

THE LIVING CHURCH

"I'm Desperate"

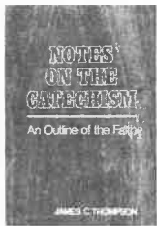
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Pueblo

• page 11



The Daniels and Fisher Tower, a downtown Denver landmark since its erection in 1910, will be visible to the deputies, bishops, and visitors to the 66th General Convention meeting in that city. Patterned after the famed campanile of St. Mark's in Venice, the 325 foot high, 40 foot square structure was built by Major William Cooke Daniels to "enhance the loveliness" of Denver.



NOTES ON THE CATECHISM

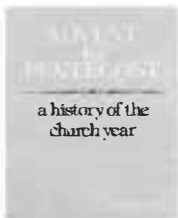
by Rev. James Calvin Thompson
for senior high students, inquirers,
and adult study groups

Notes on the Catechism gives a clear exposition of the Catechism as it appears in the new Prayer Book. Using this outline of the Faith, the author has expanded the "official" definitions found in the text into a readable study guide, both for private and group use. While offering answers to many questions concerning the Christian Faith, these notes also serve as a starting point for personal reflection and corporate discussion.

The author's balanced view takes account of the many and varying points of thought within the Episcopal Church today. The work is enhanced further by the many biblical references included within the notes.

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THE STORY OF THE CHRISTIAN YEAR . . .



ADVENT TO PENTECOST

by Patricia B. Buckland

for senior high students, inquirers,
and adult study groups

The purpose of *Advent to Pentecost* is to provide the layperson with background and perspective on the Christian Year. Along with an illuminating discussion of the development of the Christian Year, the author covers the seasons of the Church Seasons, examining their development and significance, analyzing their customs and traditions.

An appendix, featuring forms of prayer for the Advent Wreath and a list of the Stations of the Cross, is included. The contemporary line drawing of traditional symbols of the Christian Year are by Kerry Dexter.

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This column, inside the front cover of this magazine each week, is intended to provide something reflective, something to balance the rapid pace of events and the interplay of groups and personalities which occupy so many of our pages. To reflect is, among other things, to return to first principles, to get back to fundamentals, to "the rock whence ye are hewn," in the memorable biblical phrase.

The most fundamental thing about us and our world is that we are the creatures of God. Similarly, the most fundamental thing we know about God is that he made us and all things. The doctrine of creation, that God is the maker of all that exists, is traditionally known as The First Article of the Christian Faith. It is from this that this column gets its name.

We begin each issue of this magazine as the Bible itself begins, and as the two great creeds begin, by reaffirming this first, basic, and fundamental truth of Christianity. This, we believe, is the proper order of things. This is the way the liturgical day begins in the Prayer Book, ideally at sunrise, with Daily Morning Prayer. We ask God to open our lips to praise him, and then sing or say the *Venite*, acknowledging God as our creator. Subsequently, we proceed to other themes of praise, instruction, and prayer. So we are each called to receive every day of our life as a gift from our Maker. We can best live the day as his gift to be used for his purposes. We can best conclude the day by acknowledging our shortcomings in the use of it, and by thanking him for his blessings in the course of it.

Diversity

O God of Love, Help us to see
The Beauty and the Mystery —
The Beauty of Thy Loving Plan
In forming and creating Man
Was one of great diversity!

Marguerite H. Atkins

Theologically and intellectually, since God made everything, the doctrine of creation covers every aspect of our experience. Although God himself is not created, it is only in our own created hearts and minds that we can know him. Speech, including the words of holy scripture, actions, including those of the liturgy, and feelings, including our religious perceptions, are all part of creation. We quite literally cannot get away from it. In this life at least, there is nowhere else to go.

Intellectually we can so reason with our minds. But can we see it with our eyes and feel it with our hearts — so that we can live accordingly in our lives? That is indeed another question! To make the intellectual and doctrinal truth our own, and vindicate it in our own experience, to discover it to be true for ourselves, that is not an easy task. In a sense, it is the work of a lifetime, for the longer one lives and the more one sees, so much the more has to be related somehow to God, so much the more has to be seen *sub specie eternitatis*, under the aspect of eternity, in the illumination of God's mysterious, dark, but blinding light.

T. S. Eliot said

We shall not cease from exploration
And the end of our exploring
Will be to arrive where we started
And know the place for the first time.

(*Little Gidding*, v)

The Christian pilgrimage is full of starts and stops, glimpses of what lies ahead and what is behind, bridges, tunnels, and unexpected paths. Suddenly, fitfully, we can see God's hand in his world. The veil is drawn back, the inner truth of things shines through, as when Jesus broke bread. It is late on Saturday afternoon as I sit here on the porch writing. The yellow sunlight pierces here and there through the dark green foliage of the old oak trees and spills its golden green puddles and patches on the lawn. A bird flies quickly through the lights and shadows and is gone. So, the sudden flash illuminates our world. At least for a moment, the gate into the garden is open, the sound of water is heard, and without any words the heart can give thanks.

THE EDITOR

THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES
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TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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September

- 9. Pentecost 14 (Trinity 13)
- 12. John Henry Hobart
- 13. St. Cyprian
- 14. Holy Cross Day
- 16. Pentecost 15 (Trinity 14)

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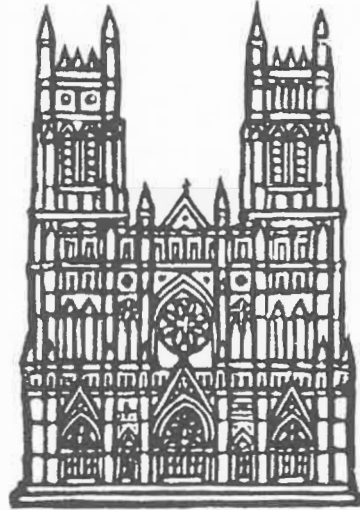
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LETTERS

Most letters are abridged by the editors.

Bishop Duncan Speaks Out

Mr. H.N. Kelley's article, "Let's Play 'What If'" [TLC, Aug. 12], takes the same general assumption made by many people who have tried to talk about this subject of the dissidents and loyalists in the Episcopal Church. The assumption is that the Episcopal Church as constituted by its bishops, priests and deacons, its General Convention hierarchy, has persecuted the Anglican Catholic churches which have been established in our midst.

As the bishop of one such diocese, I can say that the persecution has been on the other side. The harassment has come from the Anglican Church of North America and its bishop in our area. In fact, in this particular situation we are in, those who wanted to stay within the Episcopal Church and in their own parish were forced out. For a year-and-a-half they had no place to worship. Their parish church was taken over and held by the Anglican Church of North America. The bishop of the Episcopal diocese, as well as the people, were excluded from using their own buildings. The constant barrage of advertising and articles that appeared in the newspapers, denouncing the Episcopal Church, was in every way as insulting as it could be. Of course, after a year-and-a-half, when the court decided the matter, the property was

given back to the original members of the church who had been ousted by the Anglican Church of North America.

Since this diocese opposed ordination of women, has contributed greatly toward the revision of the Prayer Book in matters which continue the catholic tradition, and has sought to be as patient as possible with our brothers who differed from us, I just become riled at always being put upon by those who would say that, somehow or other, we in the Episcopal Church forced our brothers into establishing a new church. I find it the other way around. They sought to beat us to death, to use every means they possibly could to take away from the people who wanted to stay with the church those things which belonged to them.

Except two or three agree together, they can't walk in the same road. Our brothers are not going to walk with us, for which I'm sorry. If the Episcopal Church may seem to some to have sold out to the liberals, in my estimation there are still a lot of us who remain to fight the Lord's battle.

(The Rt. Rev.) JAMES L. DUNCAN
Bishop of Southeast Florida
Miami, Fla.

Divine Pronouns

Why did the custom of capitalizing pronouns which refer to God fall into disuse? Not only was it a reverent custom but a convenient one. Perhaps my attention span is unduly short or my memory or something, but I frequently find myself having to refer back to the beginning of an article to find out whether a pronoun refers to God or someone else.

(The Rev. Canon) ROBERT S. S. WHITMAN
Trinity Parish
Lenox, Mass.

Maybe some of our readers know the answer. Another question would be, when did this custom begin? Prayer Books and the Bible follow what is presumably the older custom of not capitalizing such pronouns. Ed.

Bishop Daniels' Bishops

Obviously I was personally interested in Fr. Fred Jessett's letter [TLC, Aug. 12] about the priests who had served under Bishop Daniels in Montana who are now bishops.

To set the record straight, I would like to say that Fr. Jessett omitted one. He was Bishop Daniels' archdeacon, Norman L. Foote, who became Bishop of Idaho and served there until his death in 1974.

Let it also be recorded that the influence of the episcopate and pastoral concerns of Henry Daniels left its mark on the lives of many other priests and not a few lay persons who besides those who became bishops were in Montana in

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him in many wonderful ways for his people and his church.

(The Rt. Rev.) WILLIAM DAVIDSON
Bishop of Western Kansas

Salina, Kan.

Amazing Interpretation

The letter of the Rev. David F. Ross [TLC, Aug. 12], replying to Dr. Simcox's letter on the issue of homosexuality, is one which has left my head literally spinning!

On all counts, his use of Scripture is, at best, unusual! Insofar as being orthodox and still getting into serious troubles with one's compatriots, I would remind Fr. Ross of all the problems Paul had when he very carefully observed the rules of the temple and synagogue!

However, my real amazement came with Fr. Ross' dealing with Luke 17:34. I would hope everyone who read that letter will have looked up the passages Fr. Ross notes and especially this one from Luke.

I cannot believe what I read! To make of that reference to "two men being in one bed and one is taken and one is left" an "explicit statement on homosexuality" just simply defies rational explanation! In all my years I have never heard this even remotely suggested! Fr. Ross best go back to seminary and take a crash course on biblical exegesis and rethink his whole understanding. If he can do this with this passage, one wonders what else he might do with the rest of the Word! A truly frightening prospect!

I would hope no one will take Fr. Ross' interpretation seriously. I fear many will, simply for not having checked this reference out for themselves! Please, can we not have more obedience to accuracy and truth? *Especially* with the Word of God?

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

One Offertory, One Bread

The Rev. Roberts E. Ehr Gott's article on "The Offertory" [TLC, July 8] was most thought-provoking for me, especially his concern for the priest as chief "offerer." Fr. Ehr Gott shares some of his frustrations with the practical mechanics as well, and offers his mixture of the 1928 practice and the new rubrics. I appreciate what he has offered in light of his concern for an offering priesthood, but I think there's an easier, and perhaps, less of a "mixture" way of doing the Anglican Great Entrance. I would like to point out some problems with Fr. Ehr Gott's solution and offer an alternative.

First, to separate the presenting of

tives from the presenting of the alms could make the alms presentation appear to be *the* offering, something which both Fr. Ehr Gott and I would hope to avoid. . . .

Secondly, Fr. Ehr Gott seems to be overly concerned, in my opinion, over the preparation of the gifts, especially of "counting and measuring out." . . . If only one loaf of real bread is presented, there is no need to count out wafers. It also takes very little time to pour a little water into a flagon or cruet, and pour



Associated Parishes

wine into a chalice. What are we offering? A priest's host and chalice, or bread and wine? Why not offer up one loaf and the flagon?

How would all of this work?

The Offertory Sentence could be said as a signal to begin, or the choir could just begin the anthem. "Those appointed" to collect the alms move to the front pews and begin the collection (since there's nothing special in receiving the plates from the altar area, those appointed to collect the alms could already have them). The priest and deacon and assistants can move to the altar area, where the altar candles might now be lighted, the altar book opened, and the corporal and chalice placed upon the altar (these last items being done by the deacon), while the celebrant vests in chasuble. The anthem completed, the lay representatives who have collected the alms could place their individual plates in one plate to be presented, and then take the loaf of bread, and the flagons (cruets) of wine and water. Then, proceeded perhaps by

sion begins: one procession, with one loaf, one flagon of wine, one p alms, and one presentation to the celebrant and his assistants at the altar. The celebrant then comes to the altar and could then offer up the bread, perhaps to the singing of a hymn (not necessarily a "Triumphant Hymn" but perhaps a verse of "The Bread" for example). The flagon then be mixed with water, the chalice filled, and the lavabo before the beginning of the Great Thanksgiving. The celebrant wants to make sure he is fulfilling the role of offerer, therefore opportunity given in each of the Thanksgivings for an additional offering to be made (e.g., "with the holy gifts, which we now offer thee;" and "recalling his death offer you these gifts").

Fr. Ehr Gott is right. We have many steps forward in our offertory. By simplifying (and simplifying) our ceremony maybe we will discover again the one loaf, one cup, can be the mystery of us being offered and being made the one Lord, Jesus Christ.

(The Rev.) RICHARD J. BARTLETT
St. Luke's Church

Bartlesville, Okla.

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Correction

In the editorial by the Rev. Charles H. Stacy [TLC, Aug. 19] there is a serious typographical error which is repeated several times. The word "peddle" is used instead of "pedal" in referring to bicycle riding. We apologize to Fr. Stacy and to our readers for this obvious mistake which was caused by faulty proofreading. **Ed.**

THE LIVING CHURCH

ber 9, 1979
ost 14/Trinity 13

For 100 Years
Serving the Episcopal Church

an, Five Other Churches, ose Bishop in England

ecumenical experiment believed
nique, six churches in the western
d town of Swindon plan to elect a
shop.

plan results from years of
nary discussions among the An-
Baptist, Moravian, Methodist,
Reformed, and Church of Christ
es in the area.

October 27, the proposal will be
ted for formal approval to two
ntatives from every participating
gation as well as the working par-
ch formulated the recommenda-
t seems certain to pass. The
es hope that the bishop will be
on Easter, 1980.

report from the working party made
that an earlier conference of the
es involved had expressed the
desire to have a bishop at the head
experiment, and not a chairman or
nt of a council of churches.

ere was much discussion about the
ns of a bishop and about the ex-
nd manner in which some of the
onal functions could be exercised
ecumenical context," said the

see him first as the focus for
the experiment will consist of
congregations, regardless of
ination, which gather round the
, and which cooperate together
his oversight."

re followed a series of proposals,
st of which read, "We therefore
e that the bishop shall be the chief
nt at the Eucharist within the
pating congregations, and that
shall be full intercommunion be-
members of the participating con-
ions."

report recognized that it would be
sible for the bishop to preside per-
y at every Eucharist, so the presi-
ormally will be the local minister
iding elder, according to the custom
church concerned, "but the bishop
welcome at any celebration of the
rist in any of the participating
ies, and normally will then pre-

congregation within the experi-
will be expected to abandon its
ples and customs in worship, ac-
g to the report. It was proposed
he bishop, representing the whole
1, would share the rites with the

clergy who have prepared the candidates
for baptism, confirmation, or reception
into membership.

"If anyone within the scope of this ex-
periment requires ordination or induc-
tion, the bishop should take a prime
role. . .," the report continued. "Because
there is such diversity in theological out-
look, it is not possible for one man to hold
all the differing views . . . we therefore
propose that our basis of faith shall be
the Apostles and Nicene Creeds."

The working party envisages the set-
ting-up of a special electoral college to
elect the bishop for the experiment. He
would be consecrated by an archbishop
and two bishops, who would not neces-
sarily be Anglican.

It was proposed that the experiment
should last six years. Observers said it
was acknowledged generally that the
Swindon plan represents one of the big-
gest challenges to the established na-
tional structures of the churches in-
volved, especially that of the Church of
England. The queen's involvement,
which would have to take place in con-
firming the election to meet legal re-
quirements of the Established Church,
would need to be cleared by Anglican
lawyers.

Bishop Duncan to Retire

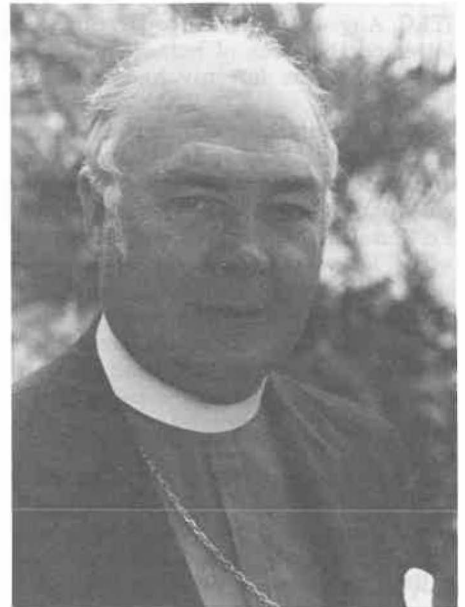
The Rt. Rev. James Loughlin Duncan,
first Bishop of Southeast Florida, has an-
nounced he will retire January 1 at the
age of 67.

Bishop Duncan, a native of North
Carolina, was elected Suffragan Bishop
of the then Diocese of South Florida in
1961. When the diocese divided into
three parts in 1970, he became the
diocesan.

As spiritual leader of 38,400 communi-
cants in 78 parishes, Bishop Duncan has
been a spirited defender of canon law
and the institutional church.

In 1965, he urged the federal govern-
ment to take charge of a program for the
large number of Cuban refugees then ar-
riving in Miami, and in 1967, in a
pastoral letter to Miami area clergy,
Bishop Duncan urged his ministers to
learn to speak fluent Spanish. "We
should be equipped not only to hold ser-
vices in Spanish," he wrote, "but to con-
verse sufficiently so as to make possible
counseling and ministering to Latin-
speaking people."

In 1972, Bishop Duncan came out
firmly on the side of school busing to



Bishop Duncan: Defender of canon law and the in-
stitutional church.

achieve integration. He declared that
busing was a theological issue, and urged
Christians to witness to Christ's sacrifice
for all mankind where it counts, "in
terms of your own life and attitudes."

He charged that the matter "is being
exploited by those who would foster rac-
ism and bigotry, and condemn our chil-
dren to a continuation of the racial ten-
sion which marked the '50s and '60s."

When 15 women were ordained ir-
regularly to the priesthood in 1975,
Bishop Duncan declared flatly that he
would not allow women priests or the
bishops who ordained them to function
in his diocese.

In 1977, when the Church of the Holy
Spirit attempted to withdraw from the
Diocese of Southeast Florida and take
the church property with it, Bishop Dun-
can said, "This [the Episcopal Church] is
not a congregational church, and just be-
cause one group decides that it doesn't
like some action taken legally by the
church does not mean that group can
confiscate the church's property and go a
new way."

He filed a suit asking that the property
be returned to the diocese, and it was so
ruled in March, 1979.

When he became diocesan in 1970,
Bishop Duncan defended the institu-
tional church against its critics, saying,
"Dollar for dollar, no other institution
that exists today gives a greater service
to humanity than does the church."

Anglicans and Orthodox "Distressing" Differences

After the recent meeting of the Anglican-Orthodox Joint Doctrinal Commission, the following official statement was issued:

"In the light of recent events in the Anglican Communion and Orthodox reaction to them, it was considered necessary to clarify the Commission's aims and methods.

"When the full Commission meets in 1980, it will take up its unfinished agenda — begun in Cambridge in 1977, but will also undertake a fuller consideration of its future work.

"For while the ultimate aim remains the unity of the churches, the method may need to change in order to emphasize the pastoral and practical dimensions of the subjects of theological discussions. The steering committee believes that this will be of more immediate value to Anglicans and Orthodox, not least in promoting local or regional contracts between the churches, as together they witness the Christian faith in the contemporary world.

"Our conversations are concerned with the search for a unity in faith. They are not negotiations for immediate full communion. When this is understood, the discovery of differences on various matters, though distressing, will be seen as a necessary step on the long road towards that unity which God wills for the church."

The phrases "recent events" and "discovery of differences" generally are thought to refer to the ordination of women to the priesthood. The Orthodox Churches made their opposition clear at a special meeting of the commission last summer, held before the beginning of the Lambeth Conference. Since then the General Synod of the Church of England has voted against women priests and against permitting ordained women from other branches of the Anglican Communion to celebrate in Britain.

Ex-Convict Ordained Deacon

Francisco Joseph Constantino, 38, who spent four years in Florida State Prison's Maximum Security Unit, was ordained to the diaconate on June 23 at the Cathedral Church of St. Luke in Orlando, Diocese of Central Florida.

Mr. Constantino studied for the diaconate at the Deacons' School of the Diocese of Central Florida's Institute for Christian Studies. Permission for his ordination was given to the Rt. Rev. William H. Folwell, Bishop of Central Florida, by the bishops of Province IV, and especially by the bishop and standing committee of the Diocese of Florida in which Florida State Prison is located.

He was ordained under the provisions of Title III, Canon 8 — "Admission to

continue to minister to prisons, as he has been doing for the last five years.

He was ordained by Bishop Folwell, who has accompanied Mr. Constantino when he ministered on Death Row in Florida State Prison. In the sanctuary were priests who have given guidance and support to prison ministry, and the subdeacon was a circuit judge.

The congregation included former convicts, and groups of prison inmates brought from area correctional institutions by their chaplains.

Mr. Constantino, who lives with his wife and six children in St. Cloud, Fla., was presented for ordination by his rector, the Rev. Harry Leventis, and by the Rev. Max Jones, a Nazarene prison chaplain.

SACC Pledges Moral Support to Civil Disobedience

In what many regard as a highly significant action, the widely representative South African Council of Churches has adopted a resolution sanctioning possible campaigns of civil disobedience against the government policy of compulsory segregation, or apartheid.

The SACC declared its support for "members who commit themselves to acts of conscious affirmation of interracial friendship." Many people, the statement points out, "may find that the affirmation of fellowship across racial lines is not possible within the law."

couragement to individuals and who are committed to such action

With the notable exception of three white, Afrikaans-speaking Reformed churches, most of the country's major churches are expected to cooperate with it. The organization includes the African Church, the Methodist Episcopal Church, the Anglican Church Federation of Evangelical Lutheran Churches, the Moravian Church, the Presbyterian Church, the Society of Friends (Quakers), the United Methodist Church, the National Baptist Church, and the Salvation Army.

Other council resolutions called upon Christians in South Africa to examine their own lives and identify ways in which they might be helped to prop up apartheid, and asked the Division of Justice and Constitutional Affairs to examine possible strategies of resistance to race laws.

Some of these laws, said the council, are "morally so objectionable that they cannot be obeyed with a clear conscience."

Bishop Hutchens of Connecticut Dies

The Rt. Rev. Joseph Warren Hutchens, Bishop Emeritus of Connecticut, died at his home in Litchfield, Conn., on August 4. He was 69 years old. A memorial service was held August 9 at Christ Church Cathedral, Hartford.



The Rev. Canon John Collins of St. Paul's Cathedral, London, and Professor Michael Pentz, dean of the Open University, witness proof of the world's rotation during a recent experiment at the cathedral. A 268" pendulum with a 150 pound brass ball was suspended from the historic dome in a reenactment of a famous experiment conducted by French scientist Jean Bernard Leon Foucault in 1851. The pendulum on a fixed pivot and a tip on the end of the ball progressively knocked down a wall of sand as the line moved around at 17 degrees an hour.

BRIEFLY . . .

Hutchens was born in Danbury, Conn., in 1910. He was a graduate of Western University and General Theological Seminary. After serving as a pastor at St. Luke's Cathedral, Chicago, Ill., for two years, he became pastor of St. John's, Bridgeport, Conn., in 1946. He held this position until his election as Suffragan Bishop of Connecticut in 1971.

As Suffragan, Bishop Hutchens served with the Rt. Rev. Walter Gray and the Rt. Rev. John Esquirol before his election as diocesan bishop in 1971.

During his episcopate, Bishop Hutchens directed a reorganization of diocesan structures designed to foster greater local participation by lay people and to stimulate cooperation between neighboring parishes. He had a keen interest in social research, and encouraged the collection of parish histories.

Bishop Hutchens is survived by his wife, the former Carol Hilton, two daughters, and four grandchildren.

Utah Convocation

Over the weekend of July 13-15, the 11th annual convocation of the Navajoland Area Mission took place on the desert grounds of the Church of St. Francis the Moonlight near Oljeto, Utah. The "shade" formed by a circle of 10 poles covered with long branches of cottonwood was erected on the camp site. Cooking was done under a smaller shelter on a propane gas stove and an outdoor grill. It was the first convocation under the leadership of the Rt. Rev. W. Putnam, first Bishop of the Navajoland Area Mission.

At the opening Eucharist, Bishop Putnam stated the meeting's theme: "I am the Truth, and the Light." Convocation speakers were the Rev. Canon H. Baxter Liebler, founder of St. Christopher's and St. Mary of the Desert missions, Herb Lilley from the Navajoland Area Mission, and Vivian Winterchaser from South Dakota, who gave an account of the recent Navajoland Convocation.

Bishop Putnam directed the convocation to concern itself with the direction of the church in Navajoland and to be moving. Priorities included evangelism and stewardship, improvement in local church organization, better relations with other churches, and some involvement with the Navajoland Medicine Men's Association, and development of leadership in Navajoland.

Separate discussion groups were held to consider ways of implementing these goals. Evangelism was felt to be a high priority, and a number of people expressed the hope that more traditional (i.e., Navajo) customs and prayers be incorporated into church ser-

The Rt. Rev. Hugh Montefiore, back home in Birmingham, England, from the recent "Faith, Science, and Technology" conference in Cambridge, Mass., said, "I have decided rather regretfully that I must start driving slower," to save energy as one way of keeping the conference's "fuel pledge" which read: "I pledge myself to save fuel and electricity at home, at work, and at leisure, and to help to make available more for those whose basic needs are not being met." Bishop Montefiore said he made the pledge "regretfully" because he enjoyed going fast.

After several defeats, a bill legalizing the sale of contraceptives has passed the Irish senate. However, the measure, which was passed earlier by the lower house, permits the sale only by druggists and only on the prescription of a doctor who is satisfied that the devices are to be used only for purposes of family planning. The Irish Family Planning Association, which runs clinics throughout the country, and has for 10 years circumvented the ban on sales of contraceptives by giving them away, is expected to challenge the new bill in court. One senator said the bill would return Ireland "to an era of luggage searches and squints through chemists' windows."

Gun ownership may be a constitutional right, but the General Board of the Christian Church (Disciples of Christ) recently declined to advocate it as a "Christian pastime." The board recommended that the church's General Assembly reject a resolution that says firearms provide "many people useful instruments for recreation, competition, collecting, protection of life and property, and other wholesome, lawful, and Christian activities."

Lt. Col. Kahled Bin Sultan, a Saudi Arabian prince who was graduated in June from the Fort Leavenworth Command and General Staff College, wants to build a mosque and Islamic cultural center in the Kansas town. A spokesman for the Army said the military would prefer to provide space for Muslim services in an existing building.

The highest per capita alcohol consumption in the world is found in Greenland. On the average, each resi-

dent consumes 17 gallons of alcohol every year. Nine out of 10 crimes are believed to be committed under the influence. Denmark, which governs the icy island, has become so concerned about these statistics that it is introducing rationing among the 57,500 inhabitants, most of whom are Lutheran. Under the new laws, each person will have 72 liquor coupons each month. This will provide 72 beers, or 12 bottles of table wine, or six bottles of fortified wine, or three bottles of spirits. The government hopes to reduce alcohol consumption by 40 percent.

Tremont Temple Baptist Church, founded 140 years ago as a racially integrated congregation open to all, has decided to remain in downtown Boston and pursue its urban ministry. Speaking at the church's anniversary celebration, its pastor, the Rev. Dr. Charles E. Hendricks, said Tremont Temple had made a "traumatic decision" to stay in the city rather than follow its predominantly white membership and many other churches to Boston suburbs. It was at Tremont Temple that Frederick Douglass, black leader and churchman, first received the news of President Lincoln's Emancipation Proclamation.

A study by a West German educator concludes that school textbooks in that country present the Nazi genocide of Jews impressively and in great detail, and cover the birth and development of the state of Israel equally well. However, Dr. Wolfgang Bobke found that most of the texts are deficient in presenting a continuous account of the history of anti-Semitism. As a result, Dr. Bobke says, "There is danger that Hitler will appear as a sort of demonic, inexplicable phenomenon, that the question of historical guilt cannot be meaningfully posed, and that the purpose of historical insight is not achieved."

A forum of American and Taiwanese church representatives has called on the Kuomintang government in Taiwan to end martial law, cease its violations of human rights, and hold the island's first national elections since the KMT took over in 1949. The present government represents only about 15 percent of the population — those mainline Chinese who came over with Chiang Kai-shek and their descendants. "This aged minority of former mainlanders . . . has sanctioned a policy of deliberate repression" (against the native Taiwanese), charged Rep. James Leach (R-Iowa), in a message to the consultation.

"I'M DESPERATE"

With the help of a rehabilitation program and the family, the alcoholic can build a foundation for a new way of life.

By ELDRED JOHNSTON

Late one night there came an urgent knocking on my front door. When I answered it an old friend barged in. His fists were clenched; his eyes were filled with tears. Before I had a chance to say a word he blurted out: "I'm desperate; my wife is a hopeless drunk! I have no choice but to divorce her, take the children, and try to start a new life. When I say hopeless, I mean hopeless!"

"I went out of town for two days on a business trip. When I returned the house was a mess: dirty dishes piled in the sink, beds unmade, the kids were outside somewhere. I found her passed out on the bedroom floor.

"The next time I left for a trip I thought I could control her drinking by leaving just enough money for the groceries. It didn't work; she borrowed money from her mother, telling her that I had forgotten to leave any when I left town.

"I took her to our minister. He had a long talk with her and said several prayers. She was in tears. She confessed her sin of drunkenness, then she offered up a prayer herself; promised God that she would start a new way of life. That lasted for two days, then she disap-

The Rev. Eldred Johnston retired as rector of St. Mark's Church, Columbus, Ohio in 1972. Since then he has been a counselor and free-lance writer. For four years he was an alcoholism counselor at Maryhaven in Columbus. Although this article was written for husbands of alcoholic wives, the same message applies when any member of the family is an alcoholic.

peared. I finally found her in our car in the town park with an empty bourbon bottle on the seat beside her.

"Our family doctor said he thought he could help. He gave her a complete physical and then prescribed vitamins and tranquilizers. She began to look better. She faithfully followed his recommendations for diet, sleeping hours, etc. My confidence in her returned; obviously all she needed was a thorough physical rebuilding. Two weeks later I arrived home to find her in bed snoring with two empty wine bottles beside her.

"A friend of ours with a drinking problem had started attending meetings of Alcoholics Anonymous. She was enthusiastic about it; it had enabled her to stay sober for six months. She persuaded my wife to accompany her. After the first meeting my wife said all the right things: 'It's a great organization; it's encouraging to find that I'm not the only one with this problem; everybody was so friendly.' But I was suspicious; her responses were too pat, too predictable. Her attitude after the second meeting played a different tune, full of resentment: 'They're just a bunch of dry drunks who enjoy talking about their exploits. You ought to see some of the seedy characters that attend the meetings. I don't belong in that low-brow bunch. I can lick this thing by myself.' Oh, yes; she got stoned the next day, acting out her resentment.

"Well, that's it. I've had it. I've given her chance after chance, but nothing seems to help. I'm calling it quits. I'm going to get a divorce and take the children before she ruins all of us!"



The Rev. Eldred Johnston

Wait a minute, friend, before anything drastic. Listen carefully. Therapists who have worked with hundreds of alcoholics:

(1) Your wife is not a bad person. She is a sick person. The sad experiences you've had are very common to those with alcoholic spouses.

(2) No case is hopeless. Expert help is available if you take steps to protect your wife's health. Hundreds of your wife's have been helped.

(3) Often the husband gets sick because of his alcoholic wife. No rehabilitation program for your wife will succeed unless you are willing to get therapeutic assistance for yourself.

"But, how do I know that my wife is really an alcoholic and not just a troubled person using drinking as an escape?" A fair question. There are certain sure symptoms of alcoholism:

(a) The person's whole life shows signs of deterioration: physical, mental, social, and spiritual.

(b) Withdrawal from society.

(c) Increasing consumption of alcohol.

(d) Sneaky drinking. Hiding bottles to protect the supply.

(e) Blackouts, i.e., inability to remember events.

(f) Drinking becomes the top priority in the person's life.

This is a sick person. Alcoholism is a disease. It's a primary disease, not caused by any other physical or mental problem. It's a chronic disease. Like diabetes it cannot be cured, but it can be rested. It is a progressive disease. If you don't arrest it, it will continually get worse and eventually result in death.

Your wife has a drug-depen-

n addict. The difference is that has been dressed up to look pretttractive bottles, glamorized bars, al custom. It's a serious disease s only three possible culmina early death (usually because of l liver); imprisonment (usually of car accidents, bad checks, or g); confinement to a mental in- 1 (due to brain damage and emo- stability).

spun solutions to this problem en tried by countless people but vays fail. (1) "Cut off the supply r. Give her only enough money reries." The alcoholic will find ay to get a drink: pawn her jewel y a bad check, con a friend into flirt with a guy at the bar. (2) en her with a beating." She'll grily; you've given her a good ex- ore drinking. (3) "Appeal to : 'If you love me — if you love our t, you will stop this drinking.'" as effective as asking her to stop g because she loves you. (4) e a reward: a fur coat, a car, a d ring." You can't offer anything t compete with her reward from le. (5) "Geographical cure: we'll the country, or to Florida, or to

ety.

The therapeutic task is manifold: help the patient rebuild physical health, get in touch with reality, express feelings, build trust in a Higher Power, live one day at a time, build self-esteem, accept forgiveness, forgive others, stand on one's own feet. Isn't that an awfully big job? No doubt about it; that's why there is no such thing as short-term rehabilita- tion.

The competent rehabilitation unit is prepared to use many different tools to do its job: group therapy, role play, individual counseling, family counseling, Gestalt therapy, art therapy, recreation. Most units works closely with Alcoholics Anonymous, and regular attendance at A.A. meetings is recommended to every patient.

(3) A thorough follow-up program is required following dismissal from the rehabilitation unit, for at least two years. Usually this consists in weekly participation in growth groups in A.A. meetings. Rehabilitation is never completed, that is why we do not use the term *recovered* alcoholic, but *recovering* alcoholic.

After a patient leaves the rehabilita- tion center, slipping back into alcohol de-

unite in a strong request for her to enter rehabilitation. If this fails, sometimes an ultimatum works: "If you don't take this step I will divorce you and take the children."

What is the rate of success in rehabilitation? In general, most alcoholism units will claim 50%. If you look at this negatively you may say: "You have failed with half of your patients." If you look at it positively it means that half of the patients who were facing fatal disaster are now living happy and useful lives.

Rehabilitation is seldom effective unless the spouse gets help for himself. Often the husband becomes sicker than his wife. Time and again he goes through this traumatic cycle: wife gets drunk; she sobers up; she is remorseful and vows that she will never drink again; happy reconciliation. In a short time the cycle begins all over again. The husband becomes scared and angry; becomes irrational; feels his wife is cruel, callous, and rebellious. He often feels guilty, blaming himself for the whole mess. At times he becomes an *enabler*: one who unwittingly drives his wife to continual drinking because of his anger, or his nagging, or, on the other hand, because of his being too soft and gullible. His emotional problems rapidly escalate: resentment, guilt, shame, self-pity. He needs therapy to help him get in touch with reality, to express his feelings, and build healthy relationships with his wife and children. Many men have found help in Al-Anon groups (for families of alcoholics).

Family counseling which includes the patient and members of her family has also been proven to be very effective.

These, then, are the main points for the spouse to remember:

- (1) Your wife or husband is not a bad person; but is a sick person.
- (2) Expert help is available.
- (3) You must get therapeutic assistance for yourself too.

Where shall one begin? Get in touch with the alcoholism agencies in the Yellow Pages of your telephone directory. In many cities, Al-Anon and Alcoholics Anonymous have 24-hour answering services. Most states have an alcoholism specialist in their department of health who will assist you.

One of the greatest thrills of my life is to see the change that can come through a few months of rehabilitation. The patient comes in with dragging feet, dejected, often wrapped in overwhelming self-pity, but leaves with a firm step, head held high, and eyes clear. Such a one may not have much in earthly possessions, but have the greatest treasure any human could desire: a clear mind, strong self-esteem and a grateful heart. These alone will not guarantee permanent sobriety but they will give a foundation for a new way of life.

“...There is no such thing as short-term rehabilitation...”

Liquor is available everywhere. I'm asking, Honey, is that you the hard stuff. Stick to beer or Alcohol is addictive in any form. Religious appeal: God will help you pray and really mean it." All this her is to increase her guilt. She cryed many times but to no avail. ingly she feels alienated from

rt help is available: it consists of ages:

toxicification: Takes from three to ays. Under the direction of an ex- ysician the patient is assisted in awal from alcohol; sometimes e help of tranquilizers. At the end etoxification comes a crucial mo- Patients feel much better and o go home. They must be per- to enroll in the rehabilitation

Rehabilitation: Takes from two to two years depending on the of illness. The main goal is to help ient function in society without e of alcohol. Separation from is not the only problem. There are emotional disorders that e dealt with: low self-esteem,

pendency is a predictable possibility. Families should accept this and not panic when it occurs. A slip does not mean failure provided the individual returns to the rehabilitation center immediately. Also, a family must not expect that all family problems will immediately clear up when the patient returns home from rehabilitation. That is why family counseling should continue for several months.

How do I get my wife to go in for rehabilitation? Sometimes she is eager to get help and little persuasion is needed. Usually it is not that easy for such people dread the prospect of life without the support of alcohol. *Crisis Intervention* is a method developed by the Johnson Institute in Minneapolis. When the patient is in a period of sobriety — and preferably feeling remorseful — she is confronted by three or four people who are significant to her: for example, her husband, her best friend, her older children, her minister, and her employer. They confront the individual in a kind but firm way with the devastating facts about her insane behavior while drinking: neglect of the home, neglect of appearance, car damage, burnt dinners,

Pueblo

By RAE E. WHITNEY

The sign-post which pointed from the highway to an Indian pueblo interested us enough one bright May morning, to take off along a well-groomed road. A quick check in our AAA guide book told us that non-Indians were welcome as long as cameras were kept well out-of-sight.

It was about nine o'clock when we drove into the empty square between a church and a large public building. We were wondering in what direction to go, when we saw a pick-up truck cross a little bridge over an irrigation ditch, and go into the pueblo proper. We decided to follow and drove carefully along the dirt road between the adobe dwellings. Then the pick-up suddenly braked, the driver got out, signalled us to stop, and coming over to our car, identified himself as a local policeman. He indicated that we were trespassing and must therefore report immediately to the President of the pueblo in his office on the main square. We meekly started up the engine and drove back followed by our new acquaintance.

The President was not yet in. The Vice-President therefore disentangled himself from a group of men who were conversing in the corner of the room. He found out who we were and what we had been doing. We had to sign the book. Then he further questioned us.

"Didn't you see the sign?"

"What sign? We saw many signs."

"The sign on the bridge saying that strangers are forbidden to go down into the pueblo."

"We saw no such sign."

"Are you sure you have not seen the sign?"

"We are quite sure. We would not have gone into the pueblo had we seen the sign."

This exchange went on for quite some time, until finally the Vice-President said: "So you have seen no sign. Neither have we. It was stolen during the night, and we cannot find it. But we thought you might have seen it along the way."

So that was the problem! We relaxed. We had finally understood. We commiserated with them on their loss. We shook hands all round. We were forgiven our trespasses.

The Vice-President then gave us per-

mission to go and visit the church, and the wall paintings a delight to see. As we turned and down the nave aisle, a smiling suddenly appeared holding in front of him an offering basket already containing some dollar bills. "Here," wh my husband, "is where we pay ou So he added to the pile.

Many difficulties are caused i private and church life by mis standings. And some of the brought about by "keep out!" sign erected in the past, and thoug since rusted away, people are s pected to observe them. We all kn person who, years ago, hung a out!" sign in front of his feeling still expects everyone to avoid m ing certain topics in his presence of our churches, too, carry "kee signs in their memories, yet the i tions which they were erected to are no longer part of the church cern. Non-members too, aware past of the attitude of the Ep Church, often continue to see the of those "keep out!" signs and nev ture near. Our reputation as a church will take a long time to bishop of our church, now de reputed to have told people th priest-son was beginning to prese didates to him for confirmatio didn't even look like Episcopaliar

If we have signs, let us make visible, permanent and positiv them say "Welcome!" and let us sure that no where are there whether visible or hidden, that impede, or mis-represent the mis the church.

Blackbirds

Blackbird's spirit is mystery
Gliding, gath'ring, storing, feeding
All through swamplands, wastelands speeding
To light wheatfields lush greenery

And taste the grapevines winery
Amid the thorns, thickets, bleeding
Toils of daily tasks unheeding
Blackbird's earnest discovery.

Fly on, wise blackbird
Fear weaved in valor
Extract bread and wine

Bind, encircle, gird
Beauty mends squalor
In ceaseless time.

B.J. Bramhall

Rae E. Whitney and her husband the Rev. Clyde E. Whitney make their home in Scottsbluff, Neb. Mrs. Whitney is a member of the planning committee for the Triennial meeting of the Episcopal Church Women to be held this month in Denver, Colo.

ember Issues

ember is a busy month as young people return to school, churches resume their fall schedule, and a many other activities get under way. It is a busy month for your weekly church magazine too, for we have five issues to publish this month and the General Convention to cover.

The present issue is being printed in August, and reaches you shortly before the convention begins. The next issue, that of September 16, will have been printed just before the convention begins and so it cannot contain convention news. It will be our Parish Adoration Number and will contain material that will be of interest to clergy and parishioners alike. The issue of September 23 will have gone to press early in the convention and will have preliminary news from the convention. Extensive convention news will then be given in the September 30 issue, and more in the first issues of October.

It takes a week to 10 days for many of our readers to receive THE LIVING CHURCH after it has been printed, and there is no way that we can get convention news to you immediately. We are, however, determined to give you the best coverage, in-depth commentary, and an understanding of the mood, the temper, and the spirit of the convention in a way that the secular media cannot.

For those who are seeking to interpret the actions of this convention at a serious level, we believe our pages will be of unique value. We will do our best: pray for us too as you pray for the convention itself.

Participation by Prayer

Who can participate in the General Convention? There is one way we can all participate. That is by prayer. If we really want the decisions of the convention to be governed by God, if we really want the Holy Spirit to be the guiding spirit of the convention, then there is only one thing we can do to try to make that happen, and that is by prayer. Your prayer and my prayer, if offered in faith, sincerity, and perseverance, can be just as powerful as the prayer of a bishop or deputy. Your prayer or my prayer, if offered from Point Hope, Alaska, or Mexico City, or Savannah, Georgia, or Bangor, Maine, can be just as powerful as prayer offered in Denver. Those of us who are not in Denver will perhaps have more time to pray, earnestly and continuously, than those who are there caught up in convention business. We hope all members of the church will take seriously their privilege and obligation of participating in General Convention in this way.

OKS

venturous Christians

JOHN OF PATMOS and The Churches of the Apocalypse. by F. A. Meinardus. Caratzas. Pp. 155. \$4.75 paper.

Few Christians are aware that Turkey is a depository for some of the richest traditions of the church. This fine guidebook attempts to set the matter right. The title defines the content. The content follows in orderly fashion — history, apostolic tradition, and theology. Relevant Scripture is included. There are interesting references to the travels of travelers. The 30 illustrations do justice to the beauty and excitement of the subject. The text is accurate and inviting. This book should appeal to adventurous Christians. For those who are hesitant about traveling in Moslem lands, I can only refer them to the "And nearest among them in the Believers wilt thou/Find who say/we are Christians" (Survivor 20 years. I have been so treated and nor when traveling in the Middle

(The Rev.) E. BURKE INLOW, PH.D.
Calgary, Alberta, Canada

Uneven Collection

UNDERSTANDING THE NEW RELIGIONS. Edited by Jacob Needleman and George Baker. Seabury/Crossroad. Pp. 314. \$17.95.

The editors of this extensive work have assembled an uneven collection of oral reports delivered before the Graduate Theological Union, at Berkeley, Calif. in an attempt to "respond in some measure to the obvious and pressing need for ongoing, impartial *thought* (emphasis theirs) about these movements and what they represent."

Several excellent articles on new religions in America, their nature and significance, and the difficulties in researching them are overshadowed by pieces by people of the caliber of Harvey Cox. In his usual style, Cox has made a zealous effort to experience new religions from within but has also determined that a group has a right to exist because it calls itself a religion, whether or not anything really "religious" occurs. Cox also fails to acknowledge the substantial work of people such as Yale's Robert Lifton in the field of thought control in his effort to sidestep the allegations and clinical suggestion of "brainwashing" against certain groups.

Even more disturbing from the perspective of objective academic examination (which the collection gener-

ally seeks to accomplish) is the article by Stillson Judah, who serves with Cox on the ACLU sub-committee on religious liberty and the Alliance for Religious Liberty, a pro-cult lobbying effort. In one breath, Judah is able blindly to parallel the conversions experienced through a Unification Church "weekend" with a weekend retreat administered by Young Life (with no documentation for the comparison!). He hardly pauses before declaring that there should be no censure of religions' proselytizing efforts "as long as they perform no illegal acts." The flagrant deceptions perpetrated by the Unification Church in both fund raising and recruitment, extensively documented in the media are selectively ignored by Judah and his associates.

There are many gems of both scholarly and practical insight within these pages, but the overall effect is ponderous and uneven reading which reflects the benign attitude that "all religion is good."

(The Rev.) JOEL A. MACCOLLAM
St. Mark's Church
Glendale, Calif.

Books Received

THE AUTHENTIC WITNESS by C. Norman Kraus. Eerdmans. Pp. 199. \$5.95 paper.

WHY AM I SHY? by Norman B. Rohrer and S. Philip Sutherland. Augsburg. Pp. 128. \$3.50.

Keeping the Church Year Better

By THE EDITOR

As we look ahead to a new season of parish life and work, it is a good time to remind ourselves and our readers of the basic purposes of this column. "Feasts, Fasts, and Ferias," which normally appears on the first issue of each month, is intended to help us enter into the spirit, character, and significance of the holy days, seasons, and ordinary days (or "ferias") which make up the calendar of the Christian year, and to observe these times in ways that celebrate the meaning of the Gospel and express the effect of the Gospel in our lives. We are not here primarily concerned with historical or theoretical discussion (although sometimes these are both interesting and helpful), but rather with the actual carrying out of worship and other activities in our churches and also in our homes and personal lives.

We hope the information, suggestions, and comments offered are of practical use to clergy, layreaders, parish liturgy committees, church musicians, altar guilds, teachers, those who train acolytes, and others who may be concerned with arranging, carrying out, and interpreting public worship. We also hope this series is of use to the ordinary person in the pews who is seeking to understand and participate responsibly in public worship and in private devotion and prayer. We are not able to touch every base every month, but in the course of several months we try to offer something regarding music, church decoration, preaching, ceremonial, personal prayer, and other aspects of the implementation of the Church Year. Sometimes we offer suggestions more pertinent to larger churches, and sometimes to small. Usually, we try to bear in mind the ordinary, average parish. We contend that even the small parish with limited means can, with proper planning and foresight, offer worship of the finest quality. Every congregation, by using the talents and creativity of its people, can have stimulating, inspiring, and fulfilling services.

To achieve the best, either for a congregation or an individual, requires making good use of available helps and

resources. We have called attention to useful but little-known provisions in the Prayer Book (both 1928 and Proposed), to *Lesser Feasts and Fasts*, and a number of other publications. In the long history of the Christian calendar, the revision of an Episcopal Prayer Book is of course only a slight ripple on the surface. Yet that ripple is where we are at, and we will continue to try to help our readers to understand the provisions of the revised calendar and to use these provisions in constructive ways.

We say *ways*, not *way*. There is no one signal way that, for instance, the Sunday morning service on September 23 must be arranged. One church, with a large and well trained choir, may have elaborate music. Another may have simple but none-the-less well chosen hymns. One preacher may preach on the Holy Gospel for the day. With equal legitimacy, another may be preaching on the Epistle of St. James which is being read this month in the Lectionary for Year B. In one church the sanctuary is decorated with available flowers, in another autumn leaves are used. Many choices are perfectly possible, but the art is to use the choices which best accord with the local situation, the available resources, and the particular goals that are being pursued. By looking ahead and using what one has to best advantage, splendid results can be obtained. Men and women and young people in the congregation can also have the fun of working together, sharing talents, and expressing their faith in imaginative ways.

This brings us to what we think is an important aspect of the Church Year — its popular and truly democratic character. The feasts and fasts of the church belong to all of us — not simply to the clergy and other professionals. These days are, moreover, predictable. Regardless of whether spring comes early or late next year, regardless of when the bishop comes for confirmation, regardless of what local conditions may be, Lent will begin at a certain time and appropriate plans go into effect. The people of the church can learn about these different occasions, and they can utilize

their talents in rehearsing music, creating suitable decorations, arranging appropriate church lessons, and so forth. There is a multitude of possible things that can do to enhance the worship, liturgical program, and pastoral and activities of the church. The church gives us a framework for putting things together in a convenient, meaningful, and constructive way.

Every Sunday cannot be treated as a "major production." Each parish must be in a temperate, moderate order in its work with week after week. Then when special times come, they can be distinguished with distinctive and exciting advances. We hope that suggestions in this column will stimulate people in this.

It is gratifying to learn that a number of practices and usages proposed here have in fact been adopted in many parishes. We are always glad to hear from readers who report on what has not worked, and why. We will thank those who have written to us. We also wish to express gratitude to our guest columnists who contribute to the series from time to time. We will publish photographs suitable for use in this column too. They should be black and white, glossy, and should be clearly labeled with the name of the church and so forth. After this column had been published for three and a half years, essays were revised and published in book form (*Keeping the Church Year*, Newbury Press, 1978). Many of the recommendations and suggestions given in the past will not be repeated in this column. Consulting the book may be useful to those who wish to pursue these matters. In any case, this column will not answer all the questions. Each issue offers a fresh combination of days, seasons, and they always relate in different ways to our changing lives as individuals and as congregations. Through many of consistency with variety and distinctive beauty of the liturgy. It is to the God whom we worship and praise, as St. Augustine said, "ever old and new, yet making all things new."

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a daughter at a college listed? Is there a man or woman in your parish at one of these institutions? If so, forward the task to the Church by helping it to carry out its college work efficiently and effectively. Write the student, giving the name of the chaplain listed here. Write also to the editor.

Refer to Key on page 16.

CALIFORNIA
CITY OF CALIFORNIA Berkeley
 L CHAPLAINCY AT U.C., BERKELEY
 Peter D. Haynes, chap. 2300 Bancroft Way
 te: (415) 548-1892

COLORADO
CITY OF COLORADO Boulder
 'S 2425 Colorado Ave.
 s 7:30, 10, 5

CITY OF DENVER Denver
 'RD'S-ON-THE-CAMPUS
 Sun 9:15. Evans Chapel

CONNECTICUT
UNIVERSITY New Haven
 COPAL CHURCH AT YALE
 Memorial Chapel
 Arthur H. Undersood, chap.
 Full-time active program.

FLORIDA
COLLEGE
NG SCHOOL OF ART Sarasota
 the Redeemer 222 S. Palm Ave.
 r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 l, 11; Daily 10; Wed 7:30; Thurs 5:30

IS COLLEGE Winter Park
 'TS' 338 E. Lyman Ave.
 n Patterson, r
 3:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri

ON UNIVERSITY Deland
 IABAS 319 W. Wisconsin Ave.
 9, 11. Canterbury 5:30

SITY OF FLORIDA Gainesville
 OF THE INCARNATION 1522 W. Univ. Ave.
 John D. Talbird, Jr., chap.
 Ser 11; Wed Eu 5:15

OF SOUTH FLORIDA Tampa
 'LM'S CHAPEL
 Robert Giannini, Ph.D., chap.
 '5, Wed HC 8

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

ILLINOIS
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; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
 ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, v & chap.
 Sun 7:30, 9:30, 5:15; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
 BISHOP BRENT HOUSE 5540 S. Woodlawn
 The Rev. Charles H.D. Brown, Ph.D.
 MP 9, EP 5:15; H Eu 5:30 (Wed sung) Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed 7, Thurs 5:05; Fri 7.
 Sat 9. EP daily 5:05

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

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 William A. Eddy, Jr., r; John L. Mitman, Lewis W. Towler,
 Frederick D. Erickson, chap
 At All Saints' (800 Abbott Rd.) Sun 8 & 10:30. Tues 10:30,
 Thurs, 7.
 At Alumni Memorial Chapel (on campus) 5 with supper fol-
 lowing.

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

NEW YORK
COLUMBIA UNIVERSITY New York City
 ST. PAUL'S CHAPEL
 The Rev. William F. Starr, chap; the Rev. T. Jeffrey Gill,
 ass't chap; Jacqueline Schmitt, program ass't
 Mon EV 5:10; Wed HC 5:30; Fri HC 12 noon

ST. MICHAEL'S CHURCH Amsterdam & 99th St.
 The Rev. Frederick Hill, r; the Rev. John L. Miller, ass't min;
 the Rev. T. Jeffrey Gill, ass't min; the Rev. Susan Harriss,
 ass't min
 Sun 8, 11, 12; Wkdys MP 8; Thurs HC & LOH 12 noon

RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON
VALLEY COMMUNITY COLLEGE
 ST. PAUL'S Third & State Streets
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
 Wilkes, d
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev
 3:30 (1S)

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

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced

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

PENNSYLVANIA
PENNSYLVANIA STATE UNIV.
 EISENHOWER CHAPEL University Park
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak y Pong,
 the Rev. Patricia M. Thomas
 HC: Sun, 10, 6:15, and as announced

URSINUS COLLEGE Collegeville
 ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 Sun 7:45, 9 & 11. Forum 10

YORK COLLEGE OF PENNSYLVANIA
 ST. JOHN'S 140 N. Beaver St., York
 The Rev. Canon George A. Kemp, r; the Rev. K. William
 Whitney, c
 Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS
BAYLOR UNIVERSITY Waco
 The Rev. Richard Thayer, chap ST. PAUL'S
 Services on campus — 821 Speight — campus ministries
 Thurs: H Eu 7:30 — supper 5:45

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE
 JOHNS MEMORIAL CHURCH Farmville
 The Rev. John Loving, r; the Rev. John H. Emmert, chap.
 Divine Service. Sun 11; Canterbury supper & Program Sun 6

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

WISCONSIN
UNIVERSITY OF WISCONSIN Madison
 ST. FRANCIS HOUSE & UNIV. CENTER
 The Rev. Thomas B. Woodward, chap
 1001 University Avenue 53715

UNIV. OF WISCONSIN-PLATTEVILLE
 HOLY TRINITY Chestnut & Market
 The Rev. J. R. Hector
 Sun 10:30

The Directory is published
 in all

January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write the Advertising
 Manager for the nominal rates.

PEOPLE and places

Ordinations

Deacons

California — **Arlinda Wing Cosby**, non-parochial. Add: 36548 Shelley Court, Newark, Calif. 94560. **David Davison**, curate, St. Paul's Church, 1924 Trinity Ave., Walnut Creek, Calif. 94596. **Jerald G. Miner**, non-parochial. Add: 380920th St., San Francisco, 94114. **Sandra Lee Ragan-Kelley**, non-parochial. Add: 1127 Fulton St., Palo Alto, Calif. 94301. **Mark Donald Stuart**, curate, Calvary Church, 532 Center St., Santa Cruz, Calif. 95060.

Central Pennsylvania — **John William Morris**, Robert Clarence Gill, Patricia Menne Thomas, Kenneth William Whitney, Jr.

Kansas — **Frederick Henry Diefenbacher**, who will continue to teach at college level. Add: 522 East Fifth St., Ottawa, Kan. 66067. **Randall Lee McQuinn**, deacon-in-residence, St. Luke's Church, Scott City. Add: P.O. Box 396, Scott City, Kan. 67871.

Los Angeles — **Ronald Edward Harrison**, curate, Church of Our Saviour, San Gabriel. Add: 535 West Roses Rd., San Gabriel, Calif. 91175.

Montana — **Christopher Candace Steele**, assistant to the rector, The Church of the Holy Spirit, Missoula, Mont.

St. Stephen's Church, Rochester, N.Y. Add: 309 Rugby Ave., Rochester, N.Y. 14619.

West Missouri — **Bruce Donald Rahtjen**, Ph.D., assistant, St. Paul's Church, Kansas City, Mo.

Priests

Rochester — **Frederic William Reynolds**, vicar, Christ Church, Sackets Harbor and assistant, Trinity Church, Watertown. Add: 207 East Main St., Sackets Harbor, N.Y. 13685.

Chicago — **John Eldon Schramm**, curate, Church of the Ascension, Chicago. **John Henry Herschle, Jr.**, curate, Grace Church, Sterling, Ill.

Washington — **Anne G. Amy**, curate, St. Mark's Church, 301 A Street, S.E., Washington, D.C. 20003.

Central Gulf Coast — **Peter Worthan Hawes**, assistant, Christ Church, Pensacola. Add: 803 Stanley Ave., Pensacola, Fla. 32503.

Deaths

Imogen Gaither Van Schaick, widow of the late Major Wynne L. Van Schaick, USMC RES, died June 18 in La Jolla, Calif. A prominent churchwoman and civil leader in La Jolla for over 50 years. Mrs. Van Schaick was the first president and co-founder of the Churchwomen of the San Diego Convocation of the Diocese of Los Angeles, and an associate of the Sisters of the Holy Nativity.

Harriet Frances Byall Thrumston, wife of the Rev. Richard E. Thrumston, former rector of St. Andrew's by the Sea, San Diego, died on July 23, following a brief illness. Mrs. Thrumston was born

1946. Three children survive: David, San D tience of San Jose, and Geoffrey of Minne

The Rev. **John Harvey Soper**, rector en St. George's Church, Kansas City, Mo, died c 1979.

Virginia Graham Baker, 64, wife of W Baker, a member of the board of directors of Living Church Foundation, died at her Prairie Village, Kan., on August 3, after a n ess. Mrs. Baker was born in Ann Arbor, M attended the University of Michigan, and w ated from the University of Missouri-Kan She worked as a journalist for newspapers burg and Lomita, Calif., and also wrote f church publications. Serving the church on and national level, Mrs. Baker was on the Triennial Structure Committee for thre secretary of the Episcopal Churchwomen of VII, and a member of the Task Force on H the province. Mrs. Baker and her husband c many seminars in Kansas and Missouri c hunger, having firsthand knowledge from th els in Africa. The Bakers were co-chairme diocesan Task Force on Hunger, and Mr served as president of the standing committ Diocese of Kansas. She was UTO chair 1978-79, and a lay reader in her parish, St. and All Angels, Mission, Kan. She was a m the Society of Companions of the Holy Cros associate of the Order of the Holy Cross. She ceded in death by a son 10 years ago, and in to her husband, retired editor-publisher of t sas CityStar. Mrs. Baker is survived by a bro two sisters.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

THE ANGLICAN MISSAL (altaredition) \$125.00. Now available. **The Frank Gavin Liturgical Foundation**, Box 25, Mount Sinai, N.Y. 11766.

NEW PARISH/NEW CURE — essential book for clergy considering a move and search committees. Book stores or **Richard K. Martin**, 14 Clark St., Belmont, MA 02178. \$5.25.

CHURCH LINENS

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HOUSEPARENTS and resident program director; clergymen or laity; for ministry with abused and neglected children. Competitive salary scale. Intense and restrictive work requiring ability to give oneself and the joy of the Gospel of Jesus to others. Reply: **St. Jude's Ranch for Children**, Box 985, Boulder City, Nev. 98005.

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ROCK, ARK.

CATHEDRAL 17th and Spring
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25, 11

DA, CALIF.

CHURCH 1700 Santa Clara Ave.
Ilfred H. Hodgkin, D.D., r; the Rev. Al Price; the
Smedley; the Rev. W. Thomas Power
& 10, Wed 11 & 7:30

CLARA, CALIF.

(and West San Jose)
S 1957 Pruneridge, Santa Clara
anon Ward McCabe, the Rev. Jos. Bacigalupo,
aurice Campbell, the Rev. Richard Leslie
10; Wed HC & Healing 10

WILLE, CONN.

Lime Rock, Rt. 112 (one mile off of Rt. 7)
Newton Howden, r
11 (MP 2S & 4S)

NGTON, D.C.

RS' Chevy Chase Circle
E. Berger, D. Theol., D.D., S.T.D., r
0, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

S 2430 K St., N.W.
James R. Daughtry, r
3 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
t 5-6

NUT GROVE, MIAMI, FLA.

EN'S 2750 McFarlane Road
4C 8, HC 10 & 5; Daily 7:15

ITA, GA.

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

GO, ILL.

33 W. Jackson Blvd. — 5th Floor
he Loop"
; Daily 12:10 HC

GFIELD, ILL.

AL CHURCH OF ST. PAUL 2nd and Lawrence
Rev. Eckford J. de Kay, dean Near the Capitol
us L. Franklin, canon
l, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,
s, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.
3 at 12 noon. Cathedral open daily.

IN, MASS.

RS' At Ashmont Station, Dorchester
3w Mass, 10 Solemn Mass. Daily as announced

THE EVANGELIST Beacon Hill
in St., near Mass. Gen. Hospital
10:30; Mon, Wed, Fri Eu 12:10

ight face type denotes AM, black face PM; add,
anno, announced; AC, Ante-Communion; appt,
ent; B, Benediction; C, Confessions; Cho,
h S, Church School; c, curate; d, deacon; d.r.e.,
of religious education; EP, Evening Prayer, Eu,
t; Ev, Evensong; EYC, Episcopal Young Church-
except; 1S, 1st Sunday; hol, holiday; HC, Holy
ion; HD, Holy Days; HH, Holy Hour; HS, Healing
HU, Holy Unction; Instr, Instructions; Int, Inter-
; LOH, Laying On of Hands; Lit, Litany; Mat,
MP, Morning Prayer; MW, Morning Worship; P,
; r, rector; r-em, rector emeritus; Ser, Sermon;
vice of Music; Sol, Solemn; Sta, Stations; V,
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; Wed, 5 Eu Spiritual Healing, LOH

HACKENSACK, N.J.

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

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

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 Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I, 1S & 3S); MP & sermon 2S, 4S, 5S. Wkdays 12:10 H Eu
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &
Thurs

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & 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
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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ST. MARY THE VIRGIN
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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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, 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
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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

ST. PAUL'S 6th and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

CHARLEROI, PA.

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

CHAPEL OF THE REDEEMER
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249 Arch St. (cor. 3d & Arch Sts.)
Eu Tues & Thurs 10:30. Sat 7:30

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

PAWLEY'S ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw
River Rd. at Chapel Creek
The Rev. D. Fredrick Lindstrom, Jr., r
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, 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 Pritchett, r; the Rev. Joseph W.
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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

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

SPOKANE, WASH.

HOLY TRINITY West 1832 Dean Ave.
The Rev. Robert D. A. Creech, S.S.C., r
Sun Masses 8 & 10:30; Tues 12:10; Wed & Sat 10; Thurs
6:30; Fri 7; C Sat 5:30

MADISON, WIS.

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

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