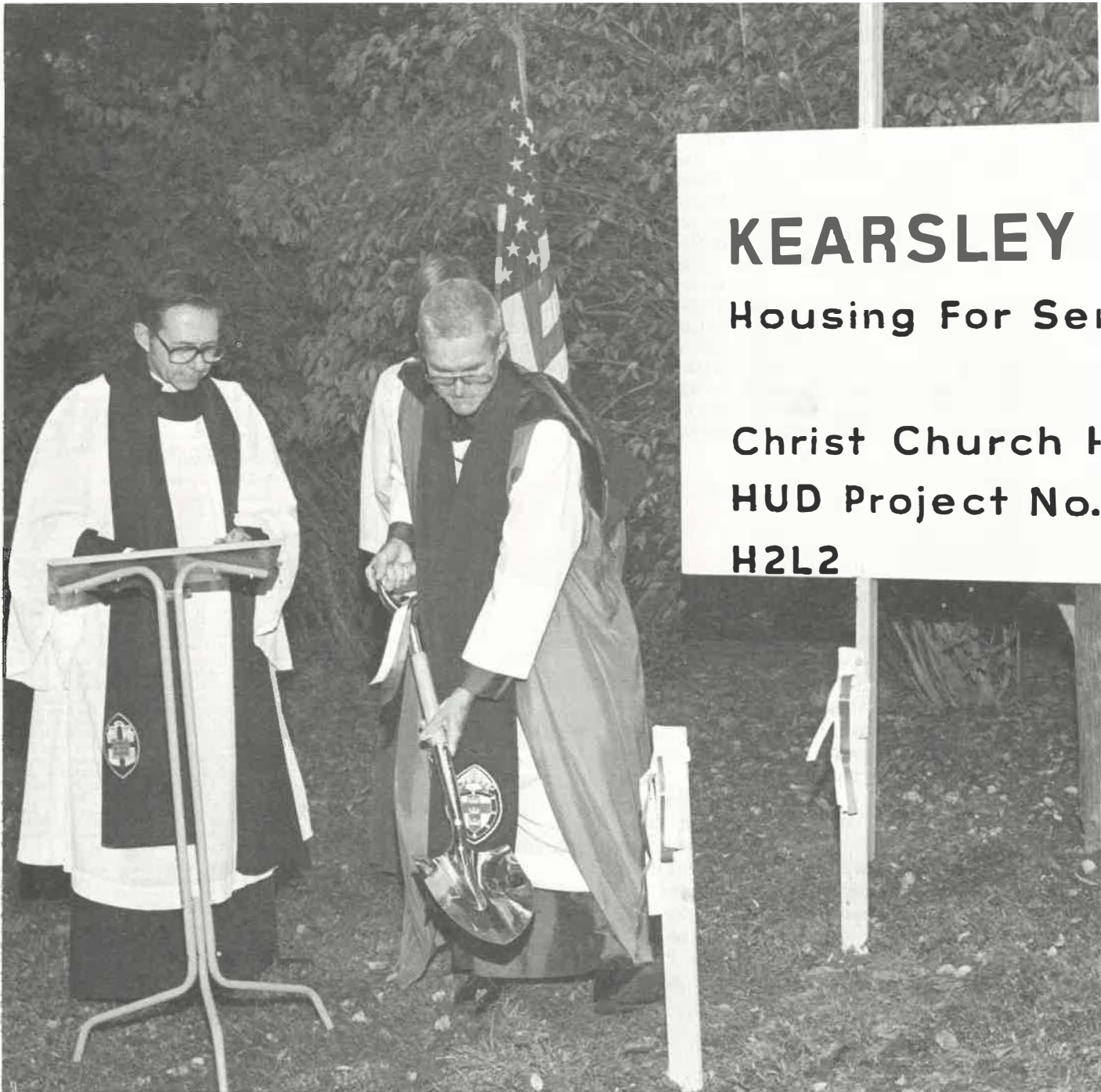


THE LIVING CHURCH



Fr. Blewett (left) and Bishop Ogilby at ground breaking ceremonies for the expansion program of Kearsley Home-Christ Church Hospital in Philadelphia [see page 9].



THE LIVING CHURCH

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December Mud

With gray skies, falling temperatures, and the short afternoons of standard time, early December is not, for most of us, the most cheerful time of year. In the country there are bare trees, dead weeds, and mud. In the city there are wet sidewalks and cold winds blowing between the buildings.

Some years ago, the distinguished Anglican theologian, Eric Mascall, quoted an old jingle:

"Two men looked through prison bars, One saw mud, the other stars."

For St. Thomas Aquinas, Dr. Mascall proceeded to explain, the lowly mud, no less than the lofty stars, provides an adequate starting point for the logical proof of the existence of God. The mud is, it exists, yet it does not have within itself the source or cause of its being. It

exists because of other things, which exist because of still other things, which in turn depend on still others. Ultimately the chain of being takes us back to the ultimate cause, the source of existence, whom we call God.

Not all of us move with ease in St. Thomas' sphere of rigorous logic and rationality. Yet we all can learn from the objectivity of such thinking. The reality of things is the first consideration.

Mud, bare tree trunks, and puddles of water can in their way be therapeutic. These plain and humble things can be an antidote to the endless chatter, the busyness, and the restlessness of human affairs. To expose ourselves to the austerity and sobriety of nature in December is an appropriate element in Advent spirituality.

THE EDITOR

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The Cat Bird and the Cat

The cat bird perching top the wooden post
Will imitate my golden kingly pet,
And I will imitate my savior host
To whom I owe an overwhelming debt;
For cats and birds are part of his heart plan
Of living, loving, birthing, on the move.
Included in this is the scene of man
Made one by acts impossible to prove.
The golden cat will lie upon my lap
While watching through the window for the bird,
And I will watch for windows I can tap
To act the part of kindness in truth's word.
The cat, the bird, and I are traveling through
Eternity on stages fresh and new.

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LETTERS

(Most letters are abridged by the editors.)

The Banal and the Trivial

The article under "Issues Facing the Church," entitled "The Banal and the Trivial," was of great interest and help to me [TLC, Nov. 8].

(The Rev.) FREDERICK C. LAMBERT
Old Trinity Church

Tiffin, Ohio

Hooray for Dr. Reedy's next to the last paragraph in his article, "The Banal and the Trivial" [TLC, Nov. 8]. Doctrinal disputes, arguments over women's ordination and Prayer Book modification — all are trivial and irrelevant to the needs and lives of parishioners.

It always seems strange that the defenders of the Bible and tradition and the church ignore, leave out, or cannot see the original event: a community whose members betrayed it so badly that one of them killed himself; a community that was so strong that each one of the members was able to face himself and the others, come back together and share what they had.

It is the overwhelming and unifying sense of community — so lacking in the world today — which enables us to know about the church at all. Community we still have. Let us build on it. As we see in the same issue of TLC, this is being done in Stone County in Arkansas.

JOHN CLARK

Poughkeepsie, N.Y.

Professor Reedy's article, "The Banal and the Trivial," forcefully presents the peril in which Christians currently stand, as we uncritically accept conditioning by the advertising media. He might also allow that our entertainment media produces the same banal and trivial conditioning.

The scandal of female ordination, the mutilation of the Prayer Book, the condoning of homosexual perversion, and the killing of the unborn — all these are being permitted to tear out the vitals of the God-given, tradition-proved faith and order of the church.

(The Rev.) PHILIP THACHER FIFER (ret.)
Pottstown, Pa.

This Ecumenical Monster

Apparently "Name Withheld" [TLC, Nov. 1], who abhors such primitive things as holy water, votive candles, stations of the cross, and incense, has not taken into account the fact that some of us require more worship aids and external helps than do others.

I presume that N.W. is not being required to bless himself or herself, light votive candles, and make the stations of the cross. Why then should there be an objection to others doing these things?

(The Rev.) C. OSBORNE MOYER
St. Columb's Church

Jackson, Miss.

(Name Withheld has asked, "Who is pushing this ecumenical monster and why?") Maybe Jesus. It was he who prayed that we all might be one (John 17:21).

(The Rt. Rev.) ALLEN W. BROWN
Retired Bishop of Albany
Fort Myers, Fla.

The letters to the editor are often stimulating, sometimes strange, but never dull. Take "This Ecumenical Monster" in the All Saints' Day issue. I can understand why the writer signed it "Name Withheld."

To equate devotional practices with a norm is about as sensible as stating that because a symphony is titled "Symphony in C," the only note to be found in it is C. Just as in a composition of that title, there are many variations on the central note. So it is within the Episco-

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pal Church. There is a foundation, that of Christ our Savior as the living Lord, and there are many variations of how to express that theme.

MAURICE ROUTHIER
San Francisco, Calif.

• • •

Name Withheld objects to certain practices found increasingly in Episcopal churches as being Roman Catholic and therefore unsuitable for Episcopalians.

Is the writer baptized? Was not holy water used on that occasion? Is it really so offensive if a bit of holy water is available for those who wish to be reminded of their baptism when they enter a church?

Also, it is possible to walk from the site of the Fortress Antonia, in Jerusalem, where Pilate condemned Jesus to death, along the narrow streets and through the city gates where the women stood weeping, to the hill of Calvary and the tomb in which our Lord was laid, both enclosed in the ancient Church of the Holy Sepulchre. If one pauses now and then along the way to recall and consider the events of that day and their significance, then one has "done the stations of the cross."

I am not sure the Virgin Mary needs our prayers, but I think we need hers. Has Name Withheld never asked anyone to pray for her? If our fellow sinners here on earth can pray for us, cannot also the saints in heaven? It was not a Roman Catholic but the Angel Gabriel who first spoke the words, "Hail, Mary, the Lord is with thee: blessed art thou among women."

As my husband's work requires us to relocate frequently, I am faced with the difficulty in each new place of finding a priest who hears confessions. I therefore rejoice to see the practice becoming more common in our church. Perhaps everyone does not need it, but there are those of us who truly could not live without this sacrament.

I am thankful to have learned that these various aids to devotion are not exclusively for Roman Catholics but are a rightful part of our Anglican heritage.

FAY CAMPBELL
Bethesda, Md.

• • •

I am afraid that "Name Withheld" will be most unhappy to learn that he is a member of one branch of the catholic church, founded not by the early Anglicans to which he refers, but by Jesus Christ.

He need not fear that we are aping Rome. The Roman Catholic Church has stripped down the Mass to its bare essentials. The things he complains about, such as holy water and incense, have not just now happened. Their use never died out in our church.

As for confession, N.W. should realize that our church has always retained this sacrament to be used when desired by a penitent.

(The Rev.) EMILY GARDINER NEAL
Convent of the Transfiguration
Cincinnati, Ohio

• • •

The letter titled "The Ecumenical Monster" was written by someone who apparently would throw out the baby with the bath water. The author's name was withheld, but he's not fooling me. His name is Oliver Cromwell!

HAROLD V. TOOP
Long Beach, Miss.

• • •

I read the letter from Name Withheld with a mixture of guilt and sorrow. The guilt is the result of a sense of collective failure on the part of those of us who are responsible for teaching about the nature of the church. Somehow we have failed to communicate our understanding of what the church is all about.

But coupled with this guilt is a great and abiding sense of sorrow. The writer makes no mention of ever having gone to his priest and asked for an explanation. Rather, N.W. feels that he is on the outside looking in and that there is little that can be done to reconcile his position with that of the church. Don't live with your bad feeling any longer, N.W., but go today and seek some answers to your questions.

(The Rev.) CHARLES B. KING, JR.
Christ Church
Deposit, N.Y.

One-sided Ethics

I was deeply concerned when I read about Bishop Hunt's very one-sided communication to his diocese on the matter of abortion [TLC, Oct. 11]. His main point seems to be that since opinion is divided as to when human life begins, no one should seek to impose his or her particular morality on others by at-



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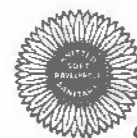
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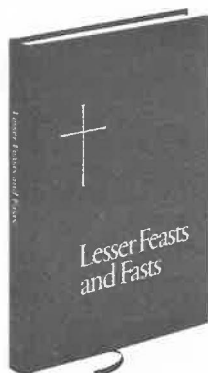
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tempts to forbid or restrict abortion.
 This sounds fair enough until we realize that precisely the opposite conclusions can be drawn from the premise. It can equally be argued that, since opinion is divided as to when human life begins, a woman who may herself have no problems of conscience about abortion, must, however, not be allowed in abortion to enforce her particular morality, fatally, on the fetus, who may indeed be a human being, in spite of her honest belief to the contrary.
 (The Rev.) W. FRANCIS B. MAGUIRE
 Church of the Good Shepherd
 Bonita, Calif.

Bishop Tutu

One of your recent issues described Bishop Tutu as Assistant Bishop of Johannesburg and General Secretary of the South African Council of Churches. However, a recent issue of the newspa-

Obedience

A stone's fall confesses
 A force not the stone's.
 Wind more subtly
 Is submissive.
 We go in the boast of our strength.
 And are restive.

Paul Ramsey

per of the Church of the Province of Southern Africa stated that he had resigned as assistant bishop.
 Your report speculates that Bishop Tutu might be "banned" by his government. I am glad to report that this had not occurred by the time I left South Africa in late October. His prominence internationally no doubt poses a dilemma for those in authority who might seek to suppress his prophetic voice.
 NIGEL RENTON
 Oakland, Calif.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

December

4-5 Convention, Diocese of Bethlehem
 7-11 In House Week, Episcopal Church Center

January

4-7 North American Academy for Liturgy (Emory University, Atlanta)
 4-9 General Ordination Examinations
 18-25 Week of Prayer for Christian Unity
 22-23 Convention, Diocese of Florida (Tallahassee)
 28-30 Convention, Diocese of Tennessee (Nashville)
 28-30 Convention, Diocese of Atlanta (Atlanta)
 29-30 Convention, Diocese of Newark
 30 Convention, Diocese of San Diego (La Jolla)

February

4-6 Convention, Diocese of West Texas (Brownsville)
 11-13 General Ordination Exam evaluation conferences (various locations)
 11-13 Convention, Diocese of Texas (Houston)
 17-19 Executive Council Meeting (Greenwich, Conn.)
 18-20 Syndicators Annual Meeting (Tempe, Ariz.)
 19-21 Convention, Diocese of Southern Virginia (Norfolk)
 20 Convention, Diocese of Long Island (Garden City)
 23-26 In House Week, Episcopal Church Center
 24 Ash Wednesday

March

8-10 Conference, Lilly Endowment: Understanding the Local Church (Atlanta)

April

19-21 Executive Council Meeting (Greenwich, Conn.)
 26-29 Associated Church Press Convention

May

3-7 In House Week, Episcopal Church Center
 8 Convention, Diocese of New Hampshire (Claremont)
 15 Convention, Diocese of Maryland

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Budding Genius

AUTOBIOGRAPHY, VOLUME ONE; 1907-1937: Journey East, Journey West. By Mircea Eliade. Translated from the Romanian by Mac Linscott Ricketts. Harper & Row. Pp. ix, 335. \$17.95.

To many of us, Mircea Eliade is known as one of the world's foremost authorities on the history of religions. In these beautifully narrated pages, we trace the budding of this genius.

As a child, he was a precocious reader, pianist, and student of natural science — but also an active boy, playing with urchins on the streets of Bucharest and later hiking, camping, and boating as a Boy Scout. By 18 he had published a hundred articles. By 21 he was in India deeply immersed in the study of yoga.

Later, after returning to Bucharest, he was simultaneously a teacher, journalist, and popular lecturer. Regularly writing fiction from 11 P.M. to 4 A.M. every night, he became a leading popular novelist of Romania. His weakness was the fair sex, and a series of romantic attachments led to considerable sorrow.

During his first 30 years, he only begins to emerge as a religiously oriented

figure. His parents do not appear to have been practicing Eastern Orthodox. In this volume, young Mircea Eliade is a prodigious learner in all fields, and an increasingly successful writer. We will wait for the next volume to see his extraordinary talents take a more specific direction.

H.B.P.

Children of Divorce

YOUR FATHER'S NOT COMING HOME ANYMORE: Teenagers Tell How They Survived Divorce. By Michael Jackson and Jessica Jackson. Edited by Bruce Jackson. Richard Marek Publishers. Pp. 320. \$12.95.

Some time back this reviewer said of a previous book, *The Kids' Book of Divorce* (Lewis Publishing Co.), that it was surprisingly optimistic. I cannot say the same of this one. "Depressing" is the inescapable adjective that must be applied to the accounts of broken families here collected.

Michael and Jessica Jackson, brother and sister, 17 and 15 at the time, and children of divorce also, found a number of their friends experiencing the effects of divorce. They interviewed their friends, white, middle class, moneyed, on tape and later edited transcripts with their father's help. The result is the per-

spective of 37 teenagers upon this very common outcome of married life — divorce.

And what do we find? Accounts of physical abuse, escape into drugs, verbal cruelty on the part of both parents and children. Heroic attempts to make sense out of uncontrollable situations, and a strong sense of survivorship on the part of the teens. Also, an incredible immaturity and selfishness on the part of the adults.

Perhaps this last judgment might be softened if we acknowledge that very few adults are prepared for the long term responsibility of bringing up the younger generation. Furthermore they are even less prepared to understand their own and their partner's growth during this time. The all too human characteristics of possessiveness and dependence are predominantly apparent.

Bruce Jackson, the young people's father, has said, "Because I am a sociologist, these interviews strike me as important human documents." I think so, too. For where are the values of respect, dignity, and creative interdependence to be expressed and lived out for these refugee children?

(The Rev.) SUSAN M. CLARK
Deacon, Christian Education
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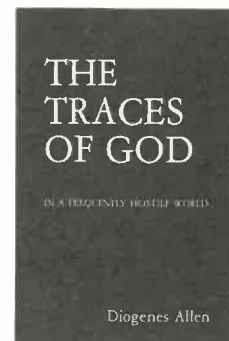
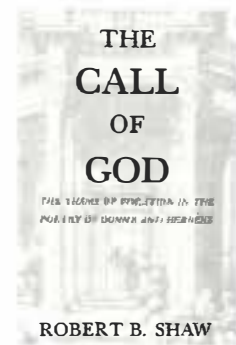
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Lectionary Work Begun

The Rev. Robert A. Bennett, Jr., professor of Old Testament at Episcopal Theological Seminary, Cambridge, Mass., and the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Vancouver, B.C., are serving on a National Council of Churches' committee which has begun work on a new "inclusive language" lectionary.

The committee of seven men and five women will attempt to develop a lectionary which preserves the meaning of the biblical text, but is free of the sexual, racial, and cultural biases which some scholars believe were not intended originally.

"With this committee, we have the expertise to go back to the original texts and retranslate," said Dr. David Ng, associate general secretary of the NCC Division of Education and Ministry. "We are confident that a careful search of the scriptures will reveal that the Bible treats human beings with more compassion and equality than the translations have indicated."

The committee will use as its basic text the Revised Standard Version of the Bible, on which the NCC division holds the copyright. The division approved the project in 1980, with the instruction "to seek a style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the church in understanding the full nature of God."

"There are many ways to avoid a masculine bias while being faithful to the Greek and Hebrew texts," Dr. Ng said, noting that the committee is fully aware of the dangers of "tampering with the Bible."

"The Bottom Line Is Racism"

The drowning deaths of more than 30 Haitians on a south Florida beach in October may serve to convince public and government of the bankruptcy of federal policies toward those trying to escape from Haiti, according to a recent statement by the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida.

"This is a powerful symbol of the whole tragic scenario that we see acted out down here every day," Bishop Schofield said. "This drives home the point that these people will take any risk, open themselves to any danger, to leave their home."

For months, Bishop Schofield has maintained that the U.S. policies of denying refugee status to Haitians, trying to deport them, detaining them in unsuitable surroundings, and turning them back at sea will not end tragedies such as the recent mass drownings.

Contrary to earlier reports that the victims may have been abandoned by a "mother ship" which smuggled them near the coast, Bishop Schofield said later evidence indicated that they had sailed all the way in the rotting hulk which broke up in the coastal surf and spilled them into the sea.

"But we also know that there are smuggling ships out there that do prey on these people, take their money, and then murder or abandon them just as happened to 96 of them a few weeks ago," he said. "The Haitians are proud people who don't want to leave their land, but they don't want to live under the oppression of the Duvalier regime. They will keep coming. They will keep risking. I look out my window today at that sea, and I have to say that if there were a boat out there, there is no way it could make it in safely."

Publicity on the drownings and the occasional success Coast Guard cutters have had in turning back a boatload has focused national attention on the problem of Haitian refugees. Floridians are conscious also of the controversy which surrounds "Krome," a detention center for Haitians which is located in Miami.

The center is described as a vast, dusty plain surrounded by razor sharp wire. Meals are provided, as is some medical care, but recreation and acculturation programs, as well as social and pastoral visits, are forbidden or strictly limited.

Bishop Schofield and 44 other religious leaders in the Miami area held a press conference in mid-October at which they revealed a letter that they had sent to President Reagan, detailing the camp's inadequacies. They decried its "concentration camp-like atmosphere," and called for the resumption of resettlement programs and the implementation of mental health, education and visitation programs within the camp. So far, there has been no federal response.

"The bottom line is racism," charged Bishop Schofield. "We don't see this happening to any other refugees coming into this country."

Without a public outcry, he does not see any chance to improve the situation.

"So long as the U.S. continues to support the Duvalier regime, we can't come to grips with this," the bishop said. "The country's whole attitude toward Haiti needs to change, and, perhaps we need to start producing finished products down there instead of taking out their raw materials and finishing them elsewhere. The Haitians need an incentive to remain in their homeland."

Shareholder Responsibility Explored

Eight Episcopal bishops and five organizations, including the Committee on Social Responsibility in Investments of the Executive Council of the Episcopal Church, were among the sponsors of a conference on stockholder responsibility held at St. Thomas' Church, White-marsh, Pa., on October 16 and 17.

Designed to help people, parishes, and organizations to consider their financial investments in the light of Christian commitment, the conference chose the Rt. Rev. Paul Moore, Jr., Bishop of New York, as keynote speaker.

In his address, Bishop Moore called on all persons concerned with corporate responsibility to intensify their efforts. "This is necessary," he said, "to deal with the economic consequences of the military build-up, as well as the sharply reduced government activity in areas involving public health and safety."

Citing the impact of the Reagan cuts upon the very poor, the working poor, children, the elderly, and the sick, he told those attending that they should insist on the assumption of responsibility by the private business sector and the voluntary sector.

"We should ask our corporations to increase their giving to secular and religious charities up to the maximum five percent which is allowed them tax free," he said. He urged that those present bring pressure to bear against arbitrary plant closings and encourage industry to bring labor-intensive jobs into the inner cities.

"The reason for bringing these actions," Bishop Moore said, "is not only because of morality and justice, but also because of the need to survive. If the next four years become a total disaster for the majority of the people of this country, free enterprise will not have a similar opportunity for many years. Thus, the self-interest of the private sector dictates responsible and even sacrifi-

cial social action to prove volunteerism can work."

Panelists and workshop leaders discussed how a parish can establish an effective shareholder responsibility program for its own investments. The resources available from the Interfaith Center on Corporate Responsibility were described by Timothy Smith, ICCR's executive director.

Alternative investments which employ capital to promote social aims, such as better housing, were discussed. Other workshops dealt with current issues, including international corporations, the infant formula question, plant closings, and equal employment opportunities.

Episcopal sponsors of the conference were the diocesan bishops of Pittsburgh, West Virginia, Delaware, Massachusetts, New York, Pennsylvania, and Rochester, and the assistant bishop of Pennsylvania.

Oldest Home Expands

Kearsley Home-Christ Church Hospital, believed to be the oldest home for aging women in the U.S., was the scene of a ground-breaking ceremony for a new apartment wing on October 25 in Philadelphia, Pa.

The Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, officiated at the ceremony, and the Rev. William E. Blewett, chaplain of the home, took part in honor of its founder, Dr. John Kearsley. Dr. Kearsley was a colonial physician and the English born son of an Anglican clergyman. He died in 1772, and the home, the result of a bequest in his will, opened its doors in 1778 on Arch Street in Philadelphia. It moved to its present location on Monument Street in 1861.

The choir of St. Asaph's Church, Bala Cynwyd, directed by Michael Stairs, sang Cesar Franck's setting of Psalm 150. Bishop Ogilby recalled that Dr. Kearsley had been a member of Christ Church parish, and praised his Christian love and foresight in founding the home.

The new building will provide housing for elderly persons qualifying under HUD and Kearsley Home requirements, and represents the first phase of a \$3.6 million building and renovation program. It will contain 39 one bedroom apartments that will be available to men, women, and couples, and is expected to reach completion next summer. The renovation of the present building will require another year.

Record Year for UTO

The United Thank Offering topped \$2 million in 1981 for the first time, reaching a total of \$2,175,924, and a record number of requests were received for the money, according to coordinator Judith Gillespie.

Requests totaling almost \$10 million

came in from 79 dioceses and 18 Anglican provinces or councils. Domestic dioceses asked for over \$4 million and 91 requests for just under \$6 million came from overseas.

The sharp increase in domestic requests is believed related to the loss of government funding and the large amount of capital needed to finance community service buildings.

The UTO committee approved 100 grants (also a new yearly record). Ms. Gillespie said that the committee, in reaching the difficult decisions of how to respond to requests totaling almost five times the amount available, gave primary consideration to programs that demonstrated the involvement of local Episcopal parishes or the diocese in question.

Forty-five grants were made to overseas dioceses, representing 53 percent of the offering, and 55 grants for 47 percent of the offering were made to domestic dioceses. A large group of grants, totaling \$236,000 went to the dioceses of Province IX for new mission development.

NASSAM Considers Team Ministry

A large suburban parish served by a full-time rector with five part-time ordained colleagues was the center of attention at the annual meeting of the National Association for the Self-Supporting Active Ministry (NASSAM). The meeting was held in Evanston, Ill., in early November.

The host parish was St. Matthew's, where the team ministry program is in effect. Besides the rector, the Rev. Edward Copland, the clergy of the parish include the Rev. Messrs. Davis L. Fisher, a vice president of the Central National Bank in Chicago, William Haugaard, a professor at Seabury-Western Seminary, Mark Middleton, a computer consultant with Standard Oil, Scott Stoner, a pastoral counselor, and S. Michael Yasutake, chaplain at the Central YMCA Community College in Chicago.

Each works varying hours each week in the parish. At St. Matthew's, as in some other places, it is felt appropriate to provide at least a small stipend, even for clergy who have very significant secular or non-parochial employment. It was reported that in some other situations, where non-stipendiary clergy have given their services at no charge, neither the parish nor the diocese has expressed appreciation or respect for the individual.

Founded 11 years ago at Roanridge, Kansas City, Mo., and formerly known as the Non-Stipendiary Training and Operating program (Non-STOP), the organization seeks to promote the active and creative deployment of clergy and

trained lay workers who earn their livings primarily or largely in secular work. The Rev. Milo G. Coerper, a lawyer based in Washington, D.C., who serves a church in Washington County, Md., was elected president.

H.B.P.

Budget Cuts Countered in Tennessee

In Nashville, Tenn., Episcopal and other religious leaders have moved quickly to capitalize on the momentum generated by a mid-September conference that sought ways to respond to federal budget cuts in social services.

The Rev. Edward L. Landers, director of urban and regional ministries for the Diocese of Tennessee, said recently that the conference had resulted in an interracial clergy-laity dialogue and action on three programs: affirmation of the federal Voting Rights Act extension; development of practical food delivery systems; and an extensive campaign to weatherize Nashville area homes.

Fr. Landers and other Episcopalians were influential in organizing and running the conference, which brought together 220 religious, civic, business, and government leaders. With support from the Chamber of Commerce and the mayor's office, the conferees assessed the impact of budget cuts in food, clothing, and shelter, and moved quickly to map a strategy of coalition-building, training, and coordination involving the more than 700 places of worship in the metropolitan area.

"Right from the beginning," Fr. Landers said recently, "we were thinking of this as the start of a process far more than as a single event, and that is the way it is being seen and the way people are responding to it."

Asked if what Nashville Christians had done could be accomplished elsewhere, Fr. Landers said, "What we've tried to create are fully workable models that I think would fit most other places. We have a unified city-county government that is a big plus, but a traditionally very fragmented religious community that is something of a drawback. Certainly, the sense of crisis, the recognition that we have to do something, is not unique to Nashville, and that has been a big factor in mobilizing the community."

He noted that for Episcopalians, the only way to make a program a success was through the active involvement of diocese and parishes. The Rt. Rev. William E. Sanders, Bishop of Tennessee, and the diocesan convention have made urban mission and ministry one of their top priorities and one of the biggest elements in the diocesan Venture in Mission program. Each proposal and project had been worked out through parish vestries and their appointed outreach committees.

Coping with a Religiously Reborn America

By BENNETT J. SIMS

A prediction is ventured. The 1981 study of American culture commissioned by the Connecticut Mutual Life Insurance Company will become required reading in 1982 by all students of church and society — perhaps by all thoughtful people. The reason is that it shows America to have mushroomed suddenly from within and become, in our time, an astoundingly religious country. [See the book review on this subject written by the Rev. Prescott L. Laundrie, TLC, July 19.]

Connecticut Mutual, officially indifferent to religion, hired a pollster, Research and Forecast, Inc., of New York, equally indifferent to religion, to help them discover to what extent “traditional American values have remained prevalent in contemporary society.” Research and Forecast conducted 2,000 representative interviews by telephone, each an hour long. They asked all kinds of data-gathering questions, most of them secular, but some about religion and its place in personal life.

To their astonishment, and their client's, religion influences the American people far more than any other force or factor. The key sentence in the 350 page report is probably this one: “Time and time again (we were) led to the one factor that consistently and dramatically affects the values and behavior of Americans. This factor is the level of religious commitment” (p. 6).

The deeply influencing issues are not, for the majority, black *versus* white, male *versus* female, the have and the have nots, inflation, social security, or whatever. One's religious commitment or non-commitment makes the most difference in shaping American happiness and general behavior. And the evidence for this in the study is overwhelming.

Insofar as Connecticut Mutual's study is true, we have only one problem: how to cope with the religionizing of

America. It is a staggering question. Not since the time leading up to the age of rationalism has anyone in Western civilization lived in a distinctly religious culture — for at least 200 years. It is impossible to believe that history has cycled us into another. Still, there is good evidence that something momentous has happened to the inner life of a large and influential segment of the American people.

I see the good news under two headings. First, the happiest people are the seriously religious people. This may be the most heartening disclosure of the study. For example, it is not money, prestige, or security in one's work that makes for job satisfaction. It is the self-conscious awareness of religious commitment.

As the religion editor of *Time*, Richard Ostling, said in a recent speech, “this turns Marxism on its head.” What he means is that Marx addressed the right question and came up with the worst possible answer. With all his genius, Marx sought to redress the wrongs of an oppressive, greed-driven, 19th century industrialism and to create a just system of worker reward and satisfaction. But no wonder communism is so counter-oppressive, cruel, and inefficient. Seeking joy on the job, Marx banished the very ingredient that most provided it: a deep personal love of God.

What this says to the religious leader is that religion and life are already profoundly joined. We do not need to argue it, or press it, or defend it. We need only witness to it, live it out with our people, and teach a spirituality that daily nourishes our personal commitment.

The second most important piece of good news is the social meaning of the study. The religiously serious have emerged in the 1980s as the single most powerful shaping force in American society. Behold what they stand for: more than any other segment of society, this group is committed to the preservation of the family and is by far the most involved with neighbors as friends and

helpers. They are most responsive to humane causes, the most likely to vote and have faith in the American political system. The religiously serious have become the social glue that steadies the nation in an era of disorder.

What this means for the church is an immense encouragement. Against the hideous tide of violence, hedonism, and family disintegration — if the study can be trusted — there has mobilized in America a counterforce of decency, steadiness, and compassion. Evidences for this seem to lie in a solid ranking of honesty as the number one attribute most Americans look for in their leaders, and an overwhelming preference for raising social security taxes over any neglect of the elderly.

The time is thus precisely right for the church to reenter with confidence the arena of care for the needy. Our people may have never been so ready to commit their money and their ministries to the sectors of human privation from which the government withdraws.

I see the bad news under two headings. First, we have suffered the decline of theology. The religionizing of America is clearly experience-oriented, without benefit of the contributions of major religious thinkers. Maybe they are in the wings, but no one has yet emerged to stand where Bonhoeffer stood — and Temple, Niebuhr, and Barth. The Connecticut Mutual survey asked all respondents this question: “Was there a time in your adult life when you made a personal commitment to Christ that changed your life?” And 47 percent said yes! Utterly astounding. That represents a fantastic force, and in itself it is an incalculable gain over merely ritual religion.

But it cannot be inevitable that when religious experience is in the ascendance it must eclipse religious thought. We need *both* experience and theology, or we have a racing, riderless horse. Such religion can lose perspective, forget history, and never develop beyond a divisive sentimentality — devoid of the capacity to suffer, endure, embrace, and forgive. Theology is most deeply the struggle to infuse meaning into the sin and suffering of humanity under the sovereignty of a loving God.

St. Paul gave the Christian enterprise both experience and theology. St. Augustine gave us both. This will be an era of fervor, and it will fizzle without great thinkers.

We need them to anchor us deeply in the power of our ancient faith to cope with the new immensities of evil in a world become too small for strife — and with choices never faced before, like the ethical conundrums posed by genetic technology and the steering by humankind of our own evolution. Pray that God is raising up young men and women right now who will stand tall as our theologians and ethicists.

The Rt. Rev. Bennett J. Sims is the Bishop of Atlanta.

The second piece of bad news is buried in the fearsome statistic that, by more than two-thirds, this newly religious American public applauds our military buildup. A militaristic, red, white, and blue religiosity is not deeply Christian, nor moral, nor even very smart. It is frankly insane. A basic policy of national security that relies on the deterrence of mutually assured destruction is exactly what the acronym spells: mad.

We can feel the madness in the fearful violence of American society — where neighborhood security often relies on locks and alarm systems more than on relationships. We can hear the madness in the apocalyptic despair of radio and

TV religion that preaches incessantly of the near approach of the end of time. Militarism and Armageddon go hand in hand.

Of course we need to be armed, lest we signal American irresolution. But to menace the Soviet Union with a suggestion of a winnable nuclear war — and scorn our friends in Western Europe who rise up in massive alarm — all the while snarling at our adversaries as contemptible gangsters, brandishing neutron threats that preserve property and demolish only people — and all in the name of a peace-loving superior morality — this is lunacy.

There must be more substance to the

reborn religiousness of America than this. Surely most of us who own Christ as Lord repudiate belligerence as a policy for peace. We know it will not be easy to chart our way into the new global truth that the only security available to any nation is the security of all the nations together.

But let there be high resolve in religious America to insist on an unceasing probe by our political leaders for those relationships among ourselves and the nations of the earth that reduce tension, limit arms, and build respect. Pray God that if the religionizing of America means anything, it means the rebirth of American hope.

The Don Quixote of the Jordan

"The kingdom of heaven is at hand."

By ERNEST E. HUNT

John the Baptist preached a message about a coming Savior, which did prove to be true, and thus we modern Christians who yearn for justice, peace, and for goodness can hold to our ideals in the midst of personal and social disillusionment. Advent challenges us to risk more of ourselves.

John the Baptist was certainly no idealized religious figure, no Billy Graham. Rather he appears as a puzzling, paradoxical hermit, wearing clothes of camel hair and a rough leather belt; he ate wild locusts and lived off of wild honey. He was an ascetic, and in fulfillment of the Old Testament, came from a wilderness similar to which Jesus would enter after his baptism.

John said, "The kingdom of heaven is at hand," which is to say, God's rule is coming, that longed for state when men and women willingly and spontaneously respond to the ideal life in God.

Another paradoxical ascetic in literature, created by the sensitive Spanish writer, Miguel de Cervantes Saavedra, was Don Quixote de La Mancha. He and his companion, Sancho Panza — the idealistic knight and his greedy squire — the one on his lean nag, Rosinante (whom he thought as regal as Alexander's Bucephalus, tilts at windmills, while the other, astride his little burro, dreams of gold.

They make us laugh, unlike the Baptist, even as they win only beatings and torments from an indifferent, uncomprehending, and cruel world. Don Quixote is a knight errant, traversing the

world, armed and mounted, in quest of chivalrous adventures and serving the undeserving but idealized maid, Dulcinea. But he fights only imaginary enemies. Don Quixote's journeys lead to a gradual disillusionment which slowly eats away his faith in himself and in humanity.

The inability of human beings to alter or shape everyday events leads us to see ourselves in the prison of a fixed destiny. When despair destroys Quixote's faith and his will to act, as in Hamlet, apathy sets in. The very basis of values, which give meaning and direction to action, when destroyed, leaves us only with death.

Don Quixote is a classical figure and is insane. He distorts the true world — he is a tragic hero who believes that he can shape reality in the image of his chosen ideal. John's insanity, on the other hand, is in line with biblical expectation. He too attempts to reshape the world, but soon realizes his limitations. Only the ideal itself, not our willful expression of it, only Christ, not some Dulcinea we put on a pedestal of beauty, truth, and goodness, can truly transform the world.

Perhaps the reason I thought of Quixote when musing about John the Baptist is because the prophet is too difficult to understand or take seriously in today's world. He confronts everyone — "You brood of vipers," and demands that everyone repent. John would understand nothing of politics, of the art of the possible, nor would he be able to maneuver in the ecclesiastical circles of his day to achieve the "highest good." His was an absolutist world of black and white, right and wrong.

We are fortunate indeed that he did finally realize his limitations, that he preached no Dulcinea, but a real Savior. Consequently, he is enshrined in the church as that uncompromising forerunner, a rogue of a prophet who went too far in his condemnation of the world and finally knew it. He was, for certain, no man of the world; he did not accept the Herods and Salomes of his time, who still prevail. He makes no accommodation and thus his head is cut off. He who will not compromise is doomed, and if it were not for Jesus Christ, he would have been as much a failure as Don Quixote. Yet, both he and Cervantes' hero witness to an idealism this world needs in order to survive.

Advent reminds us that God's kingdom is always coming. We may tend to be a nation of pragmatists, but even those who deal with data only, who insist on the "concrete" and verifiable evidence for hope, need to be informed from some higher, outside reference. We resist idealism because of disillusionment, as Quixote's culture resisted him. Everything today is immediate contact, the "here and now," and anything abstract confuses us.

But idealism is only wrong when it is disassociated from a continuing faith, or when we can't understand despair. John the Baptist always makes us try again, for we need another kingdom to judge this one. We need heaven to live on earth.

We may tear ourselves to pieces unless we have ideals, unless enough people believe in that abstract higher kingdom of heaven, and feel enough spiritual pressure from it to risk being Don Quixotes and John the Baptists. We need more idealists today to show us the way.

When disillusionment occurs, and it will, we should look for a windmill to fight! Get on your Rosinante, battle your times, eat wild locusts or wild honey if need be, but look for the coming of Christ, who alone fulfills the ideal and who does not disappoint us. If it takes insanity to be faithful, then by all means be a knight errant, a fool for Christ. It's about time more of us were.

The Rev. Ernest E. Hunt, III is the rector of the Church of the Epiphany, New York City.

EDITORIALS

Crucial Weeks Ahead

December is the first month of our church year of 1982. Yet for THE LIVING CHURCH and for most of its family of readers, this is also the last month of the fiscal year of 1981. This means we have only a few more weeks left for the Challenge of Sharing. This is the 1981 campaign of voluntary giving in support of this magazine.

So far, the participation in this campaign has been very positive. All of us, the Living Church Foundation, the staff, the writers, and the readers, are sincerely grateful to all those who have moved the campaign forward during the past months.

There is good reason to hope that the goal of \$55,000 will be reached by the end of this year. But we have not gotten there yet. These final weeks of the campaign are crucial. Generous support is still needed to reach the top, and it is needed now.

The Living Church Associates are those who make one or more contributions adding up to one hundred dollars or more during the year. The Associates are playing a vital part in this campaign. We are sure that this significant group will be joined by many more such donors this month. As an expression of particular gratitude to them, the Living Church Associates will be honored early next year in a special issue in which their names will be listed.

The Theological Education Mess

During the past weeks, our pages have given place to some discussions of the so-called clergy surplus in the Episcopal Church, and the role that the Board for Theological Education and the seminaries can or do exercise. It has been asserted that these bodies have nothing to do with the number of persons being ordained each year. If this is true, then it is, to say the least, a rather interesting commentary on the operation of our church.

What is the position of the Board for Theological Education? According to Canon III.6, it is "to study the needs and trends . . . to advise . . . to promote . . . to compile . . . to assist. . . ." We will have to concede to our correspondents a point or two, if they say that this canon is not exactly a stirring mandate for vigorous and creative action. Yet even under the wet blanket of bland language, there is the authority, if it is grasped, to challenge the *status quo*.

The church will probably face harder, less affluent, tougher years ahead. We need clergy with more knowledge, more skill, and deeper grounding in the spiritual life. The accredited seminaries are uniquely fitted to produce them. Yet to do so would require a rigorous, disciplined, and selective education — such as is associated with a good law school or medical school. This is quite different from the benign, tolerant, and permissive approach which has usually reigned on the Anglican theological campus.

Meanwhile, the so-called clergy surplus does not consist in too many hands to do the Lord's work, but rather too few paying church jobs. There would be room for an army of priests, deacons, and skilled lay workers if they were mature individuals earning their own support in the secular world, who could also exercise a significant Christian ministry.

But these "tentmakers" would need a different kind of preparation and training. This is already quite clearly recognized in Canon III. 10, Sec. 10 and in Canon III. 11, Sec. 10, but it has attracted little attention from most bishops or theological educators.

Diocesan schools and training programs which carry out such alternative methods of training are sometimes regarded with resentment as interlopers and intruders in our established, dignified, respected, and counter-productive system. Meanwhile, it seems, everyone disclaims responsibility for the present mess.

Amateur Peace-Making

As our bishops and others urge us to seek peace by non-violent means, the average members of our church or of our nation are left wondering what on earth we can do. Actually there are some things ordinary people can do.

A major source of hostility between nations is misunderstanding, and we Americans hamper understanding by our ignorance of foreign languages. One thing the average American can do is encourage the teaching of foreign languages in schools, and encourage students to take such languages. At the more advanced level, there are not enough Americans who know Russian, Arabic, Swahili, or East Asian languages.

We also need international personal contacts. The Quakers were quite right when they began, years ago, sponsoring overseas student programs. People need to meet people from other places, and many of us, at one point or another, have the chance to encourage some member of our family to go abroad, or to welcome someone from abroad in our community or home.

Interestingly enough, service in the armed forces has provided many American men and women and their children the opportunity to live abroad and become conversant with another culture. Other branches of government service and certain businesses have offered similar opportunities. Is overseas service a painful exile, or a fascinating and informative experience? Many of us have occasions in which we can encourage friends and relatives to embrace such opportunities with understanding and enthusiasm.

Brother Oak

Tall, straight, stately oak,
So different from the others of your kind
With their spreading canopies.

Reaching up toward heaven,
I'd like to know what secret you hold
That made you choose eternity.

Harriet A. Harryman

A Thursday Morning Eucharist

By DAVID BOYD WAYNE

It was the Thursday morning before Hettie May's birthday (a birthday in her 70s), so the Thursday morning Eucharist was moved to Hettie May's apartment.

Hettie May had traveled to business for years, even though crippled from birth; but for the past 20 years or so, arthritis has complicated her condition, and she has not gone out of her third floor apartment except for trips to the hospital. (Then the volunteer fire department helps her down the stairs.)

The Thursday morning Eucharist group has always included Phyllis Schnell, who as a teenager was Hettie May's Sunday school teacher; Charlotte Hunt, who just after her 85th birthday in the spring had broken her hip, but who now very bravely climbed the two flights of steps to Hettie May's to bring her birthday card; and Molly Griffin, an amazing combination of energy and unexpectedness.

A recent addition to the crowd has been Muriel Palmisano, who has appreciated the group's support after her husband's death, and more recently, at the tragic death of her granddaughter.

The cards and kisses were bestowed on Hettie May, seated at her window which looks out over the fire station of the Harmon Engine Company. Her canary, Happy, decided to start showing off for the company by hanging upside down from the roof of his cage and singing ascending passages. The Eucharist was the 1928 Prayer Book service, with the addition of the propers for Holy Cross Day, the holy day of the week.

When Phyllis Schnell finally got back to the Thursday Eucharist after her

stroke a couple years ago, she was given the job of reading the Epistle. Now, after she read the portion from Philipians, all complimented her on how nicely she read and how well her reading was coming along. (All sat for the service except the rector and the canary.)

After the Creed, there was some informal discussion of what should be included in the prayers of the day, in addi-



Cathy Keppler

tion to the persons already on the parish prayer list. Molly asked for thanksgiving for the rain after such a long dry spell. Phyllis mentioned a thanksgiving for Charlotte, who was able to come out and make it all the way up the stairs to Hettie May's birthday celebration. Muriel asked that we remember her son, who was still all upset at his daughter's death; she said she just didn't know what she could do to help him.

The rector asked Hettie May if there was anyone else she would want prayers for on her birthday, and if she could remember which house it was she was

It is appropriate that the last Feasts, Fasts, and Ferias column for 1981 should relate in some way to the International Year of the Handicapped. Our guest columnist this week is the Rev. David Boyd Wayne, rector of St. Augustine's Church, Croton-on-Hudson, N.Y.



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born in. She was born when her family lived with her mother's parents, just four houses past Phyllis' home on Maple Ave. Phyllis said she could remember when Hettie May was born, and that it was an occasion of great joy. Croton was a very small town in those days, and the birth of a baby was very special and important to everybody.

Hettie May was asked if she had any older brothers or sisters. She explained that two brothers and sisters were born after her, but they all died very young, or when they were still babies. She told how her mother would get upset even years later if the subject would come up. She herself had sat by the coffin of her little brother and held his hand and wouldn't let the undertaker take him away. The man finally told her he was taking her brother off to go to heaven.

So the names of the sick were reviewed, and Hettie May asked the rector to pray that there wouldn't be any more war, and the Prayer for the Whole State

of Christ's Church was offered up.

After the communion, the rector told Hettie May that he hadn't brought a present, but instead he had brought his violin. He played "Happy Birthday" with some help from a voice or two, and then asked Hettie May what her favorite hymn was. She couldn't think of any, so he played "There's a Wideness in God's mercy," with a couple voices humming along.

What was Charlotte's favorite hymn? She said she could remember her father sitting in his chair and singing "Sun of my soul," so the rector played that, and this time everyone sang along. Muriel couldn't remember a favorite hymn; when she was a little girl she went to the Church of the Epiphany on 36th Street, and the rector was Mr. Crocker who taught them all to sing "Silent Night" in German — and that's still the only way she knows to sing "Silent Night!" But her mother liked "Rock of Ages." Could the rector play that?

After that was sung, Phyllis could not think of a favorite hymn, but she did tell about her mother sending the children to St. Mary's on West 126th St. in Harlem because there was no Lutheran church nearby. Could the rector play a Lutheran hymn? After "A Mighty Fortress," Hettie May said that her mother's favorite hymn was "Onward Christian Soldiers."

The hymn sing concluded with all heartily singing "Onward Christian Soldiers." And then the rector played "Happy Birthday" again, and this time all sang with gusto. Happy, the canary, listened as if this were strange music indeed.

After goodbyes and kisses, Charlotte led the way down the steps, very slowly and carefully. Molly carried the rector's violin, and the rector brought down the portable communion set and the carpetbag with the vestments and books. The Thursday morning Eucharist for Holy Cross Day was over.

CLASSIFIED

advertising in *The Living Church* gets results.

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.

BOOKS/PUBLICATIONS

PUBLISH YOUR BOOK! Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LCL, 84 Fifth Ave., New York 10011.

FOR SALE

CHALICE AND PATEN, Lituart "Evangelists." Gold plated, silver knob, hammered finish, 12-oz. cup. Bought last year, used high feasts. Current market nearly \$1,000, sell for \$750. Reply Box B-510.*

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.

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.

POSITIONS OFFERED

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

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.

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.

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.

SERVICES OFFERED

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.

SERVICES OFFERED

TOUR TO ENGLAND. Second annual ANGLICAN HERITAGE TOUR (July 23 to August 8, 1982) led by Episcopal historians Dr. and Mrs. Gordon K. McBride. Write for free brochure: Dr. Gordon K. McBride, 605 Garrett Place, E25, Evanston, Ill. 60201.

VACATION

A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Nine furnished house-keeping casas; chapel, library, music, fishing, riding, birding. Brochure: Sunslow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

PEOPLE and places

Appointments

The Rev. **Jacob D. Beck** is curate of Christ Church, Rockville, Md. Add: 4606 Medford Dr., Annapdale, Va. 22003.

The Rev. **Christopher Brdlik** is rector of St. Andrew's Church, Clifton Forge, Va. Add: Box 365, Clifton Forge 24422.

The Rev. **Charles Chan** is priest at the Chinatown Mission, 48 Henry St., New York City 10002.

The Rev. **James Diamond** is rector of Christ Church, 33 Central St., Andover, Mass. 01810.

The Rev. **William Dwyer** is rector of St. Peter's Church, 45 Buckingham St., Springfield, Mass. 01109.

The Rev. **Edwin Edward Harvey** will, on December 15, become rector of All Saints' Church, 3026 S. Staples, Corpus Christi, Texas 78404.

The Rev. **Charles E. Hocking** is rector of St. Paul's Church, Cary, N.C.

The Rev. **Michael Kyle** is rector of St. Andrew's in the Valley, Tamworth, N.H. Address: Box 203, Tamworth 03886.

The Rev. **Charlene Leigh-Koser** is vicar of the Church of the Good Shepherd, 1100 Mary Lane at Sunset Dr., Webster City, Iowa.

The Rev. **W. Douglas Lowery** is interim rector of the Church of Christ the King, Taylor, Mich.

The Rev. **Robert Day Matheus** is rector of St. Paul's Church, Greenville, Ohio.

The Rev. **Nancy Sargent McGrath** is interim rector of St. James' Church, Grosse Ile, Mich. Add: 486 Alter Rd., Detroit 48215.

The Rev. **Joseph J. Miller, Jr.** is vicar of Trinity-by-the-Sea Church, Box 346, Port Aransas, Texas 78373.

The Rev. **Daniel S. Moore** is priest-in-charge of St. John's Church, Fords, N.J.

The Rev. **Stephen Park** is vicar of Faith Mission, Box 422, Merrimack, N.H. 03054.

The Rev. **David R. Ruppe** is part-time rector of the Church of the Saviour, 437 James St., Syracuse, N.Y. 13203.

The Rev. **Jack L. Savage** is rector of St. Margaret's Church, Hazel Park, Mich. Add: 24120 Chrysler Dr., Hazel Park 48030.

The Rev. **Deborah Semon** is priest-in-charge of St. Michael's Church, Cambridge Junction, Mich. She continues to be vicar of Grace Church in Jonesville.

The Rev. **Susan C. Skinner** is associate rector of Emmanuel Church, Webster Groves, Mo. Add: 9 S. Bompert Ave., Webster Groves 63119.

The Rev. **Walter Sobol** is rector of St. Luke's Church, Montclair, N.J. Home address: 9 Prospect Terrace, Montclair 07042.

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$43,608.75
Receipts Nos. 24,208-24,216,	
Oct. 28-Nov. 10	380.00
	\$43,988.75

The Rev. **Burdette Stampley** is rector of the Church of the Holy Mount, Ruidoso, N.M., serving three missions in Lincoln County. Add: Box 3367 Hollywood Station, Ruidoso 88345.

The Rev. **Robert E. Stewart** is rector of the Church of St. Mary Magdalen, Villa Park, Ill.

The Rev. **George Wilkinson** is rector of Emmanuel Church, S. Ninth and S. Main Sts., Quakertown, Pa. 08951.

The Rev. **Edwin Wittenburg** is chaplain and director of pastoral care for United Hospitals in St. Paul, Minn.

Transfers

The Rev. **John F. Walker** (Chaplain, USN) from the Diocese of New Jersey to the Diocese of Olympia.

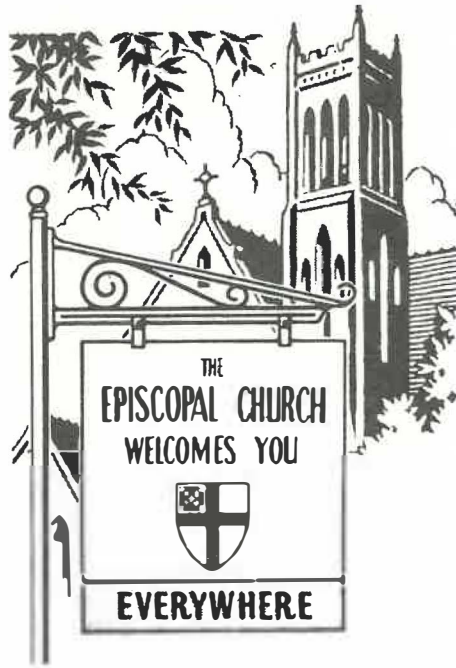
The Rev. **Robert David White** from the Diocese of New Jersey to the Diocese of Maine.

Deaths

The Rev. **Wilfred E. Hotaling**, rector of the Church of the Epiphany, Concordia, Kan., in the Diocese of Western Kansas, died of a heart attack on June 22. He was 63 years old.

Before becoming priest-in-charge of the church in Concordia in 1951, Fr. Hotaling was a member of the Church Army for seven years. A graduate of the Jersey City State Teachers College, he served as chairman of the department of Christian education in Western Kansas (formerly the Missionary District of Salina) for many years.

He was married in 1945 to Eva Brown, who survives him. The couple had three children.



CHURCH DIRECTORY

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

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. Meahger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

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 Killfoyle
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

Continued on next page

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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.

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.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterowd, 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

ST. MARTIN OF TOURS 24th and J Streets
Sun 9 Sung Mass. Daily as anno. FS. Walinski, r

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

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

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

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

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 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
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 (11:40 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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-
sary). Confessions: Fri & Sat (5-6); half hour before each
Sunday Mass; at any time by appt.

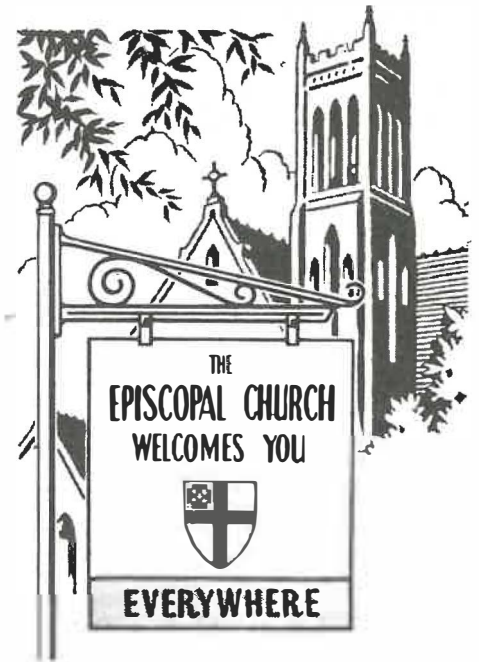
BROWNWOOD, TEXAS

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 Pritchard, 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

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
Roan, 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. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10

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)

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30