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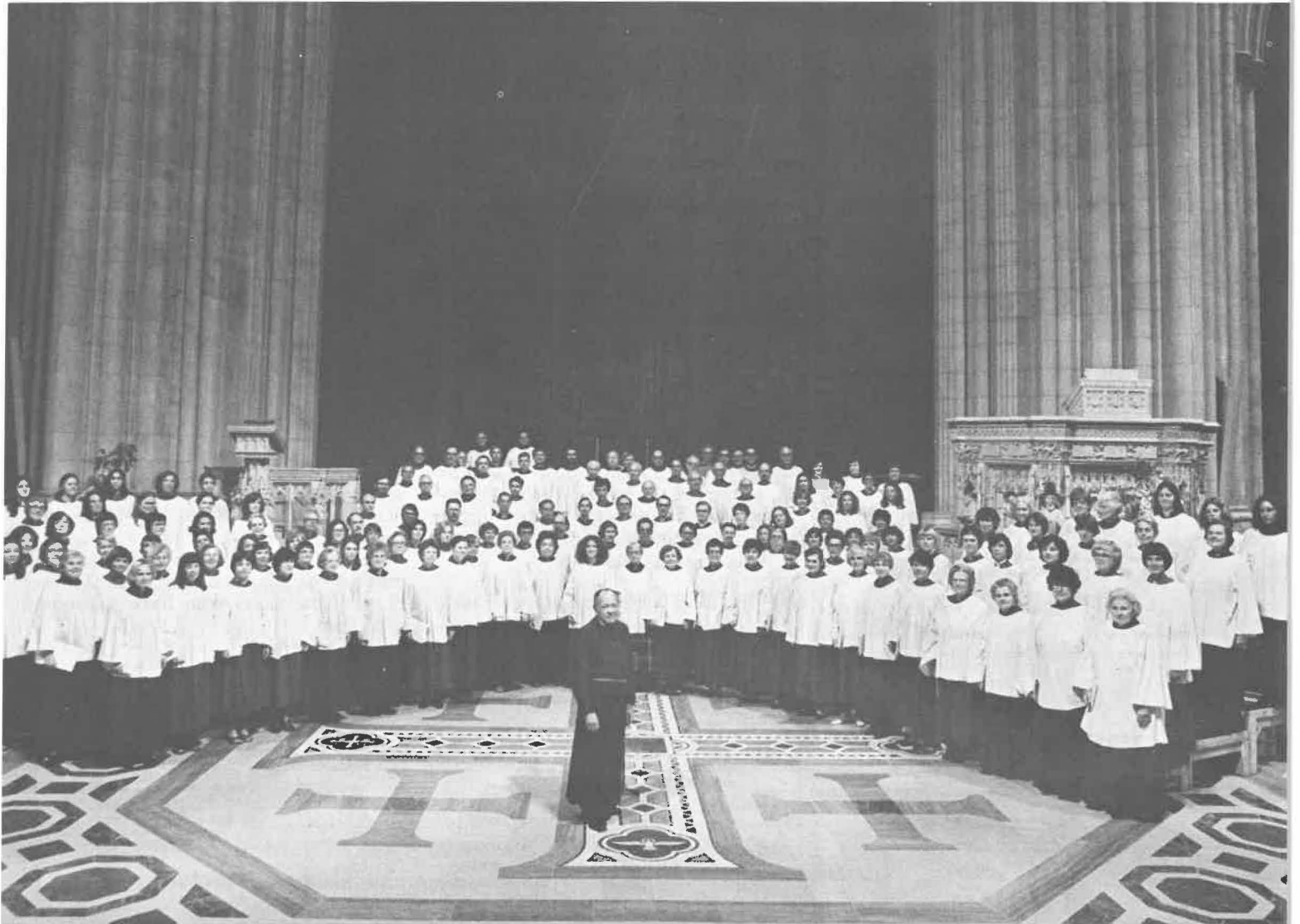


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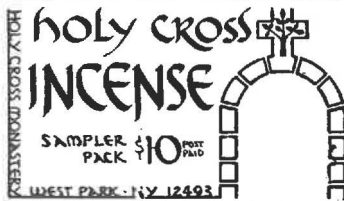
The Cathedral Choral Society with conductor Paul Callaway: Four decades of music-making [see pages 7 & 13].



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As Advent Deepens

By G. EDWARD HOWLETT

To savor it, you have to destroy time and pass through galvanized fire-doors of reason, natural law, and order (we thought insured and secure) and stand behind the storefront frontier facades of our western towns and hear the hoofs of stallions coming, pulling sheets of swirling plastic blackness across the head and heart, suffocating, blotting totally out, enveloping *Sol Invictus*, the Unconquerable Sun.

As winter hail pommels the midnight roof, broken shutters off their hinges bang the gingerbread on the eaves. We are all falling alone, together. No one talks. The moon runs blood red, and the Russians, or were they Syrians or Romans? (I have forgotten), were occupying terrors of the borders, while "IRS" commands that serf and pregnant peasant pass through the Holy Land to birth.

The Rev. G. Edward Howlett is the vicar of St. Peter's Church, Clearfield, Utah.

What can you do except go and be counted? The feet swelling, bladder pressing, and awkward man beside, anxious and embarrassed by all the changes.

What can you do, waiting in the darkness, but take the broken cartwheel off the frozen stubbled field, bind greens of hope around it, and fry the cattle fat to tallow, and add the weekly candles for the darkest day, the solstice eve of Doubter Thomas, uncertain, straining to bolt and chain the fire-door, compulsively repudiating his creatureliness.

Bethlehem is real only to those who wait and risk the pregnant journey. Some will find new birth and discern that they are fed; the city limits crossed a Christmas Eve and marked (Hebrew) "Bethlehem," — (English) "House of Bread."

Sol Invictus cries at the first slap; then gurgles and giggles in awe at all the variety of creatures who have gathered with Him.

The Limitless Love of God

From Enfolded in Love, by Julian of Norwich. Copyright 1980 by the Julian Shrine. Used by permission of The Seabury Press.

The love that God most high has for our soul is so great that it surpasses understanding. No create being can comprehend how much, and how sweetly, and how tenderly our Maker loves us. Our inborn will is to have God, and the goodwill of God is to have us.

There is no end to our willing and longing until we know God in the fullness of joy. Then our desire is filled. He wills that our occupation shall be in striving to know and love him until we are made whole in heaven. Our life is grounded in faith, with hope and love besides.

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LETTERS

(Most letters are abridged by the editors.)

Awkward Communions

When a short priest (a five foot two female, for instance) attempts to administer the chalice to a six foot communicant who is standing, the result is awkward and distracting and often futile. The difficulties grow worse as the chalice gets less full.

The priest tries standing on tiptoe. The communicant bends at the waist with head tipped back and chin thrust forward with determination. Even bending his knees in a semi-squat position appears to be futile. The expression on the man's face as he turns away spells frustration.

If we *must* have standing communions, would it not be more reverent and expeditious if all received by intinction? Or would it not be well to request each communicant to take the chalice into his hands? Or would it not be well to assign taller priests to administer the chalice? Also, "devoutly kneeling" is a tradition to be encouraged.

(The Rev.) FREDERICK M. MORRIS (ret.)
New Canaan, Conn.

Alive and Ruling

Anyone who has heard a Spanish or Italian crowd shout, "Viva!" knows that the word packs a lot of meaning. The old Latin ending of our Collects, *qui vivit et regnat*, certainly means a lot more than "he liveth and reigneth."

Surely, the emphasis in the Doxology of the Collects is on the fact of the Resurrection: "Jesus is *alive* and reigneth!" The next revision of the Book of Common Prayer should use such a form: but until then, the clergy and layreaders should read the Doxology as though it had some meaning. They should read with enthusiasm for the proclamation of the faith!

(The Rev.) CHRISTOPHER P. KELLEY
St. Timothy's Church

Bishop, Calif.

Portative Organs

I'm very glad to hear that Washington Cathedral has acquired a fine portative organ [TLC, Nov. 15], but I very much doubt that it's the "first reproduction made since the Middle Ages of the small organs once carried and played in processions."

Two English builders in Kent, Martin Renshaw and John Nicholson, have each been offering such two-octave *organetti* for several years, and until one example

recently migrated to the west coast, I knew of at least three such instruments in Ohio.

The owner of the California instrument bought his while working as a waiter in Cleveland, when an offhand comment to a colleague about his long interest in acquiring a portative produced an instrument her husband had commissioned while a student at Oberlin.

We borrowed the organ, the work of an east coast craftsman, for a cathedral performance of Dufay's "Missa Ave Regina Coelorum" in 1979, and its present owner has been observed playing it at the Renaissance Fayre in Novato, Calif., dressed (of course) like Francesco Landini.

DANIEL HATHAWAY
Director of Music
Trinity Cathedral

Cleveland, Ohio

Two Schisms

The introduction of the *filioque* into the creed by the Western Church precipitated a schism that has lasted to this day. The introduction of women's ordination, at least in the U.S. and Canada, has also created a schism, one which threatens to increase should the more strident voices in the American church have their way.

Proposals to interfere in the internal affairs of dioceses or provinces would certainly be regarded as acting outside the traditional harmony of the Anglican Communion.

It would be pleasant to know that the bishops of the Episcopal Church recognize the irony of their situation and will take some initiative and responsibility in solving both problems.

DOROTHY W. SPAULDING

McLean, Va.

Abortion

No law will stop abortions. Abortion has been and will be always practiced, whether legally or illegally. I am strongly pro-choice, which term, unfortunately, has come to mean pro-abortion.

This is not what pro-choice means to me. Pro-choice should direct its efforts to the imperative of respecting life, unborn and born. Part of this is the wide dissemination of "state of the art" birth control information and concurrent efforts to develop better methods.

Along with this is a careful exploration of the possibilities available to a woman who wants to carry her child to term, but not to be other than that child's biological mother.

Abortion is not and should not be a method of birth control of the "first resort." It may be, after careful consideration, the solution of "only resort." For

those who decide so, whether I agree with that decision or not, abortion should not be a matter of back alley surreptitiousness. For this reason, I support and will continue to support legalized abortion.

(Ms.) LISTON ARCHER
Hale Center, Texas

I have had two years of experience as a counselor for the Pregnancy Aftermath Helpline in Milwaukee. Most of the women who call after an abortion suffer from intense guilt, anxiety, and remorse.

These feelings appear even in women whose abortion was sanctioned by what our society deems to be the higher authority, their doctors. Our nation has said that it is not a person you are destroying, but these women know better.

As a country we have sanctioned murder of the yet unborn, and then we complain about a growing lack of respect and concern for others.

PAULA SUTCLIFFE
New Berlin, Wis.

Mission Priest Shortage

The current debate on the present surplus or possible future shortage of priests and deacons is somewhat meaningless to mission congregations. There is no shortage of mission churches, and they would be thankful for the services of all those extra priests or deacons we claim to have running around.

The only drawbacks are big ones like salary, retirement, recompense, and status. Otherwise there are thousands of first class Episcopalians in out-of-the-way places that need and want a priest or deacon to share Christ's ministry in their towns.

(The Rev.) ROBERT D. KEIRSEY
Trinity Church
Emmetsburg, Iowa

"Thee" and "Thou"

In response to the courteous letter of Br. Tobias [TLC, Nov. 1], may I just say that it was not my intention to imply that "thee's" and "thou's" were "formal" in Elizabethan usage. I meant that the "patterns of Elizabethan speech" sound formal to us and are used in the RSV and NEB, as in the older liturgical style, to provide a special kind of formal English for address to God.

In Elizabethan usage, these patterns were normal; and the use of the second person singular ("thee" and "thou") for speaking to God had overtones of intimacy which are, unhappily, lost to the modern ear. I expressed myself awkwardly and am grateful to your correspondent for setting matters straight.

(The Rev.) ROBERT C. DENTAN
Buffalo, N.Y.



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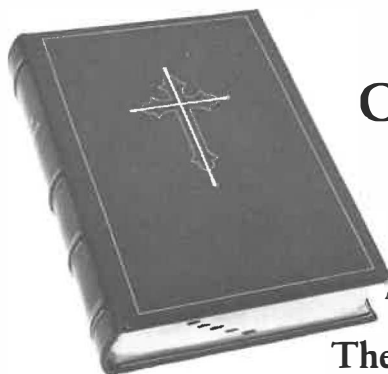
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C. of E. Racist?

The Church of England is a racist institution and thus an obstacle to Christian witness, according to a recent report issued by the church's Board for Social Responsibility.

The church's characteristic community spirit still retains "strong elements of patriarchal and colonial motivation," the report went on. It urged the church to monitor its employment practices and hire more people from ethnic minorities.

Calling for official Church of England support for the controversial World Council of Churches' Program to Combat Racism, the report said, "White racism forms part of an economic and military structure which perpetuates divisions between rich and poor countries and between rich and poor in each country, while investment in arms escalates.

"Britain's role as one of the oppressors in that structure and as a major supplier of arms, together with the particular legacy of its colonial past, conditions the Church of England's theology and social outlook."

Representatives of the board said at a press conference, "We are compelled to work against the old and still prevailing Anglican model of religious ideology which sees itself as 'white, right, and essentially changeless,' the center of a universe which revolves around it."

Berkeley/Yale Ten Years Old

"A Case for Anglican Theological Education Within a University Setting" was the topic chosen for an address delivered by the Bishop of Massachusetts, the Rt. Rev. John B. Coburn, at a convocation on October 14 marking the tenth anniversary of the affiliation between the Berkeley and Yale Divinity Schools.

Bishop Coburn, who was dean of the Episcopal Theological School, Cambridge, Mass., from 1957-69, currently is chairman of the Board for Theological Education of the Episcopal Church.

He pointed out that in 1867, more than 100 years before Berkeley and Yale were affiliated, the Episcopal Theological School was founded in Cambridge, so that the seminarians would have the advantage of being in close proximity to Harvard University. He heartily endorsed the principle of affiliation, and maintained that it enriched Anglican seminary training.

In the past, Bishop Coburn said, "The only 'system' of theological education of the Episcopal Church has been that of 'no system.' Local autonomy, local support, the principles of freedom and pluralism have been characteristic of the history of Episcopal theological education."

Bishop Coburn believes this will change. Over the next ten years, he said, financial considerations alone will free the accredited seminaries to espouse the principle of interdependence instead of that of autonomy, and he predicted a gradual movement in Episcopal theological education towards the endorsement of the Berkeley/Yale model.

NCC Board Meets in Cleveland

The election of United Methodist Bishop James Armstrong as president of the National Council of Churches for the next three years topped the actions of the council's governing board which met in Cleveland early in November.

The 266-member board called for a broadly based consultation on the role of religious institutions in addressing the present crisis in human needs caused by massive federal cutbacks in human service programs.

The board urged a diplomatic, rather than a military approach to the El Salvador conflict, and issued a plea for an end to arms shipments on all sides.

In other major actions, the board re-committed its staff and constituent members to leadership in opposition to the escalating arms race, and asked for a full disclosure of the federal investigation into the killing of five anti-Ku Klux Klan demonstrators in Greensboro, N.C., in 1979.

The board meeting was followed by an "Ecumenical Event," a conference that brought together about 1,000 clergy and lay persons active in the ecumenical movement to celebrate the council's past and envision its future.

Support Asked for Israel

Episcopal clergy and lay persons were among the ecumenical leaders who participated in the National Christian Congress on Israel, October 14-15, in Washington, D.C.

The Rev. Philip L. Culbertson, rector of Christ Church, Oberlin, Ohio; the Rev. Bruce Bramlett of the Diocese of

New Jersey's task force for Jewish-Christian relations; and the Rev. Cynthia L. Bronson, coordinator of the New York office of the National Conference of Christians and Jews, met with leaders from mainline Protestant, evangelical, Roman Catholic, and Orthodox traditions who are united in their support of the State of Israel.

The Rev. William L. Weiler, Washington Affairs Officer of the Episcopal Church, introduced Prof. Edward N. Luttwak of the center for Strategic Studies at Georgetown University, who spoke on "Strategic Costs and Benefits of the American Relationship to Israel."

Nancy Gabriela Carroll, who is on the national council of the National Christian Leadership Conference for Israel, gave a homily on Israel and Jerusalem at the prayer breakfast led by Dr. Richard C. Halverson, chaplain of the U.S. Senate.

A prayer vigil on behalf of imprisoned Soviet Jews and Christians was held opposite the Soviet Embassy, and an ecumenical delegation met with Jacob Stein, special advisor to President Reagan, and presented him with letters and statements of support for Israel's security and well-being.

The congress adopted a statement strongly urging the U.S. government to "take steps to strengthen Israel's position, not to weaken it, and to pursue the peace process begun with the Camp David accords."

Bishop: El Salvador Must Negotiate

According to the Bishop of Kentucky, the situation in El Salvador is "almost hopeless" due to the country's political and economic instability. The Rt. Rev. David B. Reed recently returned from a visit to El Salvador as part of an ecumenical delegation which went "simply to express to the Christian people of El Salvador the concern and prayers of the people of the U.S.," said the prelate. The trip was coordinated by the National Council of Churches.

Bishop Reed, who speaks Spanish fluently and who served as Bishop of Colombia from 1964-72, said the situation in the strife-torn nation "is going to get worse before it gets better." He said stability can be achieved in El Salvador only if contending forces in the civil war will negotiate to settle their differences.

He expressed the opinion that the

withdrawal of U.S. aid to the ruling junta would cause the Duarte regime to collapse, but it would not bring peace. The U.S., Bishop Reed said, should take care not to be "cast in a bad light" by errors in diplomacy.

"I think if we do not get ourselves cast in such a bad guy role, such as in Iran, we could live with a government in El Salvador that is representative of a meeting place between the extremes," he said. The Duarte government appears to be opposed by four leftist movements ranging from uncompromising Marxist-Leninists to nationalists, who are open to negotiation, he said. The government is unpopular because of a reign of terror waged currently by paramilitary groups over which the government has no control, Bishop Reed said.

"All of us went down with preconceived ideas, and there was enough confusion (so that) you could find your own preconceptions reinforced," he said. "In my case, based on my Latin past experience, I reacted strongly to people oversimplifying what is a very complicated situation."

A recently released U.N. report estimates that 9,250 political murders took place in El Salvador in the first six months of 1981. This figure more than doubles a U.S. State Department estimate for the whole of 1980. According to the U.N. Human Rights Commission, there has been "a consistent pattern of gross violations" of human rights in El Salvador since the current military junta took over in 1979.

Four Decades of Splendor

The Cathedral Choral Society of Washington Cathedral inaugurated its 40th Anniversary Year on November 14 with a performance of Gustav Mahler's *Eighth Symphony*, known as the *Symphony of a Thousand* because of the large number of participants it requires.

The concert was conducted by Dr. Paul Callaway, music director of the Choral Society from its inception, and for 38 years organist/choir director of the cathedral until his retirement in 1977, when he assumed the same post at St. Paul's, K Street. He also has served as music director of the Washington Opera and of the Lake George Summer Opera, and was awarded the O.B.E. by Queen Elizabeth II for his contributions to Anglican church music.

While the current performance did not reach the maximum in participants, it came close with well over 700. The 260-voice Choral Society was joined by the Choral Arts Society's 175 members, and a children's chorus of nearly 200, drawn from cathedral choir and lower school, the Landon School, and St. Columba's Parish. The eight distinguished soloists, who had all sung previously under Dr. Callaway's baton, were Phyllis Bryn-

Julson, Veronica Tyler, and Mary Ann Stable; Elaine Bonazzi and Nancy Williams; George Shirley, John Reardon, and Philip Booth — the last five from the Metropolitan Opera.

The singers were accompanied by the National Symphony Orchestra and Brass Choir, with four assisting keyboard artists: Norman Scribner, piano; Richard Dirksen, celeste; J. Reilly Lewis, harmonium; and Douglas Major at the Great Organ.

The Choral Society was organized in the fall of 1941, shortly before Pearl Harbor, and incorporated the next year, its first concert a wartime production of the Verdi *Requiem Mass*. Performances continued during the war under guest conductors, with Dr. Callaway resuming the podium in 1946. For four decades it has presented the choral sacred masterpieces of the ages, from early Renaissance polyphony to contemporary works, including 13 world premieres, one American, and 18 Washington premieres.

The *Washington Post* review of the Mahler concert said that it magnificently "summed up the splendor of those four decades . . . from the immensity of the *Veni Creator Spiritus* in its opening lines . . . to the radiance of its quiet passages."

In addition to the annual Christmas Carol Concert, other anniversary events planned include a special Evensong in February honoring guest conductors and past officials; a Rossini mass in March under the patronage of the Italian Ambassador, and in May a repeat of its initial offering, Verdi's *Requiem*. Sowerby's *Forsaken of Man* will be performed for the national convention of the American Guild of Organists in June, and an exhibit of Choral Society memorabilia currently is on display in the cathedral's Rare Book Library.

The Choral Society has also sung on National Symphony programs at Constitution Hall and the Kennedy Center, and for many special dedications and other services at Washington Cathedral, most recently for Queen Elizabeth's visit in the bicentennial year and for the Archbishop of Canterbury and the Anglican Primates last April.

There has been a notable continuity in Choral Society personnel. Eight charter members are still directly involved, in-

cluding two who sang in the first concert, and one who has participated in every one of its subsequent 182 productions.

For over 20 years these concerts were offered without charge, until escalating production costs finally made paid admission necessary. The amount asked does not begin to cover expenses. The anniversary season is made possible in part by grants from the National Endowment for the Arts and a number of local foundations, and from individual donors, in recognition of the society's continuing contribution to the Washington community, reflected in the tribute paid it as "one of this city's civic treasures and a chief glory of Washington Cathedral." DOROTHY MILLS PARKER

Women Take Power as Theme

The Episcopal Church's Task Force on Women chose "Claiming Our Power" as the theme for the group's November 5-7 meeting in Indianapolis.

As the white majority of the 100 delegates to the conference celebrated the history of Episcopal women and noted their recent accomplishments, the black minority announced its own priorities and a divergent agenda.

"History and memory have made us wary of alliances with our white stepsisters," said Deborah Harmon Hines, assistant professor at Meharry Medical College in Nashville, Tenn. To support her theme that racism exists still, she cited incidents from her personal experience, listed persisting stereotypes of black women, and charged church and society with discrimination.

"There is no equal employment opportunity on the local, diocesan, or national levels of the Episcopal Church," she said. "At the national office, until last year, only one black person held a high executive position. Now (since the Rt. Rev. Richard B. Martin retired) there is none."

The black woman's agenda, said Dr. Hines, "is maintaining, strengthening, uplifting our race, our culture, our heritage."

"The battle against sexism alone can never address racism," said Mattie Hopkins, a Chicago educator and former vice president of the Union of Black Episcopalians.

"Our well-being in the church (as black women) is inextricably bound up with the well-being of black men, children, and clergy," said the Rev. Barbara C. Harris, priest in charge of St. Augustine of Hippo Church in Norristown, Pa. "Black people have no trouble relating to God the Father or his Son. We need the maleness of Jesus Christ; we need good male images, not just those like Superfly." She criticized white clergy, especially women, who accept appointments to black congregations, for they



Cathedral Choral Society logo

"bring their own standards and priorities."

White reaction ranged from "very upset" to "overwhelmed" to "how can we help without sounding like we want to come in and fix everything?"

Mary Donovan, a founder of the Episcopal Women's History Project, reported on her findings that "women have been, over and over, partners in the creation and development of the Episcopal Church." Achievements are seen in three areas, Ms. Donovan said: initiating parishes and missions, usually through women's guilds; founding and maintaining charitable institutions such as orphanages and girls' schools; and serving as network builders.

Frederica H. Thompsett, executive director of the Board for Theological Education, warned that "oppression history, the study of women as victims, is a transitional form — we can't stop there. We must also show the positive, constructive ways women functioned."

Marjorie Christie, past president of the Task Force and a member of Executive Council, noted that while 11 of the 42 elected members of Executive Council are women, "All the committee chairs are appointed by the Presiding Bishop, and all are men."

THE REV. EDWARD M. BERCKMAN

Set Aside Conduct Rule?

Alumnae and alumni of Virginia Theological Seminary have asked the seminary's board of trustees to set aside a rule designed to regulate the sexual conduct of both students and faculty at VTS, according to the November *Virginia Churchman*.

At present, entering students are given a copy of a 1977 trustees' resolution which states in part, "Unmarried students and faculty are expected to live celibate lives. Married students and faculty are expected to live in faithfulness to their marriage vows, avoiding adulterous relationships.

"The seminary does not knowingly admit or retain students or employ or retain faculty who do not live in accordance with these norms and who are practicing or professing homosexuals."

In May, the executive board of the VTS Alumni-Alumnae Association voted "overwhelmingly" to ask the trustees "to set aside" the sexuality statement, according to the association's newsletter. The issue was discussed at length at the association's fall convocation in late September, and "a strong consensus" was reached that the seminary should have no policy on sexuality, according to the Rev. John M. Smith, rector of St. James' Church, Leesburg, Va., and president of the association.

The alumni resolution has been sent to the trustees' executive committee for action.

CONVENTIONS

The Diocese of Southeast Florida met in convention at All Saints Church, Ft. Lauderdale, from October 22-24. Among the deputies elected to serve at the 1982 General Convention were two black lay persons, the first to represent the diocese in its history.

Also elected was the Very Rev. J. Kenneth Major, dean of the North Dade deanery and rector of the Church of the Incarnation, Miami, who thus became the second black cleric elected as a deputy to General Convention since the diocese was formed 12 years ago.

The convention was told that the Rev. Fritz Bazin, a native of Haiti presently living in Barbados, has been called to be rector of St. Paul's Church, Miami, where he will minister to a large Haitian population.

The establishment of a social concerns commission, with a full time staff person and a budget of at least \$50,000 per annum was approved by convention. Specific programs for the new commission have not been selected, but they probably will focus on aid to migrant workers and Haitian relief.

The delegates also approved the establishment of an Episcopal high school in the Coral Gables-Coconut Grove area, and they voted to become a companion diocese with the Diocese of Guatemala.

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Central New York Episcopalians came away from their 113th convention committed to a companion relationship with the Diocese of Egypt; the organization of a commission on aging; prayer, fasting, and speaking out on the issue of nuclear proliferation; further study of a Venture in Mission program; and endorsement of a proposed New York State food policy.

These were among the resolutions adopted by the 300 delegates to the convention, held November 6 and 7 in Syracuse. They represented the 114 parishes of the diocese, which extends from the Pennsylvania border to the St. Lawrence, west to Elmira, and east to Utica.

Delegates also elected deputies to the 1982 General Convention, delegates to the Triennial Meeting of the women of the church, and members of a number of governing bodies within the diocese.

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The 17th convention of the Diocese of Spokane met at St. John's Cathedral in Spokane on October 24-25. The convention passed a resolution urging the people of the diocese to boycott the products of the Nestle Corporation, because of its inappropriate marketing of infant formula in Third World nations.

The convention also passed a resolu-

tion calling upon the governments of the U.S.S.R. and the U.S. to bring an end to the arms race by adopting a freeze on the testing, production, and deployment of new weapons, particularly missiles and aircraft.

The importance of foreign missions was raised for the first time in many years in the diocese. Three speakers at the convention banquet, two priests of the diocese and a military chaplain, spoke of their experiences in foreign mission fields.

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The 53rd convention of the Diocese of Eau Claire met at Cable, Wis., on October 30 and 31. The Rt. Rev. John Ashby, Bishop of Western Kansas, was banquet speaker and delivered the homily at the noon Eucharist.

A new mission, the Church of St. Luke the Physician, Ladysmith, was received into union with the diocese. This was the first new congregation to be established in the diocese since 1947.

Several resolutions passed, including calling for each congregation to have at least one evangelism and renewal program each year; condemning the use of unauthorized, so-called non-sexist liturgies in the church in violation of Article X of the Constitution, and asking General Convention to take appropriate action to enforce discipline; calling for the inclusion of King Charles the Martyr in the Church Calendar.

Also adopted was an eight-year plan to achieve economic self-sufficiency, reducing Coalition 14 aid by \$10,000 in 1982, and \$5,000 each year thereafter. The convention heard reports from departments, commissions, and agencies, and elected officers and deputies to the 1982 General Convention.

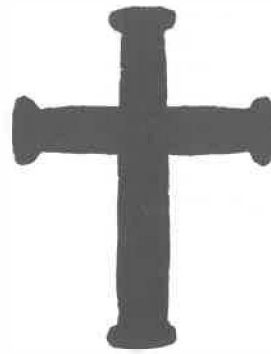
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The 13th convention of the Diocese of Southwest Florida met in Sarasota, Oct. 15-17. The convention continued the young, vigorous, and adventurous spirit first seen in Punta Gorda two years ago when delegates raised the original Venture in Mission pledge of \$2.5 million to include another million for the hungry of the world. This year's historic convention ventured forth with a \$2 million bond issue proposal to raise capital funds to establish new missions.

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, introduced 20 new clergy and received the diocese's newest mission, the Church of the Holy Spirit in Osprey. The Diocese of Barbados in the West Indies has been selected as the new companion diocese.

The Rev. Ronald Southerland was introduced to convention as the director of the new diocesan conference center in Manatee County. A record budget of \$1,060,820 was accepted for 1982 by the delegates from the 67 congregations in the diocese.

The Episcopal Church Looks At Issues



Alcoholism

By DAVID W. FOERSTER, JR.

Every family within the church, indeed every family in America, is affected in some way by alcoholism and other addictive diseases. If alcoholism runs its destructive course, as it will without intervention and recovery, the end result is always the same: insanity and death.

National experts and statisticians agree that we as a society are confronted by the most devastating disease in existence today. For the most part, however, the general public and professionals in the field — doctors, nurses, priests, teachers, and lawyers — fail to agree on what alcoholism is; how to treat it, if at all; and what our response as a culture should be to alcohol alone and to the same substance when it is used with other drugs in a destructive manner. In short, we deal with a disease of confusion.

The prevailing view is that alcoholism and the corresponding addictive conditions are diseases. The person who suffers from alcoholism and/or addiction is a sick individual in the throes of a treatable illness.

Alcoholism and the corresponding drug addictions are not moral problems. It is not a sin to be sick, and the ability to respond while in the midst of the illness should be seen as part of the illness itself, certainly not as sin.

Several priests who are active in the field suggest that if sin has anything to do with alcoholism, it is on the part of "the significant other," the family and community which surround the diseased person. Apathy, ignorance, and insensitivity block those around the alcoholic from responding in creative ways, armed with tough, effective ministering tools.

Who is the alcoholic and/or addict? One can find as much confusion in this area as in understanding the true nature of the disease itself. Contrary to what is generally believed, only three percent of the total alcoholic population is on skid row. The remaining men, women, young adults, and children still function to varying degrees in business and professions, as homemakers or students. The disease is no respecter of socioeconomic status. Needless to say, as the addiction develops, those affected become less and less effective in exercising their responsibilities.

About 75 percent of the individuals who enter treatment are male. The male alcoholic has pressure from all angles concerning his disease — from his employer and his family. The female drinker or drug user can be more secretive and closeted although this is changing as more and more women enter the work force. The stigma is still less damaging for the male, for whom drinking is a more frequent social custom.

With alcoholic drinking there is always damage, according to John Mooney, Jr., M.D., director of Willingway Hospital in southern Georgia. After excessive drinking for many years, there is oftentimes measurable brain damage, say medical authorities. At this point the alcoholic must be protected against himself until the process can be reversed. The addicted alcoholic does not want to give up the most important thing in his life: the booze or some other mood-changing chemical. It is more important to him than his job or his family, his relationship with God, his own life. He will go to his grave denying that he is an alcoholic or that he might have a drinking problem.

As the alcoholic moves through the stages of addiction, he will suffer various afflictions. He will experience blackouts and hangovers. During a blackout he is physically active but has no memory of what took place. He has to be told about his behavior by someone who was present or who may have driven him (or her) home. He will miss time from work — have the "Monday morning flu." Headaches and the shakes are prevalent.

The alcoholic may take to morning drinking, have a few drinks so that he can shave or she can apply makeup. Negative feelings pile up, and the drinker begins to lie more about his drinking and related activity. Isolation continues, and he begins to feel a heightened sense of self-hatred, frustration, and confusion. He or she becomes spiritually dead.

Severe hangovers ensue (sometimes these lessen with the progression of the disease if the alcoholic keeps a "therapeutic" amount of alcohol and/or other drugs in his system on a continuous basis); less alcohol seems to accomplish the desired effect. In some cases delirium tremens occurs. Many victims die or go insane. Fewer than three percent recover.

An individual can become an alcoholic without becoming medically addicted to alcohol. One may suffer fully from the disease without having physical withdrawal. An individual becomes an alcoholic when his use of alcohol interferes significantly with his ability to function in terms of his social and business responsibilities, according to the most widely accepted definitions.

Alcoholism is a progressive disease. Case studies indicate that even if someone stops drinking for a period of time, the disease, in a dormant state, continues to advance in the body. Should an individual begin drinking after a period of abstinence, the deleterious effects will be seen sooner and in more severe terms than in previous drinking episodes.

Once someone crosses the invisible line of addiction, he or she is always an alcoholic or addict. He may recover through sobriety, but he can never be cured. Regardless of reports made in the last decade to the contrary, most authorities believe strongly that he can never drink again without resuming the death march.

Many internists believe that the brain is the first organ in an abusive drinker's body to be affected by his or her alcoholic intake — that damage is clearly seen before heart deterioration, pancreatitis, ulcers, or liver problems. But the harmful effects of drinking do not stop here. Alcohol abuse and alcoholism are at the root of countless divorces, broken relation-

Reprints of this feature are available from the Public Issues Office, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

ships, and child beatings. The cost to the private sector per year is astronomical — in terms of billions of dollars and the loss of key personnel.

A prominent northeastern Florida state's attorney claims that 65 to 70 percent of all serious crimes are alcohol and drug related. The Rt. Rev. John T. Walker, Bishop of Washington, feels that alcoholism and urban blight are "intertwined" and "frequently feed on one another." He believes that alcohol and alcoholism are "at the core of every urban problem."

Thus the deleterious effects of alcohol abuse, alcoholism, and addiction are felt throughout all corners of society — it destroys society's fiber, step by step. It is the death march.

The federal government until recently had demonstrated an increasingly sensitive and intelligent approach in this area through many of its Health and Human Services programs. With these life support programs in danger of being slashed at every turn, the response of the private sector and the church will be increasingly critical.

G. Douglas Talbott, M.D. — director of the Alcohol and Drug Unit at the Ridgeview Institute in Atlanta, Ga., program director of the Disabled Doctors' Program, and clinical associate professor at Emory School of Medicine — states that alcoholism is caused by a biochemical abnormality that a person is born with, and that volume, dose, and duration of the drug alcohol do not have as much to do with the development of alcoholism as once suspected. Although one must drink or take drugs in an abusive fashion for a period of time,

alcohol consumption in itself is not sufficient cause for addiction.

Dr. Talbott rejects the theory that alcoholism is the result of learned behavior. "This psychiatric model does not account for the new research done on the pharmacogenetic factor in alcoholism." He is quick to maintain that at this time there is no genetic marker or blood test which can be performed to establish if one is an addict or alcoholic.

Dr. Talbott, whose Disabled Doctors' Program is patterned after the Roman Catholic Church's Quest House retreat, a residential recovery program for clergy and religious in operation for two decades, states that the inability to stop drinking or drug-taking is a symptom of the bio-chemical instinctual drive and a central part of the disease.

This phenomenon is often wrongly interpreted by religious leaders as evidence of weak moral fiber or lack of self-discipline.

Dr. Talbott feels that society, and especially the church, must see alcoholism for what it is — a disease, not a sin. The alcoholic is sick; he is not morally depraved.

Talbott also feels it is important not to lump addicts with abusers. Abusers have a choice whether to drink or not, whereas the addict is propelled by internal factors beyond his control to consume alcohol and other mood-changing drugs. To say that if someone continues to drink as he presently does, he will become an alcoholic is often a fallacy. He must have the biochemical predisposition, Talbott asserts.

William M. W. Scott, M.D., an Atlanta psychiatrist and specialist in treating adolescents who suffer from alcoholism and addiction and related psychiatric problems, feels that the young person encountering the problems of addiction is unique and should not be considered in the same category as an adult addict.

According to Dr. Scott and contrary to popular opinion, alcohol, principally beer, is the most used drug of addiction by young adults. Marijuana may be considered the "young person's drug," but alcohol is the greater offender.

The adolescent addict, usually in his or her mid-teens, could range in age from 10 to 20. There are documented cases of alcoholic mothers bearing children who must go through detoxification during their first moments of life. Alcoholism and addiction have no respect for age, sex, socio-economic status, or educational background. Alcoholics can be found in prestigious parochial or preparatory schools or in the ghetto public schools of any major American city. It matters little what type of family the youthful addict is from — whether his or her father be a professional or a member of the working class.

Dr. Scott recommends several steps that we as a society, and more specifically as parents, should take to combat the problem of addiction among the young. "We should get to know our children better, getting actively involved in their lives." He feels that education coupled with increased parental participation is the key.

Dr. Scott also has problems with the traditional psychiatric approach to addiction problems — an approach that sees addiction as a symptom of an underlying psychiatric disorder. As a psychiatrist who has treated patients both on psychiatric units and chemical dependency units, he feels that practitioners must see alcoholism and addiction as primary illnesses if the conditions are to be effectively treated and the incidence of relapse lessened. Statistics and case studies bear out his contentions. He makes clear the point that traditional psychiatric methods leave a lot to be desired in treating alcoholics and drug addicts.

"Most psychiatrists agree that addiction is a primary psychiatric problem that should be treated with psychotherapeutic measures if not psychopharmacological measures," he says. "Unfortunately, this mode of treatment does not often result in recovery. The physician is unwittingly causing a cross addiction in many cases."

Most physicians practicing today have no formal medical

The Drugs

In order to grasp properly the addictive diseases, it is important to look at the drugs which are generally considered to be the drugs of addiction. They fall into three distinct groupings, each grouping being comprised of subclasses. The basic groupings are alcohol, prescribed pharmaceutical drugs, and illicit drugs.

Alcohol (ethyl — C²H⁵OH) could be any substance with alcohol in it, from vodka to beer to white wine to cough syrup or even to Geritol. Some people have been known to be addicted to lemon extract.

The pharmaceutical grouping is more extensive: amphetamines (speed), *e.g.*, Dexedrine, Eskatrol; barbiturates (downers), *e.g.*, Seconal, phenobarbital; benzodiazepines (sedatives), *e.g.*, Valium, Librium, Serax; hypnotics (sleeping pills), *e.g.*, chloral hydrate, Nodular; and narcotics and analgesics (pain killers), *e.g.*, Demerol, morphine, codeine, and Percodan.

It is possible to list several other psychotropic drugs which are frequently abused: *e.g.*, antidepressants (Elavil, Tofranil), anti-psychotics (Thorazine, Prolixin) and antihistamines (Benadryl, Vistaril). Case studies also indicate that many over-the-counter medications, especially those possessing sedative qualities, are substances of abuse by addicts.

The illicit drugs include marijuana (active ingredient THE), cocaine, and hashish. The illicit grouping has also grown to include black-market pharmaceuticals like Valium, Quaaludes, and codeine.

Alcohol, in all age groups and in all socio-economic levels, remains the most abused drug and the leading drug of addiction.

It should also be noted that the hypothalamus region of the brain does not "know" what chemical is being ingested. The effect is the same — sedation. The one exception is amphetamines, which tend to "speed up" the somatic system. The depression that often follows, however, is more devastating to the body mentally and physically than the primary effect that many of the sedative drugs have.

training in the addictive diseases, the country's most pervasive medical problem. Medical schools may offer only as little as a one hour lecture on the subject.

Alcoholism is not merely a physical illness. The whole person is affected. Alcoholics Anonymous refers to the disease as a threefold illness: mental, physical, and spiritual. Thus far the mental and physical aspects have been discussed. Perhaps the most crucial aspect is the spiritual dimension.

It is through this avenue that the church's unique role can be exercised. By definition and composition the disease is essentially spiritual, the spiritual dimension encompassing and undergirding the physical and mental. The church, therefore, is called to be actively involved as an advocate, counselor, and healer for those suffering from the disease of addiction.

The Book of Common Prayer (page 831) contains the following prayer: "O blessed Lord, you ministered to all who came to you: Look with compassion upon all who through addiction have lost their health and freedom. Restore to them the assurance of your unfailing mercy; remove from them the fears that beset them; strengthen them in the work of their recovery; and to those who care for them, give patient understanding and persevering love. Amen."

The Rt. Rev. David E. Richards, director of Pastoral Development for the House of Bishops, states, "Alcoholism is the destroyer of the human spirit and a block to religious experience."

Bishop Richards, in outlining pastoral care for clergy experiencing problems with the abuse of alcohol and other drugs, states: "Our understanding of alcohol and chemical dependency is that it is an illness that is treatable."

The Episcopal Church has been more involved from a historical point of view in the field of alcoholism and addiction than any other church, but perhaps through a lack of concerted leadership and clear focus, the church has put its light under a bushel.

In the early 1930s, Dr. Samuel Shoemaker, rector of Calvary Church in New York City, was influential in the Oxford Group. An early member was Bill Wilson, who was later to found Alcoholics Anonymous with Dr. Bob Smith, an Akron, Ohio, physician. Dr. Shoemaker's group was founded on the principles of brotherly love and concern and the concepts of Christian community. Much of his time was spent in teaching and writing about basic Christian precepts and ministry on a one to one level.

From these teachings (based to a large extent on the Sermon on the Mount and the Beatitudes and the principles of confession and forgiveness), Wilson developed the 12 steps and traditions which are the backbone and core of the Alcoholics Anonymous program. The Episcopal Church was the first ecclesiastical body to open its doors to Alcoholics Anonymous (in Boston).

Some 20 years later, under the guidance of Presiding Bishop Henry Knox Sherrill and the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, the General Convention of the Episcopal Church formed a study committee to explore the problem of alcoholism. Since that time the church has participated in the National Council of Churches' alcohol and drug programs. In 1958, the Joint Commission on Alcoholism of the Episcopal Church issued an official report entitled, *Alcohol, Alcoholism, and Social Drinking*.

Since 1951, under the leadership of the Rev. David A. Works, the North Conway Institute of Boston, Mass., an interdenominational organization and information clearing house which studies alcohol and drug problems, has been in operation. The Rt. Rev. Roger W. Blanchard, former vice-president of the Executive Council, is the Institute's present chairman.

In 1968, the Rev. James Golder founded the Recovered Alcoholic Clergy Association in the Episcopal Church. Fr. Golder is still on the board of RACA, though the president is now the Rev. William Vanwyck, of Phoenix, Ariz. The group has 258 members of whom 98 percent are bishops, priests, and

deacons; the remainder are seminarians or members of religious orders. "Hot line telephone numbers" are open to help clergy in trouble with drink. The numbers are circulated among members and all of the bishops of the church.

The Rev. Joseph L. Kellermann, former executive director of the Charlotte (N.C.) Council on Alcoholism, is also a pioneer in developing new concepts and attitudes about alcoholism and chemical dependency and their treatment. Much of his work centers on the family's role in helping the alcoholic or addict recover.

Fr. Kellermann stresses that the family must develop attitudes of tough love, not allowing the alcoholic to use "significant others" as ends for his own manipulations. In many respects, according to him, the attitudes and actions of the "significant other" may have more effect on the alcoholic's recovery than the efforts of the alcoholic himself, at least initially, Kellermann is the author of *Merry-Go-Round Named Denial* and *Guide for the Family of the Alcoholic*. In his recent publication, *Grief: A Basic Reaction to Alcoholism*, he suggests that grief, not depression, is the core pain of the alcoholic and his or her "significant others."

More recently Dr. Vernon Johnson — an Episcopal priest, founder of the Johnson Institute in Minneapolis, and author of *I'll Quit Tomorrow* — developed the technique of intervention, a process by which "significant others" intervene in the sick alcoholic's life, urging treatment by presenting the facts.

Dr. Johnson is also responsible for preparing *Alcoholism*

Cross-Addiction

In any discussion of alcoholism, it is crucial to explore the concept of cross-addiction. Under many treatment modalities — particularly the traditional psychiatric — a patient obviously suffering from alcoholism or alcohol abuse would be prescribed a tranquilizer (usually a benzodiazepine, *i.e.*, Librium, Valium, Serax, or Tranxene) to consume in place of alcohol.

The medical literature indicates that these chemicals can be used on a short term basis (three to five days) for withdrawal and the associated discomforts. In many cases, physicians ignorant of the deleterious long term effects, chiefly that the benzodiazepines are extremely addictive, have issued refillable prescriptions or merely renewed the prescription with little question at the patient's request. The result is oftentimes dual addiction; the patient is now addicted to alcohol and Valium. He or she has substituted one for the other.

Dr. Talbott likes to refer to this as treating alcoholism as if it were a Valium deficiency. Unwittingly many doctors become drug suppliers, facilitating a patient's need for sedation — sedation which in many cases leads to addiction and another set of chemical dependency problems. Case studies of relapses indicate that patients who have been given inappropriate amounts of Valium or Serax often return to their drug of choice — alcohol — which eventually leads to repeated hospitalization.

Putting these drugs into the hands of the active alcoholic provides him with the fuel for suicide, and sedatives or tranquilizers taken in combination with alcohol, a depressant, dramatically increase the possibility of accidental or intentional overdoses. Alcohol when combined with other drugs creates a synergism within the body, producing effects that similar amounts taken separately would not cause. In many cases the result is lethal.

According to a reliable source within the medical profession, many doctors freely prescribe Valium and the other benzodiazepines as a means of making sure that their patients return for subsequent visits. In short, the "healer" becomes the pusher.

and the Church: A Call to Action. Embodied in the report is the text of a resolution General Convention passed in 1979. The resolution states that alcoholism is a treatable disease which is epidemic in our society, causing destruction not only for the alcoholic, but also for those close to him or her.

Citing work done in the Diocese of Maryland and making reference to the concerns of past General Conventions, the resolution charges the Episcopal Church through its dioceses to form committees on alcoholism and develop policies for treatment, educational materials, and a policy for the healthy consumption of alcohol.

According to Bishop Richards, polls have not been taken to determine the degree of compliance. David Works is a little more specific. He states that perhaps 12 dioceses have complied fully and have developed creative programs in response to General Convention's charge.

Dr. Johnson points out "Even where the condition has been identified, clergy and laity alike have remained immobilized by the mistaken notion that nothing can be done until the alcoholic seeks help." Since denial of the problem is a major facet of the disease, the alcoholic may die before he realizes help is indicated.

Clergy, like their counterparts in the medical profession, are to a great extent unprepared and unskilled to respond creatively to the needs of an alcoholic or addict. Although many are aware of Alcoholics Anonymous and indeed may be sponsoring a group at the church, most do not know how to respond to the pastoral needs of the suffering alcoholic and his or her family. The basic reason for this is lack of seminary education in the subject and proper pastoral attitudes.

The Rev. Bruce B. Noyes, a lecturer in pastoral theology at the Episcopal Divinity School in Cambridge, Mass., has established the Pastoral Institute for Training in Alcohol Problems. Operating since 1969, the Institute provides a series of courses and seminars on alcoholism and pastoral care of the individuals suffering from addiction. The Institute, an interdisciplinary program, draws its expertise from members of the clergy, the medical community — nurses and physicians — educators, psychologists, and sociologists.

According to the Rev. Mr. Noyes, the priest is the only caregiver in society who can go anywhere at any time unquestioned. The parish priest is also the individual to whom the suffering person turns for help and consolation. The Institute's purpose is to train future clergy and make them sensitive so they can respond creatively to the unique pastoral needs of the alcoholic and his or her family.

"A prospective priest can learn through taking our courses what it will take him ten years to learn in his church," states Noyes.

To date the Episcopal Divinity School is the only seminary of the church to endorse and sponsor courses in alcoholism and pastoral care.

Throughout the church, programs and structures are evolving in response to the disease. For the most part, these programs have taken form from grass roots organizations infiltrating the church structure. The Addictive Disease Resource Center at the Cathedral of St. Philip in Atlanta, Ga., is a good example. The Resource Center had its origins in one sober alcoholic, a cathedral member who helped another parishioner sick with the disease.

To grasp properly the dynamics involved, one must look deeper. Whereas the sober alcoholic had the skills and experience to provide effective and creative ministry, his efforts were prayerfully supported by the community of the Cathedral Men's Prayer Group led by Canon Arthur J. Lockhart, the cathedral's canon pastor. This involvement sparked the development of a ministry that became the Addictive Disease Resource Center.

According to the Very Rev. David B. Collins, dean of the cathedral, "We know the church has a job of service: feeding the hungry, helping those who need it. But the church of Jesus Christ offers something more — hope and help in healing,

opportunity to experience the transforming power of Christ that truly sets the captive free, even from chemical addiction."

The Center operates 24 hours a day, and volunteers are available at all hours. The Center works very closely with treatment facilities in the area and strongly advocates Alcoholics Anonymous and the family groups, Naranon and Al-Anon.

According to Bishop Richards, the Rev. Bruce Noyes, and the Rev. David Works, the church has an obligation not only to minister to the sick alcoholic and his or her family, but to foster healthy attitudes about the use of alcohol among its members for whom alcohol use does not cause a problem.

Statistics compiled by the North Conway Institute from a July, 1978, survey, *The Extent of Problem Drinking and Its Impact on Society, The Gallup Poll*, reflect the following: As many as one-half of all parents do not set guidelines for their children's use of alcohol. About the same number indicated they have no specific parameters for their own drinking. Further, one drinker in ten stated that his or her own example of alcohol use would not be a good example for a young person. The sad fact, in many cases, still remains that people learn from people — people learn from example.

The whole area of social drinking is an insidious and complicated one. The teetotaler does not drink, and the active alcoholic must drink until intervention yields recovery or the alcoholic dies, but there are no real parameters for the social use of alcoholic beverages.

Bishop Richards is quite concerned about the use of alcohol in a parish setting, *i.e.*, wine and cheese parties, spaghetti dinners where red wine is served. The use of alcohol, chiefly wine, and religious life have always been closely associated.

Perhaps Episcopalians could learn something from their Jewish brothers and sisters who by culture and tradition use alcohol regularly. It is always on the table, but rarely do Jews drink to excess, and the incidence of alcoholism in the Jewish culture is insignificant.

One of the central differences is Jews drink without guilt. Gentiles do not. Be it a hangover from the Puritan Protestant ethic or our inability to respond creatively as a culture, we drink with considerable guilt and ambivalence.

Noyes believes that so long as a suitable alternative is available and the event is not structured to exclude or make the nondrinker uncomfortable, having alcohol present as part of a parish celebration is acceptable.

"It is hypocritical to have wine on the Lord's table and not allow it in the parish hall," states Noyes. A long-held tenet of Alcoholics Anonymous is that the alcoholic who wants to drink will drink, regardless of external situations.

Our call to action needs to be like the four believers who cut a hole in a neighbor's roof so their sick friend, unable to help himself, could be exposed to the healing power of Jesus Christ. Only through clarity of vision, a spirit of collegiality, keen leadership, and right attitudes will the cloud of confusion presently enveloping the church and society disperse.

The charge is clear. The mission is at hand. The spirit now calls for action. Only then will clarity replace confusion and the alcoholic be set free (and his and her brothers and sisters as well).

The Presiding Bishop, the Rt. Rev. John M. Allin, has said, "Alcoholism is a killer. It destroys the life of the alcoholic and the structure of relationships around the alcoholic — family, friends, and work colleagues.

"The disease of alcoholism is treatable. Through a program of preventive education, we can save thousands of lives. There is hope for those struggling with alcoholism. Pastoral intervention and a loving, supportive community can bring new life to the alcoholic and those living with alcoholism.

"We have taken up this healing ministry in the Episcopal Church, and I celebrate the many leaders and programs that have come forward to prevent, arrest, and help people recover from alcoholism."

EDITORIALS

Alcoholism

The feature article this week is devoted to a topic of exceptional importance: the problem of alcoholism. For years it has been our policy to have an article on this subject from time to time, for almost all of us are in contact with persons suffering from this disease. As an informed, responsible, and compassionate body of people, a parish can provide invaluable help. Positive results can be achieved and we need to know that.

This particular article was commissioned by the Public Affairs Office of the national church headquarters. Reprints of the article can be obtained without charge from the Public Affairs Office, and it is anticipated that discussions of other public issues, published on a similar basis, will appear in our pages at intervals of some months during the next year.

Not Yet to the Altar

As we approach the end of this International Year of the Handicapped, our impression is that it has been a constructive effort. Certainly many problems remain, but the public consciousness has been touched and new progress can and will be made. We are glad to see ramps in many places now, and reserved parking spaces in many areas. A number of churches have improved their accessibility, and in the future more churches and other public buildings will be built with

their front doors flush with the ground.

Yet, reaching the altar rail remains difficult, in many of our churches, not only for those in wheelchairs or on crutches, but also for many of the lame and elderly. This is something we still need to work on. Of course the priest can, if requested, carry the sacred elements down to the nave and communicate individuals there, but it is embarrassing to many to make this request, and, in many parishes, people would be surprised to learn that they could request this.

A generation or two ago, when many devout communicants only expected to make their communions a few times a year, the problem did not arise so often. For some, it is now a weekly emotional hurdle.

Cathedral Choral Society

THE LIVING CHURCH wishes to pay tribute at this time to one of the church's treasures, the Cathedral Choral Society of Washington Cathedral, now in its 40th Anniversary Year.

TLC's Washington correspondent, Dorothy Mills Parker, is a charter member of the society, and one of the two members mentioned in her article as having sung in the first concert. She served the society as press officer and trustee for 15 years, and was organizing founder of the women's board. She also designed the society's logo [p. 7], a conventionalized drawing of Washington Cathedral's north rose window, which is used on all Cathedral Choral Society programs, flyers, ads, stationery, and documents.

Children's Corner

By JUDITH MITCHELL

With Christmas in the air, and Christmas shopping beginning to get underway, let us first consider the "specifically Christmas" offerings that are available for young readers through the bounty of loving relatives.

The most lavish of these, Chariot Books' new edition of *The Christmas Stories of George MacDonald*, is emphatically worth having. Although episodic in the manner of all short story collections, the book has an overriding concern with the themes of Christmas

and homecoming, giving and receiving, and a transcendent joy, pure as the flame of a holiday candle, illumines every page. The illustrations, by Linda Hill Griffith, are masterful and wholly true to MacDonald's vision — altogether this is a quality offering children will treasure and dream over for years.

Chariot Books has also readied an appealing version of the Christmas story in a series of dioramas that can be tied together and displayed as a mobile. Entitled *The Christmas Story*, the book would seem to be a valuable tool for religious educators.

Also for young children are three interesting works: *The Boy Who Stole the Christmas Star*, by Fr. John Aurelio (Crossroad/Continuum, \$3.95 paper), *Anna and the Strangers* by Mary Blount Christian (Abingdon, \$6.50), and *The*

Christmas Pageant by Tomi De Paola (Winston Press). The first two feature children who are touched by the historical reality of the first Christmas, while *The Christmas Pageant* is a kind of story within a story, being the illustrated account of a group of engaging youngsters and their attempt to reenact the events of the Nativity.

My choices for non-seasonal religious offerings are very different from each other in scope and achievement. Walter Wangerin, celebrated author of *The Book of the Dun Cow*, has retold biblical stories for children in a prose that combines lucidity with passion. Also, *The Bible: Its Story for Children* (Rand McNally, \$12.95) is worth every penny. It reads aloud beautifully, and parents who want to inculcate scriptural appreciation in their children will do well to read it aloud to the whole family.

John Kater's *The Letter of John to James* is, by contrast, deceptively slight. Yet, it haunts the imagination and lingers in the heart like the memory of a melody. Structured as a clergyman's response to a series of quotations, the book shuns didacticism in favor of a

Judith Mitchell, who is in the Department of English at Rhode Island College in Providence, is a frequent reviewer of children's books for various publications.

CLASSIFIED

BOOKS

A VERY SPECIAL CHRISTMAS GIFT — "The Pilgrimage," by Robert Y. Davis. A moving autobiography of a newsman turned priest and missionary to the Navajo. Special appeal to those interested in history, missions and theology. Written with clarity to appeal to the general reader as well as the professional. Hardback, 199 pages. Send check for \$9.95 per copy to: CEC, 5537 N. Furman, N.W., Albuquerque, N.M. 87114.

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

KNOTT English Altar Missals — Fifth Edition. Bound \$75.00. Contact: Father Anderson (Traditional Catholic), P.O. Box 1211, Racine, Wis. 53405.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

LIFT UP YOUR HEARTS and LET US KEEP THE FEAST, for congregational singing of Rite 2, and anthem, "Brother Sun, Sister Moon," for use during St. Francis Octocentennial. Sample packet \$3.00. University of Evansville Press, P.O. Box 329, Evansville, Ind. 47702.

FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back (\$2.00), 3/4" pin back (\$2.00), 3/8" tie tack (\$2.75). Shipping (per order — 75¢). E.R. Harris, P.O. Box 572, Rochester, Minn. 55903.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

REDEEMED EARTH POTTERY: hand-thrown stoneware chalices, patens, cruets, lamps, tea pots, etc. Reasonable. Let me design for you. Send SASE with needs to: Sister Maria, Notre Dame Convent, 2820 Lansing, Wichita Falls, Texas 76309.

POSITIONS OFFERED

EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Box 2247, Austin, Texas 78768, invites applications for a tenure-track position in Old Testament. Earned doctorate required. Special interest in O.T. theology and interpretation desirable. Address correspondence to: Harold H. Booher.

OPENING for clergy associate. Age 30-45. Preferably married, with children. Principal responsibilities Christian education and Evangelism, but also sharing in full ministry of active and varied parish. Reply: St. Mark's, 1750 E. Oakland Park Blvd., Ft. Lauderdale, Fla. 33334.

firm hope, delicately conveyed. It's published by Seabury, in paper, for \$4.95.

Non-religious but significant works may also make lovely Christmas gifts. One of the most effective picture books I've seen in some time is Olaf Baker's *Where the Buffaloes Begin* (Frederick Warne, \$8.95). Stephen Gammell's illustrations seem to come out of a pale mist, as does the plot and theme.

Amy Kateman Rubin's *Children of the Seventh Prophecy* (Frederick Warne, \$8.95) is a mythical fantasy about light and darkness, courage and sharing. As such, it's on very firm ground, and the conclusion is genuinely moving. Yet, it seems to me that the novel lacks the grace of comic relief (as opposed to the savage funniness of C.S. Lewis at times, or the whimsey of Lloyd Alexander), and that the characters haven't quite found themselves. It should be interesting to see if Rubin's next books plunge more boldly into otherness.

A slightly disappointing novel for youngsters is Ann Brophy's *Flash and the Swan* (Frederick Warne — \$8.95). What mars Brophy's book is a too heavy reliance on establishing her protagonists' privileged life style; Madeline is slowly recovering from the death of her beloved father, but the details of another summer of sailing competitively detract from the power of her story, and it's unclear to me exactly why her father should indicate his abiding presence in the directions the plot indicates.

Yet, there is much that is authentic and admirable in this novel: Madeline's conflicts with her mother, her excessive shyness, composed of equal parts of dread and insecurity, all these make this a strong story about surviving emotionally and spiritually, as one reaches for an elusive maturity.

Brophy's novel reminds me a little of L'Engle's series about the Austin family, save that L'Engle was never afraid to depict unsympathetic characters, and so her conflicts were always vital and even visceral. Brophy seems content to chronicle the effects of tragedy of a group of nice people temporarily thrown off balance by death.

Fire Building

Bruce and I, we built a fire and fed it sticks and leaves and limbs. We watched it grow and felt its heat, then later on we watched it die. A man and boy should make a fire every now and then to keep in mind the why of things — the ways of God and men.

G.C. Callahan

CLASSIFIED

POSITIONS OFFERED

HEADMASTER needed Episcopal school. Reply: St. Joseph's Church, P.O. Box 846, Boynton Beach, Fla. 33435.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

POSITIONS WANTED

ORGANIST-CHOIRMASTER: Liturgical background, seeks position with active parish January 1. Service playing, choir training (including boy choirs) and community outreach through music are special strengths. Master's degree, member AGO, AAM, RSCM. Resume, references, compositions on request. Reply Box B-511.*

PRIEST AVAILABLE. Applying spiritual renewal and outreach skills to advantage while interim rector in growing, rural town. Worship, Bible groups, lay development, home visiting and community outreach. Enjoyed recent successful ministries in urban and suburban parishes. Ordained 15 years. Seek rector or assistant post needing my advanced training in church growth. (201) 459-4012. Relocate Provinces 1, 2, 3. Reply Box S-512.*

PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

RELIGIOUS COMMUNITIES

FORMING — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

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

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PEOPLE and places

Appointments

The Rev. Douglas L. Alford is now rector of St. Stephen's Church, 2716 Hurstview Dr., Hurst, Texas.

The Rev. Russell H. Allen is vicar of All Saints' Church, Wilcott, Conn.

The Rev. Michael Bedford, assistant at St. John's Church, Plymouth, Mich., is now also in charge of St. Elizabeth's Church, Redford.

The Rev. Robert Warren Cromey is rector of Trinity Church, San Francisco, Calif.

The Rev. David L. Fine is rector of Trinity Church, Baraboo, Wis.

The Rev. William O. Gregg is rector of St. Thomas' Church, Abingdon, Va.

The Rev. David A. Hockensmith is rector of St. Mark's Church, Frankford, Philadelphia.

The Rev. Charles A. Joy, formerly associate rector of St. James' Church, Richmond, Va., is now priest-in-charge.

The Rev. George Kimball is now priest-in-charge of St. Aidan's Church, Hartford, Wis. He is also teaching moral theology at Nashotah House.

The Rev. R. Gary Mathewes-Green is rector of St. Margaret's Church, Woodbridge, Va. Add: 13900 Church Hill Dr., Woodbridge 22191-2199.

The Rev. Stephen R. Park is rector of Faith Church, Merrimack, N.H.

The Rev. Nicholas B. Phelps is rector of St. James' Church, Bristol, Pa.

The Rev. Edwin T. Shackelford, III is vicar of St. Michael's Church, Alturas, Calif. Add: 310 W. North St., 96101.

The Rev. John R. Tinklepaugh will become vicar of the Church of St. Andrew and St. Monica, Philadelphia, about January 1.

The Rev. Josiah W. Ware is vicar of All Saints' Church, Union, W. Va., and the Church of the Incarnation, Ronceverte. Add: Box 401, Union 24983.

Ordinations

Priests

Milwaukee — Werner Henry Raasch, assistant, Church of Our Saviour, San Gabriel, Calif.

Deacons

Massachusetts — Elizabeth M. Lameyer, assistant, St. Mark's Church, 27 Main St., Southborough, Mass. 01772.

Northern California — Stephen Thomas Beal, vicar, St. Nicholas' Church, Paradise, Calif. Add: 5872 Oliver Rd., Paradise 95969.

Northern Michigan — Michael D. Backlund, vicar, Christ Church, Calumet. Add: 118 S. Iroquois, Laurium, Mich. 49913.

Resignations

The Rev. Robert F. Andrews has resigned as rector of St. James' Church, Grosse Ile, Mich.

The Rev. John K. Hooper has resigned as rector of Trinity Church, Farmington, Mich.

The Rev. George E. McCullough has resigned as rector of St. Stephen's Church, Hamburg, Mich.

The Rev. Eugene S. Patton has resigned as director of media services at Chestnut Hill Academy in Philadelphia to devote full time to his work as rector of St. Thomas' Church, Morgantown, Pa.

Church Army

Captain William S. Paddock of the Church Army, formerly canon missionary of the Diocese of Southern Ohio, is now the executive director of renewal, evangelism, and church growth, on the staff of the Bishop of Pennsylvania. Add: Diocese of Pennsylvania, 1700 Market St., Philadelphia 19103.

Other Changes

The Rev. Samuel Adu-Andoh has been licensed to work in the Diocese of New Jersey. Add: 44 Alexander St., D-3, Princeton, N.J. 08540.

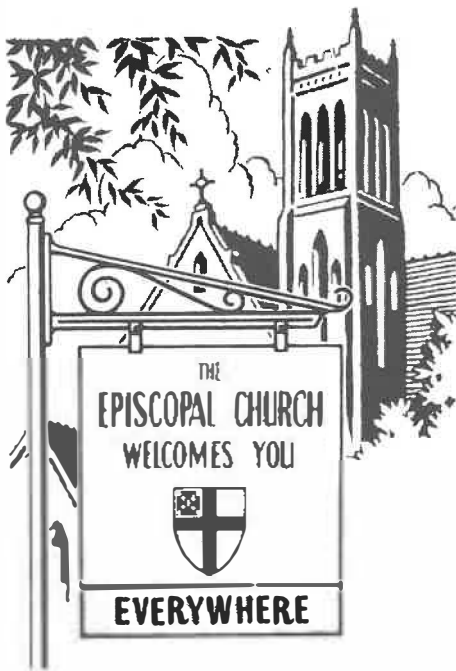
The Rev. Glenn E. Druce, rector of St. Mark's Church, Pleasantville, N.J., is now dean of the Atlantic convocation of the Diocese of New Jersey.

Retirements

The Rev. James W. Heilman, rector of St. Andrew's Church, Trenton, N.J., will retire January 1. His new address will be 152 Brigantine Dr., Ocean City, N.J. 08226.

Changes of Address

Mail for the Rev. Winston F. Jensen and for the Church of St. Alban the Martyr, Superior, Wis., where he is rector, should be addressed to Box 1404, Superior 54880.



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.

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat 7:30 HC; noon intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15 & 2:30. Special interest tours can be arranged by writing in advance

ST. PAUL'S 2430 K St., N.W.

The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; 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

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill

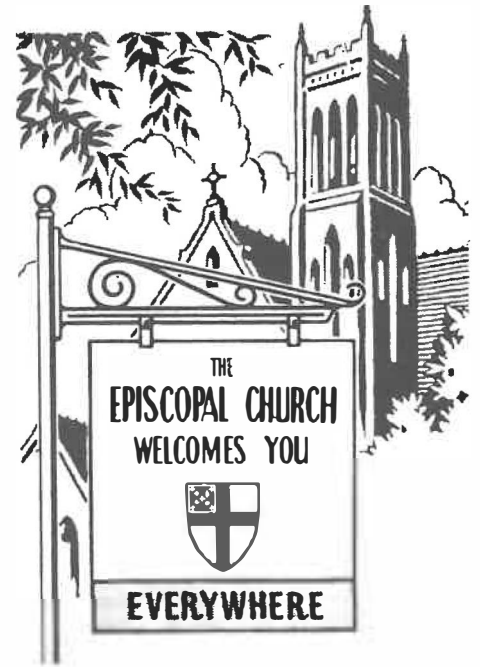
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10-30, Fri 6-7

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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; hoi, 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, Mourning 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.

Continued on next page

CHURCH DIRECTORY

(Continued from previous page)



BOSTON, MASS. (Cont'd)

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

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible
study, Holy baptism by appt, reconciliation of a penitent
by appt, Confirmation as anno. HD as anno

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

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

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. Wed HC & Healing 12:15

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Martin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (1:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6, C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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
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 12:10 Choral
Service & Eu. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, 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

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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

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

DALLAS, TEXAS (Cont'd)

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

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. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H
Eu

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

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.