev.) J. LANGMEAD CASSERLEY
Professor Emeritus
Seabury-Western Seminary

Books Received

THE GOSPEL ACCORDING TO PONTIUS PILATE (a novel) by James R. Mills. Revell. Pp. 152. \$6.95.

TARA: Child of Hopes & Dreams by Donna Nason. Tyndale House. Pp. 223. \$4.95.

THE CHURCH: Change or Decay by Michael R. Tucker. Tyndale House. Pp. 192. \$3.95.

THE TOMMY JOHN STORY by Tommy and Sally John with Joe Musser. Revell. Pp. 175. \$6.95.

I WAS A STRANGER by John Winthrop Hackett. Houghton Mifflin. Pp. 219. \$8.95.

WHAT TO DO WHEN YOU'RE FEELING GUILTY by Michael E. Cavanagh. Claretian. Pp. 48. \$1.95.

AFTER OLYMPIC GLORY by Larry Bortstein. Warne. Pp. 185. \$7.95.

LIVING IN LOVE by Richard L. Strauss. Tyndale House. Pp. 141. \$3.95.

THE CHRISTIAN COUPLE by Larry and Nordis Christenson. Bethany Fellowship. Pp. 185. \$2.95.

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As high and lifted up
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Not in mystic vision, but in
Sign, symbol, form and a
Statue reigning from a cross.

And He is high and lifted up and
People fill this temple
Saying:
Lord, lift us too;
Lift us to you.

Ann Purkeypille

PEOPLE and places

Ordinations

Deacons

Ohio—Jerry William Fisher, assistant, St. Christopher's-by-the-River, Gates Mill, Ohio. Jane Leslie McDermott, c/o St. Andrew Church, 300 Third St., Elzria, Ohio 44035. Susan Ellen McGarry, assistant, St. Andrew's Church, Ann Arbor, Mich. Kell Morton, assistant, Trinity Church, Oshkosh, Wisc. David Loomis Watts, assistant, St. James' Church, South Pasadena, Calif.

Southwest Florida—Bruce E. Caldwell, assistant, St. John's Church, Tampa, Fla. Add: 906 S. Orleans Ave., Tampa, Fla. 33606. Edward J. Henley, Jr., assistant, St. Mary's Church, Tampa, Fla. Add: 4311 San Miguel, Tampa Fla. 33609. John D. Hiers, assistant, St. Mark's Church, Venice, Fla. Add: 508 Riviera St., Venice, Fla. 33595. Scott Holcombe, assistant, St. Andrew's Church, Greensboro, N.C. Add: 2105 W. Market, Greensboro, N.C. 27404. Michael Holmes, assistant, Trinity-by-the-Cove Church, Naples, Fla. Add: 553 Galleon Dr., Naples, Fla. 33940.

West Virginia—Gary Lamar Cline, deacon-in-training, St. Thomas' and Emmanuel Churches, White Sulphur Springs, W.Va. Add: 205 West Main St., White Sulphur Springs, W.Va. 24986. Carl Cecil Hendrickson, Jr., interim deacon-in-charge, St. Paul's Church, Williamson, W.Va. Add: Box 1919, Williamson, W.Va. 25661. James Patton, Jr., deacon-in-training, St. Paul's Church, Avondale, W.Va. Add: General Delivery, Avondale, W.Va. 24811. Samuel Weaver Tinsley, III, deacon-in-training, Grace Church, Ravenswood, W.Va. Add: 804 Cherry St., Ravenswood, W.Va. 26164.

Positions Accepted

The Rev. S.F. James Abbott is rector of St. Thomas' Church, Reidsville, N.C.

The Rev. Howard G. Backus is rector of St. Stephen's Church, Beckley, W.Va. Add: 200 Virginia St., Beckley, W.Va. 25801.

The Rev. Martin Bagaz is assistant at St. Martin's Church, Chagrin Falls, Ohio.

The Rev. John Edward Borrego is assistant to the rector of St. Francis' Church, Greensboro, N.C.

The Rev. Cromwell Cleveland is assistant supervisor of clinical pastoral education at Bethesda Hospital, Cincinnati, Ohio.

The Rev. Christopher Connell is chaplain and teacher at St. Mary's - Doane Academy, Burlington, N.J. Add: 408 Buttonwood St., Mt. Holly, N.J. 08060.

The Rev. Curtis L. Cowell is vicar of Grace Church, Northfork, and Supervisor for deacon-in-training at St. Paul's Church, Avondale, W.Va. Add: 191 Maple Ave., Welch, W.Va. 24801.

The Rev. M. Ellwood Cridlin is interim rector of St. Andrew's Church, Barboursville, W.Va. Add: 2835 N. Staunton Road, Huntington, W.Va. 25702.

The Rev. Nathaniel R. Elliott, Jr., is priest-in-charge of St. John's Church, Maple Shade, N.J. Add: 202 Wexford Dr., Cherry Hill, N.J. 08034.

The Rev. Alexander Fraser is rector of St. Wilfrid's Church, Marion, Ala., and Episcopal chaplain to Marion Institute and Judson College.

The Rev. Melvin H. Harper is rector of the Church of the Nativity, Dothan, Ala. Add: 205 South Denton St., Dothan, Ala. 36301.

The Rev. Richard J. Jones is vicar of the Church of the Epiphany, Enterprise, Ala. Add: 302 E. Grubbs Ave., Enterprise, Ala. 36u330.

The Rev. David F. Lassalle is chaplain of Old Dominion University, Norfolk, Va.

The Rev. Richard Black Leslie III is assistant at St. Mark's Church, Santa Clara, Calif.

The Rev. Lee Lindenberger is rector of St. Stephen's Church, Steubenville, Ohio.

The Rev. John E. Merchant is chaplain of Jack-

sonville Episcopal High School and a member of the staff at St. John's Cathedral. Add: 256 E. Church St., Jacksonville, Fla. 32202.

The Ven. Robert E. Megee, Jr., is to serve at Trinity Church, Junction, Texas, and Calvary Church, Menard, Texas.

The Rev. William E. Morgan is rector of St. Luke's Church, Marianna, Fla. Add: 212 West Lafayette St., Marianna, Fla. 32446.

The Rev. Patric Emmett Mullen is priest-in-charge of Emmanuel Church, Jenkins Bridge, Va.

The Rev. Richard D. Murdoch is chaplain in the United States Army, Fort Polk, La. 71459.

The Rev. Richard D. Reece is vicar of St. Stephen's Church, Romney, W.Va. and resident manager of the Peterkin Conference Center of Renewal, Romney, W.Va. Add: 310 East Main St., Romney, W.Va. 26757.

The Rev. Wayne L. Reynolds is vicar of St. Stephen's Chapel, Whiting, N.J. Add: Cherry St., Whiting, N.J. 08759.

The Rev. John F. Smith is chaplain of Groton School, Groton, Mass. Add: Groton School, Groton, Mass. 01450.

The Rev. Downs C. Spittler, Jr., is rector of St. Timothy's Church, Wilson, N.C.

The Rev. Charles W. Washam, Jr., is rector of St. Mark's Church, St. Albans, W.Va. Add: 405 "B" St., St. Albans, W.Va. 25177.

The Rev. Geoffrey G. West is vicar of Holy Innocents' Church, Dunellen, N.J. Add: Box 299, A, Sunset Rd., Skillman, N.J. 08558.

Retirements

The Rev. Raymond E. Abbitt, S.T.D. has retired as rector of the Bishop Mason Retreat and Conference Center, Grapevine, Texas. Add: 812 Sierra Dr., Denton, Texas 76201.

The Rev. John H. Hauser, rector of Christ Church, Coronado, Calif., retired August 1.

The Rev. Robert H. Stetler has retired from the Church of St. Alban, Roxborough, Pa. Add: #26 Chatham Place, Vincentown, N.J. 08088.

Religious Orders

Holy Cross—Br. Adam Dunbar McCoy made his life profession in Berkeley, Calif., at All Souls' Church. He is in the graduate Theological Union program at C.D.S.P. and is seminarian assistant to the Rev. William Clancy, rector of All Souls' Church. Fr. Carl Sword was life professed in St. Augustine's Chapel, Holy Cross Monastery, West Park. Fr. Sword is stationed at West Park as the guestmaster.

Anniversaries

The Rev. Thomas S. Logan, Sr., S.T.M. recently celebrated the 40th anniversary of his ordination to the priesthood. Fr. Logan is a canon of the Cathedral Chapter, board member of Haverford State Hospital, Police Chaplain, board member of the Afro-American Museum of Philadelphia, Chaplain at Presbyter Hospital, and life member of the NAACP.

Renunciation

On July 10, the Bishop of Chicago, acting under the provisions of Title IV, Canon 8, Section 1, formally accepted the renunciation and resignation of the ministry of this church by the Rev. John Lindsey Holleman. This action is taken for reasons which do not affect his moral character.

Other Changes

The Rev. Jeffrey A. Batkin is in the Diocese of Upper South Carolina.

The Rev. Porter B. Cox is non-parochial.

The Rev. M. Edgar Hollowell, Jr., has changed his canonical residence to the Diocese of Dallas.

The Rev. Claudius Miller III is now non-parochial.

The Rev. Michael C. Smith will enter Harvard Divinity School, Cambridge, Mass., for two years. Add: Harvard Divinity School, Cambridge, Mass. 02138.

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ARIZONA
UNIVERSITY OF ARIZONA Tucson
EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park.
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
ST. MARK'S Bancroft Way at Ellsworth
 P.D. Haynes, chap.; G.F. Tittmann, r
 Sun 8, 10, 12, Compline 9; Mon-Fri 12:10

CONNECTICUT
YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE Dwight Chapel
 The Rev. A.H. Underwood, chap.
 HC Sun 6; Full-time active program

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdays EP 5, Wed HC 8

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
KNOX COLLEGE Galesburg
GRACE PARISH 151 E. Carl Sandburg Dr.
 The Rev. George F. Wilcox, Ph.D., r
 Sun 8 & 10 Daily

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 Sun: 7:30, 9:30, 5:15

MARYLAND
UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
 The Rev. Wofford Smith, chap.
 Sun HC & Ser 10; Wed & Fri HC 12 noon

MISSISSIPPI
UNIVERSITY OF MISSISSIPPI
ST. PETER'S Oxford
 The Rev. J. Douglas Stirling 113 S. 9th St.
 Sun 8, 9, 11, 5:30; Wed 5:30

NEBRASKA
KEARNEY STATE COLLEGE Kearney
ST. LUKE'S 23rd St. & 2nd Ave.
 The Rev. Dr. C.A. Peek, r
 HC Sun 8 & 10. Thurs 5:45 EP or HC. Fri 12:10 HC Sat 6:15
 EP or HC

NEW JERSEY
RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
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 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
 Eucharist: Sun 10:30, Wed 12:10; other services as anno

NEW MEXICO
NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
 The Rev. Sandra B. Michels, chap.
 Sun HE 5, Tues 7, Thurs 12 noon HE

NORTH CAROLINA
DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15 — Center Chapel; Wed 8 & Thurs 5:15 —
 Duke Chapel

OKLAHOMA
CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
 The Rev. Rober Spangler, r & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

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PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Dr. Derald W. Stump, chap.
 HC: Sun 6:15; Tues 7 and as anno

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 Germantown Pike & Evansburg Rd.
 Sun 7:45, 9 & 11. Forum 10

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ST. JOHN'S 140 N. Beaver St., York
 The Rev. Canon George A. Kemp, r
 Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS
NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS 1200 N. Elm St.
 The Rev. C.E. Walling, r
 Sun 8, 10

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 10:30; Thurs 7

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

LETTERS

Continued from page 6

since they are not autonomous it would be more accurate to say that there are two, Canada and the United States. The Church in North America is not growing at all. On the contrary, it is losing members.

Is it possible that we might learn something from Africa and grant at least limited autonomy (as is the case with the provinces of Canterbury and York in England) to the provinces of North America so that they might be more responsive to the situations to which the Church must minister in various parts of the land?

(The Rev.) ROBERT S. S. WHITMAN
 Trinity Parish

Lenox, Mass.

"Amen"

I can only say "amen" to Father Zimmerman's letter [TLC, July 30]. Having two Prayer Books verges on the silly.

It is just one more case of the perversity of man who would try to praise liturgy rather than God.

(The Rev.) CHARLES E. WALLING
 St. Barnabas' Church

Denton, Texas

Transfiguration

You comment editorially about the feast of the Transfiguration. Yet on page 5, in the heading, you chose to identify August 6, 1978, as Pentecost 12/Trinity 10. . . . It seems to me that Pentecost 12 just doesn't exist this year.

Thank you for your good work in building TLC. I look forward to reports on Lambeth, as our secular press doesn't seem to know it is happening.

(The Rev.) ANDREW N. JERGENS, JR.
 Church of the Redeemer

Cincinnati, Ohio

Correct! Ed.

Conscience Clause

One of the most costly, if unintended, results of the "conscience clause" is that it requires us to weigh every candidate for standing committee, bishop, or other significant office in the church primarily with consideration for their positions on this one issue—the ordination of women to the priesthood and episcopacy. Not only I and the other women clergy but all those who are concerned on both sides must be perpetually on guard. If one of "them" gets on the standing committee this year and another next, what dreadful things will happen? This is not a healthy or reasonable way to live together. There are people who opposed my being ordained whose abilities and understandings I respect in other areas. However, I cannot vote that they serve where they might be of real assistance to

the whole life and ministry of the church. All because I know the dangers and that the issue is not settled. I have phrased this from my own perspective but am sure that others can word it to fit their own.

How can we find a way to let go? How can we find a way to cease regarding each other as threat and danger? Or, rather, to cease being in all sober reality threats and opponents?

(The Rev.) COLUMBA GILLISS, OSH
New York City

Non-utilization of Talents

The Pre-Lambeth issue [TLC, July 2] was the *best* analysis of the past and present under and non-utilization of the talents of our laity. Unless the bishops do something about this condition and shake up the clergy, you will continue to see a drop in communicant strength. People want to be needed and if they don't feel needed in the church they will become involved elsewhere—in community and political action.

The ideal situation, in my opinion, would be involvement in both church and community. But people as a whole go where their talents are recognized and utilized. In many areas of the U.S. the Roman Catholic Church is far ahead of the Episcopal Church. Let's wake up; let's realize our hidden talents. And we don't need any more studies; we need action.

ANN McELROY
Cupertino, Calif.

CLASSIFIED

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NEW MISSION needs liturgical vessels and furnishings. Especially interested in chalice and paten. **Earl Collom, Jr., Rte #3, Box 167-B, Crossville, Tenn. 38555.**

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THE LIVING CHURCH

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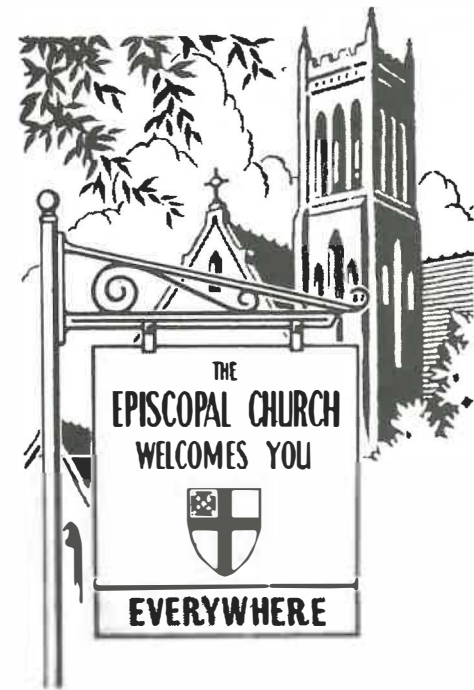
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CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C
Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Very Rev. Sturgis L. Riddle, D.D., priest-in-charge
Sun 8 & 9 HC, 11 MP & Ser (HC 1S). Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15. Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Sun Masses 8:30, 11 Sung; Tues, Thurs, Fri 8; Mon, Wed 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily 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

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 11. Daily: As announced. American Shrine of Our Lady of Walsingham.

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Masses 8:30 & 10:15

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon