

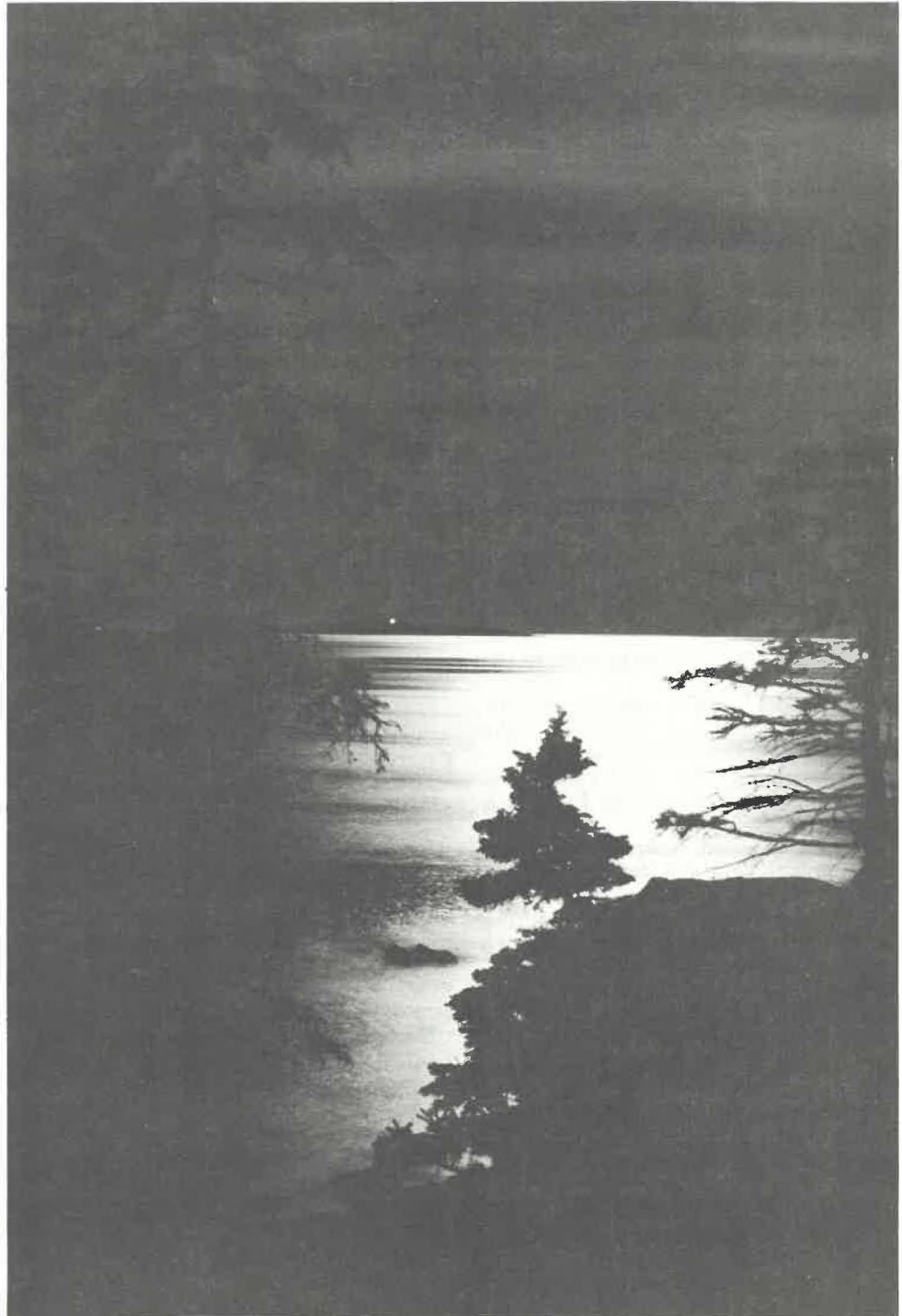
# THE LIVING CHURCH

## Cuba Today

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## The "Demas Syndrome"

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"Both the Bible and human experience affirm the importance of night . . ." [p. 2].

RNS



# THE LIVING CHURCH

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## The Meaning of Blackness

As we have considered during the past two weeks, there is much to think of regarding the night, that dark half of the daily cycle during which half of our life is spent. Both the Bible and human experience affirm the importance of night, its place in the sequence of life, and the importance of both good and bad things associated with the night.

Yet this is not the whole story. Some particular parts of the Bible use light as the symbol of the power and goodness of God and, correspondingly, associate darkness with evil. In view of the dependence of earthly life on sunshine, this is a natural and not inappropriate symbolism. It is, after all, one of several symbolisms used by different biblical writers.

This particular usage is characteristic in the Old Testament of the books of Job and Ecclesiastes (e.g., Job 3:4-5, 18:18, 30:26, and Ecclesiastes 2:13-14). In the New Testament it is conspicuous in the writings of St. John, as in the famous verses: "In him was life, and the life was the light of men. The light shines in darkness, and the darkness has not overcome it" (St. John 1:4-5). It is also strongly expressed in Ephesians 5:8-14 and elsewhere.

It is to be noted, however, that these references to light and the dark mean illumination and its absence; they do not refer to white and black as colors. The Bible often uses white in reference to clothing, and speaks of black and white as colors of horses (Zechariah 6:2-6; Revelation 6:2 and 5 — but note that the most ominous horse is "pale" or yellowish, verse 8). In regard to pigment of human skin, "black" or "dark" is not often used. On the other hand, "white" is used repeatedly of human skin, namely in association with the dread disease of leprosy (see Leviticus 13).

At one point in the Bible where racial prejudice based on skin coloration may be implied in regard to the Cushite wife of Moses, the complaining sister of Moses is punished by God by being af-

flicted with leprosy and turned to the color of snow (Numbers 12:10)! This does not, of course, mean that racial prejudice is absent from the Bible: rather it was based on other factors, notably circumcision.

It is in modern times, on the other hand, and in modern languages, that one sees a move from light/darkness symbolism to white/black. Such phrases as blackhearted, the black side of someone's character, or the verb to blacken, seem to be part of a comparatively recent European and American culture.

In a world in which large numbers of people are described as ethnically black, it hardly seems appropriate to continue the use of the adjective black as a symbol of evil. It is not a biblical symbolism. Christians believe all people are created in the image of God. We should not use words in ways which block the understanding of such basic biblical teaching.

THE EDITOR

### The Light of Jerusalem

Dawn light touches first  
The Mount of Olives and Scopus;  
Jerusalem still a haze of blue,  
Cool, dawn blue as she awakens.

Noon light floods all  
The Old City and the New;  
Jerusalem in the flat, bright light  
Which only the shade escapes.

Sundown lights last  
The Jaffa Gate, Mount Zion;  
Jerusalem in a glow of gold,  
Splendid as her shining soul.

The light is gone,  
Set with the radiant sun;  
The Western Wall still warm  
To the touch of hands in prayer.

Nancy Gabriela Carroll

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# LETTERS

## The Market Place

I note Quintard Joyner's assumption [TLC, July 26] that many people, regardless of the extent of their formal education, are unfamiliar with the basic processes of our economic system. This is an attitude shared by many people, as regards the clergy.

The dean of my seminary used to say in his course in parish administration, "Gentlemen, always read the financial pages of your daily paper. You are called not only to be pastors and prophets, but also executives of a corporation. Read Matthew 10:16. The stock market pages are more important than the sports section or the comics."

Not all clergy are business geniuses, but, by and large, their operation of parishes and institutions (not without the help of the laity, to be sure) demonstrates a competence, under the circumstances, much greater than is generally realized.

(Rt. Rev.) ALLEN W. BROWN  
Retired Bishop of Albany

Elka Park, N.Y.

## Too Many Books?

The Rev. Walter P. Hurley said in his letter [TLC, July 12] that on Pentecost he used five different books (one of which was the Hymnal) to get from the opening hymn to the sermon.

The Altar Service Book includes, among other things, the Collect for Purity, the Decalogue, and the collects, both traditional and contemporary. His decision to use two other books for these is certainly his own choice.

I will admit that one needs to look elsewhere than the Prayer Book for the lessons. That is something of a chore. However, I would submit that using a Bible is a positive good. Further, the revised lectionary is a great addition to our worship.

So, altar book, hymnal, and Bible — these three and no more are necessary. I'll bet that Christ Church, Harwick Port, Mass., has always had those available.

There is one other book that would help many clergy in dealing with the 1979 Book of Common Prayer. It is *A Manual of Ceremonial for the New Prayer Book*, by Marion Hatchett (Seawanee, Tenn., *St. Luke's Journal of Theology*, 1977). In it, the author discusses how one should not try to use the new Prayer Book with the rationale of the old.

I would encourage Fr. Hurley to use the opening acclamations, the Old Testament lesson, and a Psalm for the grad-

ual. Further, the ministry of the laity is greatly increased by their service as lecturers for the Old Testament and the Epistle lessons and the Psalms. This would be progress for the book would be used as it was designed.

(The Rev.) JAMES A. NEWMAN  
All Saints' Church

Northfield, Minn.

## Happy Expression

I was deeply touched in reading "Source, Guide and Goal" by Sr. Mary Michael, S.S.M. [TLC, June 28]. The author quotes with approval H.A. Williams' happy expression, "God is indistinguishable from my deepest self because it is only in his reality that I can find my own." Such a manner of speaking may sound temerarious to pious Christian ears, so careful are we (and rightly) to distinguish between the Creator and creature.

The late Trappist-Cistercian monk, Thomas (Father Louis) Merton, however, also found a need to articulate what he called our true or real self in Christ: "Ontologically the source of this new life is outside and above ourselves, in God. But spiritually, both the supernatural life and God himself who gives it are in the center of our own being" (*The New Man*, Farrar, Straus & Giroux).

It may be, as Fr. Merton goes on to say, that the experience of identity between God and our soul needs to be "awakened by the Holy Spirit." But there seem to be more and more Christians today given this grace.

And awareness of this epistemological possibility not only gives us a basis for ecumenical dialogue with non-Christian mysticism, but, even more importantly, gives us a rational handle on *who we are*, as we live the reality of Christian life in this our stressful age.

A Roman Catholic priest, I always enjoy your publication. Keep up the good work.

(Father) DON DERVAUX  
Associate Pastor

St. Richard Catholic Church  
Jackson, Miss.

## Let the Layreaders Be Gone!

Your editorial, "Where Have All the Layreaders Gone?" [TLC, July 12], reminds me that this time I really should write a letter to the editor.

I was myself acting as subdeacon in my parish church at the weekly festival choral Eucharist. One of the reasons I dropped out was that I knew that there were two clergymen sitting in the congregation at many of these services, and I felt that they should be doing the work.

Layreaders tend to become "cardinal laymen" and, as such, are a pain in the neck. Many of them cannot read a lesson

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well, can't pronounce biblical words and proper names at all, have no effective speaking voice, and cannot be heard beyond the first four pews.

And besides all that, most of the ones we seem to see in this diocese are gray-heads like myself. All of the young, broadly speaking, have been driven out of the church by poor services, indifferent preaching, and the present 1979 ungraceful translation of the Psalms.

LLOYD C. MINTER  
Philadelphia, Pa.

## "We Are Staying"

It has been reported that the Very Rev. Luther (also known as "James") Parker of the Society of the Holy Cross has been named by the Roman Catholic National Conference of Bishops to "process" former Episcopal priests who are entering the Roman Church [TLC, July 26].

Fr. Parker is no longer associated with the Society of the Holy Cross, from which he has resigned. The master of the society, the Rev. Michael Shields of the Diocese of Canterbury in England, has not yet named a new American vicar provincial.

The Society of the Holy Cross was founded in 1855 by some of the earliest leaders of the Oxford Movement, with Lowder, Mackonochie, and Pusey being among the early members. The Society of the Holy Cross is and always has been an institute of priests in communion with Canterbury, dedicated to teaching and living the full catholic faith, priestly formation, and the reunion of all Christians. The motto of the society is "No desertion, no surrender."

It is important that your readers understand that the vast majority of the members of the Society of the Holy Cross are not going to Rome or anywhere else. We are staying in the Anglican Communion because we believe the Anglican Communion possesses the fullness of the catholic faith and that it is in the Episcopal Church that we have been called to serve God for the extension of his kingdom.

In 1976, the synod of the Society of the Holy Cross directed Fr. Parker to make "discreet inquiries" regarding the possibility of some kind of accommodation with Rome. This was one of many different possibilities under discussion among Anglo-Catholics in the aftermath of the Minneapolis General Convention in 1976. Fr. Parker escalated this "discreet inquiry" into a "petition to the Holy See."

The members of the society patiently endured the awkwardness, but there was and is no intention on the part of the vast majority of our members to submit to Rome or any other judicatory, nor to seek *reordination* at the hands of anyone.

The recent actions of five to six percent of the Anglican Communion to attempt the ordination of women to the priesthood has posed a severe problem of conscience for many Anglicans in the provinces where this innovation has been introduced. Discounting those who have nurtured a death wish for the Anglican Church, some serious and dedicated brothers and sisters in Christ have considered turning to Rome, or to Orthodoxy, while others have tried to establish a "continuing church."

On Anglican principles, none of these alternatives is acceptable. The Vincentian Canon ("*omni, semper, ubique*") disqualifies the Holy Roman Church because it has embraced several un-catholic additions to the faith once delivered to the saints.

Eastern Orthodox teaching may be more acceptable to Episcopalians, but the day to day practice of the Orthodox Church will not be acceptable to Anglicans. The Protestant confessionalism of the 16th century (a clear example of those who marry the "Spirit of the Age" becoming widows in the next) is unacceptable to the St. Vincent's Canon.

The society is dedicated to corporate reunion, not schism or individual defections, which most of us regard to be counter-productive for the process leading to the visible reunion of the universal church. Fr. Parker's secession will be miniscule, but he has (probably, without intending to) suffused the Society with an undeserved aura of disloyalty.

The vast majority of Society of Holy Cross priests are dedicated to remaining firm in the catholic faith and in the communion of the Episcopal Church. The insignificant number of persons who may enter the Roman obedience should never be mistaken for the loyal, disciplined firmly convinced Anglo-Catholic clergy who are members of the Society of the Holy Cross and will remain as priests and pastors in this portion of the Lord's vineyard.

(The Rev.) CHARLES LYNCH  
St. James' Church

Milwaukee, Wis.

## Scrambled Eggs

I have watched and waited for several weeks for some reply to the Rev. Beryl T. Choi's gracious letter of concern about the confusion and mutual recrimination between various dioceses with regard to the equal treatment of women who have been ordained priests [TLC, June 14].

This letter, together with the initiation of a committee to deal with the problem under the leadership of Bishop Spong of Newark, prompts this statement from a priest retired after 40 years in the parish priesthood. It is, of course, too late to try to "unscramble the eggs," and maybe the ordination of women as

priests is the will of God the Holy Ghost.

It so happens I was present at the 1973 General Convention which denied this change, and I heard the Presiding Bishop's plea that before such a momentous step was taken we should make a church-wide study of the meaning of ordination and ministry and priesthood so we could make an intelligent decision at a later date.

Those who felt it was a matter of indifference never gave a thought to the fact that we take three General Conventions to change a comma in the Prayer Book, but voted as a democracy to alter church structure.

Now we are left with confusion and re-  
crimination. Pleas for tolerance and acceptance and reconciliation fall on deaf ears. Patience and prayer will tell us where to go from here, but I, for one, hope caution and forbearance and much deeper study will be used to determine our future course.

(The Rev. Canon) ROBERT  
E. MERRY (ret.)

Duxbury, Mass.

### Greed and Inflation

The Rt. Rev. Charles B. Persell, Jr., expressed great distress at the unabated increases in the cost of items ranging from orange juice to electric power [TLC, June 14]. With two teenage children and a clergyman's salary, I can identify immediately with his distress, but differ on what I perceive to be the cause of inflation.

In fact, inflation is caused by the government running its printing presses at full speed and turning out oceans of paper money. Inflation is the disassociation of demand from supply. As more money is printed without a concurrent

increase in production of goods and service, the paper money is worth less.

The orange juice, the house, and the automobile have retained the same values as before; it just takes more units of paper money, which is worth less, to buy them.

Greed is the inordinate love of worldly goods. So who is the greedy one, the producer who needs to get enough to compensate him for his work, or the people who buy more than they can afford?

We have two choices for action. We can refuse to purchase what we perceive as too expensive, and we can encourage only the most efficient and effective of social assistance programs.

(The Rev.) W. KURT VON ROESCHLAUB  
St. Stephen's Church  
Port Washington, N.Y.

### Neither Priest nor Lay

For eight years while I was a member of a diocesan commission on ministry (Dioceses of Newark), we wrestled with the issue of the perpetual diaconate. How to train and deploy the great number of people seeking this order of ministry was only one of our concerns.

More important were the philosophical and theological questions to which the office gives rise. Ultimately, with the encouragement of our bishop, the Diocese of Newark declared a moratorium on ordinations to the perpetual diaconate.

It is true that deacons personify "the servant character of the whole church," but is not that the task of the laity as well? Although deacons are called "to serve all people, particularly the poor, the weak, the sick, and lonely," is not the laity called to do exactly the same? By setting apart a special order whose function is to be the "servant ministry" of

the church, we are either relieving lay people of that ministry or suggesting that their performance of such ministry is inferior.

It seemed to me that the perpetual diaconate was an idea whose time had come at exactly the moment when it was no longer necessary. Liturgically speaking, ordination to the diaconate enables the deacon to do very little more than an unordained lay person. When lay people can read the Epistle, lead the prayers of the people and administer the chalice, the only liturgical function reserved to the deacon is the reading of the Gospel.

The one argument for the diaconate which might have some merit is that whatever special training deacons receive may better enable them to perform their servant ministry. I submit, however, that lay persons who take their commitment and their call to servanthood seriously can and will seek out the training they need.

For this reason the Diocese of Newark changed its Deacons' Training School into the Lay School of Christian Studies, turning out educated and informed lay persons, not substitute priests. With some 35 courses offered each term and taught by distinguished priests and lay persons, many hundreds of people have their servant ministries strengthened and enabled each year.

The diaconate is an historic order of ministry with its roots in the apostolic church. As such, it ought not to be abandoned. But some way must be found to delineate a role which the diaconate can take, making it neither an inferior priesthood nor a superior laity.

FAITH W. ECKLER  
Senior Warden  
St. Peter's Church

Morristown, N.J.

### Lack of Dedication

It has been many years since I last wrote a letter to TLC. Recent articles and some letters have upset me. I cannot let them go unanswered.

As a former member of our diocesan council and other diocesan committees, I am concerned with the lack of spiritual dedication that is prevalent in our established church today. We are more concerned with abortion, homosexuality, women's rights, women priests, change of prayer book, change of rituals — change for change's sake.

It is now beneath us to kneel when we pray; we must emulate our Presbyterian brothers! Rarely do we hear or see any concern about our spiritual life and the spiritual life of the parish. It is about time the Episcopal Church started to return to the faith of our fathers and to preach Jesus Christ crucified and the redeeming love of Christ. Let us get back to our real purpose for being.

EVERETT R. VERBEEK  
Philadelphia, Pa.

### John's Disciples

We'll lay him here. The tomb is fresh and clean,  
The air sweet, too, after the dungeon's stink.  
Now, lad, no tears. He would not have us weep.  
I could have wept enough, God knows, seeing him there.  
John — John, in prison, an eagle in a cage,  
Wings clipped to satisfy a woman's rage.  
I went to him last night. A little gold  
Greases a jailer's hand. I told him all the things  
Jesus had bade us tell — all we had seen and heard.  
John smiled and said, "It is enough, He is the One  
Whom we have looked for." Then — the shriek of a key  
In a rusty lock — the gleam of a torch on a sword.  
My friend of the gilded hand hustled me out —  
I could not see the end. . . . Now, one last look,  
And we'll leave him. Push the stone  
Across the threshold into the doorway's jamb.  
Now to tell Jesus. You and I  
Who have soared with the eagle must learn to walk with the Lamb.

Sister Letitia

# THE LIVING CHURCH

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## VFM Head Named

The Rev. Canon Sanford D. Smith, canon to the ordinary for metropolitan affairs in the Diocese of Chicago, has been named to the Episcopal Church Center staff to oversee the Volunteers for Mission program.

Canon Smith's appointment was announced by the Rt. Rev. John M. Allin, Presiding Bishop. He will begin his work with the World Mission in Church and Society staff in September.

A native of Los Angeles, Canon Smith, 41, is a graduate of the University of Southern California and Nashotah House. He also holds a degree in journalism from the University of California and has done additional work in foreign affairs at Syracuse University. He served inner city parishes in San Diego and Los Angeles for ten years before going to Chicago in 1976.

The Volunteers program was launched under a mandate from the 1976 General Convention as a channel for missionary exchange. Participants are matched to specific needs throughout the Anglican Communion, and serve for limited periods of time. Since those taking part are not paid missionaries of the Episcopal Church and are required to provide most of their own financial support, the program offers wide opportunities for parish and diocesan involvement in working partnerships.

Along with its original international focus, the program has taken on domestic projects, and hundreds of volunteers have shared in its work since its inception. In addition to supervising the recruitment, training, and support for the volunteers and projects, Canon Smith will be charged with strengthening the educational programs and diocesan ties that have grown up through the Venture in Mission support given to the work.

The Rev. Page Bigelow, who has served as consultant to the program since it became operational in 1978, will remain in that role.

## Gardiner Day Dies in New Hampshire

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., from 1941-66, died in Amherst, N.H., on July 19. He was 81.

A noted Massachusetts churchman and strong proponent of the church's evangelical witness, he was also a leader

in the ecumenical movement. In 1964, Dr. Day, along with the pastor of nearby St. Paul's Roman Catholic Church, organized a joint Episcopal-Roman Catholic service at Christ Church. It was believed to be the first such service in the U.S.

During the years of his active ministry, Dr. Day served the Episcopal Church in numerous capacities on both national and diocesan levels. He was a member of the Executive Council from 1955-61, and was elected a deputy to eight General Conventions. He was a member of the Joint Commission on Ecumenical Relations, and in 1956, was one of four delegates sent by the Episcopal Church to visit the newly formed Church of South India.

He was an active supporter of the National Council of Churches from the time of its constituting convention in 1950 through five later general assemblies.

After he retired to New Hampshire in 1966, Dr. Day's activities often brought him under attack from the *Manchester Union Leader* and its conservative publisher, William Loeb. Dr. Day was chairman of Souhegan People Concerned for Peace, a group opposed to the Vietnam War, and he helped revive New Hampshire's flagging Civil Liberties Union. He served Grace Church, Manchester, as interim rector, and supplied at Christ Church, Exeter.

A native of Staten Island, N.Y., Gardiner Mumford Day graduated from Yale University and the Episcopal Theological School. He was ordained to the priesthood in 1926.

He began his clerical career as priest in charge of the Church of the Good Shepherd, Boston, and served under the then Rev. Henry Knox Sherrill (Presiding Bishop from 1947-58) at Trinity Church, Copley Square. He later served as rector of churches in Williamstown, Mass., and Wilkes-Barre, Pa.

In 1941, he became the 13th rector of 200-year-old Christ Church, which serves not only the Cambridge, Mass., community, but also has a special ministry to Episcopalians at Harvard University and other schools. In 1966, he resigned this post, declaring "Twenty-five years is long enough, if not too long, for any one person to remain at the helm of one parish situated in as unique and strategic a location as is Christ Church."

Dr. Day held honorary degrees from Virginia Theological Seminary and Portia Law School. He was a Fellow of the Yale Corporation, a director of Union

Theological Seminary, and chaplain to the Massachusetts House of Representatives.

He was the author of several books, including *Old Wine in New Bottles*, a study of the Ten Commandments; *The Lord's Prayer; Can We Believe in God?*; and *Christ Speaks from the Cross*. He also wrote *The Biography of a Church*, the history of Christ Church, Cambridge.

In 1932, Dr. Day married the former Katharine Pierson Bennett, who survives him, as do two sons, Jonathan A., of San Jose, Calif., and Russell B., of New York City.

A memorial service will be held at Christ Church in the autumn.

## A Hospice for the Dying

Mount Calvary Church, an Episcopal parish in downtown Baltimore, Md., has decided to commit a substantial part of its resources to the establishment of a model residence for dying cancer patients. The residence is tentatively scheduled to open in 1982.

The hospice, to be called Joseph Richey House, after a 19th century rector of Mount Calvary, will not be part of a hospital. It will charge no fees and accept no medical insurance reimbursements.

The resident staff will be members of a new lay religious order formed to minister to the physical and spiritual needs of the dying under the auspices of the All Saints Sisters of the Poor, whose convent is in Catonsville, Md. The link between the All Saints Sisters of the Poor and Mount Calvary Church was forged when the Rev. Joseph Richey asked three members of the order to come from London to Baltimore in 1872 for mission work.

While the new lay order's members are likely to be Episcopal, the guests at Joseph Richey House will be accepted strictly according to need and without regard to religion, race, or economic condition.

The Rev. Rudolph L. Ranieri, rector of Mount Calvary since 1966, said that during that period, the vestry had not used capital funds for parish programs or repairs because "to eat geese at Christmas" means "they can lay no eggs during the rest of the year."

"All the fables to the contrary, Mount Calvary does not possess unlimited means," he said, and, in fact, "income from investments, plus the contribu-

tions of our tiny congregation, barely enable us to meet our basic needs." The vestry borrowed \$100,000 for Joseph Richey House, he said, and the hospice board is about to embark on a campaign to raise \$650,000 more before the end of 1982.

Most of the sum will be used to renovate and remodel two row houses owned by the church which will accommodate seven terminally ill patients in attractive, homelike surroundings.

## Royal Wedding

Good marriages create a more loving world, and that is everyone's task, said the Archbishop of Canterbury, the Most Rev. Robert Runcie, in his sermon at the July 29 wedding of Prince Charles and Lady Diana Spencer at St. Paul's Cathedral, London.

Dr. Runcie earlier had expressed the hope that all married people would take the opportunity to renew their own wedding vows as they watched the royal wedding on television.

The royal couple originally had requested a mixture of different rites in the first part of the service — the new form of introduction from the *Alternative Service Book*, and the traditional vows from the 1928 Book.

Archbishop Runcie explained that "if you have the new introduction, you have to have the new vows to go along with it," and they chose the traditional service, based on the 1928 Book. "Afterwards come the prayers — and at that point we have the freedom to go into some prayers from the latest version and the participation of representatives from other churches," said Dr. Runcie.

Roman Catholic Cardinal Basil Hume and the Moderator of the General Assembly of the Church of Scotland (Presbyterian) took part in the latter part of the service, as did Gordon Thomas, Speaker of the House of Commons and a prominent Methodist layman. Leaders of Britain's Free Churches had protested about the exclusion of Dr. Morris West, their Moderator, from the service.

The host, the dean of St. Paul's, the Very Rev. Alan B. Webster, conducted the first part of the service before the vows.

Lady Diana did not promise to "obey." "We agreed the service flowed on quite happily without 'obey,'" said the archbishop, "and that it was better to omit something which belonged to another culture."

Three orchestras, four choirs, a soprano soloist, trumpeters, and the cathedral's organ (upon which both Handel and Mendelssohn are said to have played) provided what Prince Charles had said earlier he hoped would be "a marvelous musical and emotional experience." Selections of music from George Frederic Handel, Gustav Hosst, Jeremiah Clarke, and Orlando Gibbons filled

the vast space, as did a special arrangement of the British National Anthem, and several anthems composed for the occasion.

"O Let the Nations Rejoice," from Psalm 67, rang through the cathedral. Prince Charles's and Lady Diana's favorite hymns were sung, not only by the 2,500 invited guests, but up and down Ludgate Hill outside the cathedral, where song sheets had been passed out to the huge throng.

### Sermon Excerpts

*THE LIVING CHURCH is pleased to present excerpts from the sermon preached by the Most Rev. Robert Runcie, Archbishop of Canterbury, at the wedding of Prince Charles and Lady Diana Spencer. Dr. Runcie's sermon, itself an unusual feature at a modern royal wedding, was the subject of much favorable comment in the secular press, and it was the subject of editorials in several leading news papers.*

"Here is the stuff of which fairy tales are made: the prince and princess on their wedding day. But fairy tales usually end at this point with the simple phrase, 'They lived happily ever after.' This may be because fairy stories regard marriage as an anticlimax after the romance of courtship.

"This is not the Christian view. Our faith sees the wedding day not as the place of arrival, but the place where the adventure really begins.

"There is an ancient Christian tradition that every bride and groom on their wedding day are regarded as a royal couple. To this day in the marriage ceremonies of the Eastern Orthodox Church crowns are held over the man and women to express the conviction that as husband and wife they are kings and queens of creation. As it says of mankind in the Bible, 'Thou crownest him with glory and honor and didst set him over the work of thy hands.'

"On a wedding day, it is made clear that God does not intend us to be puppets, but chooses to work through us, and especially through our marriages, to create the future of his world.

"Any marriage which is turned in upon itself, in which the bride and groom simply gaze obsessively at one another, goes sour after a time. A marriage which really works is one which works for others. Marriage has both a private face and a public importance. If we solved all our economic problems and failed to build loving families, it would profit us nothing, because the family is the place where the future is created good and full of love — or deformed.

"Those who are married live happily ever after the wedding day if they persevere in the real adventure, which is the royal task of creating each other and creating a more loving world.

"That is true of every man and woman



RNS  
Prince Charles and his bride, the former Lady Diana Spencer, as they left St. Paul's Cathedral after their wedding.

undertaking marriage. It must be especially true of this marriage, in which are placed so many hopes. Much of the world is in the grip of hopelessness. Many people seem to have surrendered to fatalism about the so-called inevitabilities of life — cruelty, injustice, poverty, bigotry, and war. Some have accepted a cynical view of marriage itself.

"But 'royal couples' on their wedding day stand for the truth that we help to shape the world, and are not just its victims. All of us are given the power to make the future more in God's image and to be 'kings and queens' of love.

"This is our prayer for Charles and Diana. May the burdens we lay on them be matched by the love with which we support them in the years to come. However long they live, may they always know that when they pledged themselves to each other before the altar of God, they were surrounded and supported not by mere spectators, but by the sincere affection and active prayer of millions of friends."

## Academia and the Chaplains

"The most important mission for our church is the mission to academia, where the future is being worked out," said the Rev. John Booty in his keynote speech to the 13th annual meeting of the Episcopal Society for Ministry in Higher Education (ESMHE), held in Ann Arbor, Mich., from June 23-26.

Dr. Booty, professor of church history at Episcopal Divinity School, traced the theological roots of the church in academia by stating that Anglicanism took shape in the 16th and 17th century English universities.

He called upon the Episcopal chaplains and faculty members attending the conference to restore the academic con-

text in which Anglicanism was formed, and to affirm that truth lies not in dogmatism, but in dialectic. God's revelation, he said, is complex.

The 50 participants endorsed a statement written by the Rev. Scott Paradise, chaplain at MIT, and the Rev. David Ames, chaplain at Brown University, concerning the need for the Episcopal Church to provide ministry in higher education.

A series of resolutions regarding women was passed. It was agreed to elect at least two women to the society's steering committee at its next meeting, and the committee was directed to prepare a report on the status of women in ministry to higher education. A special invitation to the next ESMHE meeting is to be made to all women working in higher education, and it was voted that the provincial coordinators recommend the names of women for vacant job positions in ministry in higher education.

The Rt. Rev. Daniel Corrigan, retired Suffragan Bishop of Colorado, served as chaplain for the conference, and preached at the opening Eucharist, held at St. Andrew's, Ann Arbor. The Rev. Susan McGarry, assistant rector of St. Andrew's, and the Rev. Andrew Foster, chaplain at the University of Michigan, concelebrated.

As part of the conference, Canterbury Loft, the Episcopal ministry at the University of Michigan, presented Jules Feiffer's satirical review, "Hold Me."

## Anglican Pacifist Jailed

A white Anglican layman was sentenced recently to a year in detention by a South African military court for refusing to serve in the guerrilla war in Namibia.

Charles Yeats, 25, is employed by the Diocese of Namibia as its secretary. He told the court that while he would not train for combat, he would have accepted non-combat duty in a just and unavoidable war. However, he refused to take part in this conflict, for which he blamed South African injustice and its alleged unwillingness to seek peace through dialogue.

"This refusal is, in my view, consistent with working toward the construction of Christian peace in South Africa," he said. The court in Pretoria would not accept his offer to perform some alternative service outside of the military.

Mr. Yeats's case has attracted support from a number of clergymen, including the Archbishop of Capetown, the Most Rev. Bill Burnett, and the Roman Catholic Archbishop of Durban, who drafted a joint statement of protest to the court. They urged that the South African government grant conscientious objector status to those who oppose the war against black guerrillas in the neighboring protectorate, which South Africans still call South-West Africa.

# BRIEFLY...

At midnight on June 17, militant Islamic groups armed with guns, knives, and crowbars poured into the Elzawya Elhamra district in Cairo, Egypt, shouting they they were about to purge the area of its **Christian Copts**. Shortly, thousands of security police arrived, cordoned off the area for two full days, and stood by as the radicals systematically destroyed 90 percent of all Coptic homes and shops valued at millions of dollars. Old men, women, and children were spared, but other Coptic males were a prime target; 20 were killed and at least 100 wounded. Three of the invaders were killed before the raid was over and the assailants were allowed to pass through the police lines. It is estimated that there are as many as eight million Copts in Egypt.

Kenneth Hackett, regional director for Sub-Sahara Africa of the Catholic Relief Services, pointed out recently that Africa, which has the poorest countries in the world, also has one refugee to every **75 people**. "If the same proportion were true of the U.S., we would have received three million 'boat people' from Cuba instead of the 130,000 who in 1980 drew so much attention and protest."

The Rev. Harry R. Smythe, an Anglican priest from Australia who recently retired as director of the Anglican Center in Rome, has decided to walk from the tomb of St. Peter in Rome to the main altar of Canterbury Cathedral in England. Carrying a backpack of clothing and carrying a pilgrim's staff to which is fastened a crucifix, Dr. Smythe, 57, said he was undertaking the journey on his own "to encourage the movement for unification between Roman Catholics and Anglicans." He plans to stop along the way at monasteries and the residences of clerics he has met during the last ten years in Rome.

About 150 parishioners of the **Church of Our Savior in Chicago** rose at 2 a.m. on the morning of the royal wedding. They gathered at the church to sip champagne punch, eat an elegant English breakfast, and watch the London events on a giant 3 by 4 foot video screen. The wedding watch was a fundraiser to help restore the 93 year-old parish hall, according to the *Chicago Sun-Times*. Jean Wall, a visitor from Bristol, England, who helped the others identify the royalty as they flashed on

the screen, said it came as something of a shock that so many Americans were willing to get up so early in the morning to watch the wedding. "We were very surprised indeed," she said. "Some of the Americans are making more fuss than the English. If we had been at home, and it had been in the middle of the night, we would have had second thoughts."

Harry and Esther Hough, a couple in Leigh, England, who have been foster parents to 47 children, have been refused permission to adopt a child by social service officials in their city. The reason given was that a child growing up in the happy surroundings of their home would not be sufficiently exposed to "negative experiences." The Houghs were told that they would be unsuitable because both of them had had "few, if any, negative experiences as children, and also seem to enjoy a marital relationship where rows and arguments have no place." The report came through Religious New Service, which added a wry comment: "If you want to adopt a child here, you'd better make sure that your marriage is not too serene or unruffled."

A 12th century illuminated manuscript, one of 19 put up for sale at London's famed Sotheby auction house by officials of the John Carter Brown Library at Brown University, Providence, R.I., was sold recently for \$1,470,000. The manuscript, known as the **Ottobeuren Sacramentary**, after the Benedictine Abbey of Ottobeuren, West Germany, is a collection of texts used in the Latin Mass. The buyer was identified as Hans P. Kraus, a New York art dealer.

Dr. Edward McCrady, 74, vice chancellor of the University of the South from 1951 to 1971, died recently in Sewanee, Tenn., nine days after being stricken with a heart attack. During his work with the university, the College of Arts and Sciences doubled in size, and the endowment increased tenfold. Fifteen major buildings were constructed, and two others were renovated. He was the founder of the Sewanee Summer Music Center and, at the time of his death, was a violinist in the center's orchestra. He was also a portrait painter, sculptor, and translator of the classics. For three years prior to 1951, Dr. McCrady was chief of the Division of Biology at the atomic energy facilities in Oak Ridge, Tenn. Last year he was visiting research professor at the Blond-McIndoe Centre for Immunological Biology in England. He is survived by his wife, the former Edith Dowling, four children, and ten grandchildren.



# Cuba Today

## An interview with the Rt. Rev. Jose A. Gonzalez, Bishop of Cuba

By ONELL A. SOTO

*How is the Episcopal Church in Cuba doing these days?*

The *Iglesia Episcopal de Cuba* is in a period of transition, which started in the early sixties. Changes in the life of the nation; the exodus of both clergymen and laypeople; the loss of parochial schools, when private schools were nationalized in 1961; the change of status from a missionary district of the Episcopal Church in the United States into an extra-provincial diocese in 1966; the election and consecration of a new bishop in 1967; now a new exodus of members; the election and consecration of a bishop coadjutor [the Rt. Rev. Emilio Hernandez] in 1980; my retirement, some time in the course of the present year; and, throughout all of this, strenuous efforts at self-support, and the experiences of self-government and decision-making in the diocese itself — these elements, among others, belong to this period of transition.

*Tell us something of the beginning of the Anglican presence in Cuba.*

In 1870, by chance, the Rt. Rev. Henry B. Whipple, Bishop of Minnesota, visited Cuba. He was impressed by the need of a clergyman to minister to those without a pastor — mostly foreigners, but also many Cubans. In response to the dramatic appeal which Bishop Whipple made, the House of Bishops sponsored the beginning of church work in Cuba and sent a clergyman from the Diocese of Maryland, the Rev. Edward Kenney.

Mr. Kenney arrived in Havana in November, 1871, and worked in Cuba, with great devotion and heroism, until 1879. Later, Cuban clergymen and laypeople took over his work, and in 1904 the Rt. Rev. Albion W. Knight was consecrated as the first Missionary Bishop of Cuba.

*Where do you train your clergy?*

We train our clergy at the *Seminario*

*Evangelico de Teologia*, Matanzas, some 60 miles east of Havana. This theological school, founded over 30 years ago, is sponsored by the Methodist, Presbyterian, and Episcopal Churches in Cuba. The bishop coadjutor, our seven priests, and the two deacons we have were all trained at the Matanzas Seminary.

*Do you have enough people who feel that they have vocations to the ministry?*

We have never had enough vocations, but this is more so now, to the extent that at the moment we have no students at the seminary. We are most concerned about this, and we pray that candidates for the sacred ministry may arise so that the ranks of our clergy may be both increased and strengthened.

*What would you say is the role of the church in a Socialist society?*

I believe that basically the role of the church is the same in any society — the proclamation of the Gospel of our Lord

Jesus Christ, and service to men, women, and children as an expression of God's love and concern for his creation.

*What can the Anglicans around the world do for the Episcopal Church in Cuba?*

There are many things that fellow Anglicans around the world can do for the Episcopal Church in Cuba. They can pray for our small diocese, they can give for our support, they can share with us their experiences, they may learn from our own experiences. But, speaking not only for ourselves, but perhaps also for the other extra-provincial dioceses, we beg not to be forgotten, nor to be left alone.

*How do you see the future?*

With regard to the future of the church in Cuba I dare hope that, under a fresh episcopal leadership, our diocese will come out of the present period of transition and launch out bravely into unpredictable opportunities of service to our nation and people.

*How is the work of the church supported in Cuba?*

The work of the church in Cuba is mostly supported by its own members. When we became autonomous in 1967, such was not the case. We have made great advances with regard to self-support. But we still need funds from churches abroad, and this help has been coming, during the past few years, from the Episcopal Church in the USA and the Anglican Church of Canada.

I do want to say at this point that we will continue to make whatever efforts may be necessary to support our work. Yet, this might prove to be impossible. And because the presence of the Anglican Communion in Cuba is important, I hope that churches in other parts of our world-wide fellowship will assist us to the extent we cannot help ourselves.



Bishop Gonzalez (left) with Presiding Bishop John M. Allin at the Episcopal Church Center in New York City.

*The Rev. Onell A. Soto is Mission Information Officer at the Episcopal Church Center in New York.*

# The “Demas Syndrome”

When the pleasures of this world so take over  
control that they change the center of a man's life,  
a sad story is written again.

By JOSEPH W. ELLIOTT

**D**oes our beloved church bear the stamp of the “Demas Syndrome?” Look at his story. As all Bible experts know, Demas is mentioned just three times, and more or less incidentally. In Colossians 4:14 Paul brackets him with Luke, the beloved physician, as the sender of greetings, and in Philemon 24, he shares with Mark, Aristarchus, and Luke the honored title of Paul's “fellow laborers.”

One expects to hear more of one who is obviously at home in such distinguished company, one who shares the labors of so inspiring a leader. The only other mention of him is a sad anticlimax, for in 2 Timothy 4:10, he is written off, as it were: “Demas hath forsaken me, having loved this present world.” And the apostle's disappointment seems to ring through his words, even today.

Demas is unmistakably representative of a type, more common than ever, perhaps, under the conditions and circumstances of our own time, the type of man who starts well in the Christian life and seems to promise great things, but proves in the end a disappointment, not least to himself, because for one reason or another he gets caught in the snare of worldliness.

We are all familiar with the problem of Demas in the parish — his youthful keenness, his sincere desire to make the most of his best, for the sake of the highest he knows; his loyal sharing in the worship and service of his church; the sense of privilege and responsibility with which he undertakes office in this

or that organization; the sincerity with which he makes sacred the occasions of life — his marriage, the baptism of his children.

Then comes a subtle, gradual change. His place in church is more often empty than not; there is a slackening of interest, and apologies for absence become ever more frequent, culminating in resignation from office and an end to active personal service. The altered emphasis of his life, with its progressive devaluation of spiritual things, has brought about a dwindling responsiveness to the influences which once stirred and moved him. And the latter state of that man, so different from the first — finds him still good, kindly, and honest, a decent citizen and loyal friend, but so much less than he might have been.

It happens so often, but how and why does it come about? When Luke wrote in his Gospel his version of the Parable of the Sower, did he perhaps have Demas in mind when he stated that “they go forth, and are choked with cares and riches and pleasures of this life?” Certainly, it is usually for one or the other of these causes that men most often fall prey to worldliness, and again write the story of Demas.

The cares of this life lay hold on them. These may be right and proper cares which no man has any right to shirk; and therein lies the subtlety of the danger. A man is duty bound to make the most of his talents, so he throws himself into his job, eager to get on, ready to sacrifice leisure and pleasure in the process.

Or, he is married and has had to buy a house, so he must earn more to lift the burden of debt; he has a family, and it is

his duty to make it a happy home — no less his duty if he is a Christian. So, with cares pressing in on him, he arranges his life accordingly.

He works more and more overtime, either for the direct money gain or the better chance of promotion. He takes a chance, invests his savings in a business which he must nurse with anxious care, setting all else aside. In order to keep his job or help his business, he tones down some of the exacting demands of his Christian ideals. He spares no pains to build up good connections, a lucrative practice, a profitable business. The pressure does not abate with the passing years; the family must be educated and provided for, a standard of living must be kept up. There is a social ladder to climb.

So the process goes on until the things of the spirit, neglected for a time, permanently fall into a tiny corner. He becomes, in one degree or another, a man of affairs — busy, bothered, bewildered, and sometimes dangerously near the end of his tether — because he just lost the knack of casting all his care upon the Lord.

Or, again, the trap that lies across a man's path may be the deceitfulness of riches. Surely that phrase from the interpretation of the parable was never meant to apply merely to the very few who ever became really wealthy, but rather to the average man, who always imagines he would be happier if only he had more money than he has at present. The natural desire to have more money for the sake of extra comfort or security, and the added privileges and opportunities it would make possible, can lead very subtly and imperceptibly to the same kind of worldliness.

That danger is especially great just now for two reasons: There is a better distribution of wealth for the mass of Americans, meaning that more people than ever before are knowing the “feel” of having more money, with all that this can imply. At the same time, the whole

*The Rev. Joseph William Elliott serves St. Stephen's Church, Colusa, Calif., in the Diocese of Northern California.*

emphasis of our organized life is more than ever on the things that money can buy, whether the things be houses or holidays, cigarettes or Cadillacs, television sets or vodka.

There has never been a time when more "things" have been dangled before the ordinary man, with the suggestion that had he more buying power, money or credit cards, he would be happier. This tends to create in our day, more than ever, an essentially worldly scale of values, so that seldom has any generation so needed to be reminded that "a man's life consisteth not in the abundance of the things which he possesseth."

Two types of worldliness emerge from this situation. Some are so gripped by the continual desire for *more* that they are constantly reaching out to this or that thing to be possessed. Others, and we all know some of them, become pathetically content and are as happy as they know how to be with the things that money can buy. This is all they know or feel; they have lost all zest for and awareness of the things that money can never buy. This is worldliness at its worst.

Lastly, the temptation may lie along the paths of the pleasures of this life. This danger, too, has special reality in our own time. It was perhaps to be expected that a weary, disillusioned generation following World War II, Korea, and Viet Nam should develop a cult of pleasure; for men who are afraid to stop and think will seek refuge in a whirl of activity, with the dread of silence driving them to bright lights and gay music. A generation lacking great beliefs and really deep joy will seek the stimulus of pleasure and will become a generation in quest of thrills of any kind, at any price.

With individuals, the process may begin quite harmlessly in a natural desire to find relaxation from the cares of life, or to enjoy fellowship with others, or to bring some color and zest into life. All of these God surely meant us to enjoy. Then this natural desire begins to grow in strength and to make greater demands. Like the merry-go-round, it starts slowly, then gathers speed until it is difficult for anyone to get off.

The pleasures of life can so take over control that they change the center of a man's life; work ceases to be a means of expressing himself or serving his community. It is only a means of earning the wherewithal to enjoy himself in those hours of pleasure for which he really lives. The focus of life is on pleasure; that is where his heart lies. And therein is the secret snare of this kind of worldliness.

God made this world, with its joys and pleasures, to be eminently lovable. It is when the love is lost from the throne of a greater love that the sad story is written again, "Demas hath forsaken me, having loved this present world."



## Proverbs

*The following verses were composed as a parish class studied the Book of Proverbs at Holy Trinity Church, Alhambra, Calif. The ancient Israelites also meditated on the ordinary things of life, as seen in the numerical proverbs (see Proverbs 30: 15 to 31). Adults and children in the class at Holy Trinity turned up with their own works, and they had a lot of fun doing it. Below are a few of the verses.*

Three things are too wonderful for me,  
Yes, four I cannot understand;  
The delicate markings of color in an unfolding flower  
The hovering flight of a hummingbird  
The fragrance of lilies of the valley  
The sound of beautiful music.

Nancy Ott

For three things a man is disquieted  
and for four which he cannot bear;  
For a canine which barketh continuously;  
and a feline which yowleth betimes nightly.  
For night time television;  
and a vehicle which starteth not.

There be three things which are too wonderful for me,  
Yea, four which I know not!  
The way of a youth with a car  
and the way of a spacecraft in orbit.  
The way of a politician with public monies  
and a virtuoso with his instrument of musik.

Allen Weeks

Three things are too wonderful for me,  
Yes, four I cannot understand:  
To be able to read books,  
The making of an alphabet,  
A trip to Canada, because I've never been there,  
The world spinning around.

David Molinary

Three things are too wonderful for me,  
Yes, four I cannot understand:  
What is beautiful to me is how God brings babies into the world;  
The beautiful animals in the world;  
How beautiful the rainbows are after it rains, or when God is peeking out of the clouds to see if everybody is being good.  
How beautiful the snow is, when you go up to see it.

Melanie Eden

# EDITORIALS

## More on Evangelism

**I**t has been a long time since one article in *THE LIVING CHURCH* has provoked as much correspondence as the article on "Evangelism and the Episcopal Church," written by the Rev. Robert L. Hall, Jr., vicar of two small churches in the Diocese of Spokane [TLC, June 28].

As the Rev. Canon Frederick B. Williams, rector of the Church of the Intercession in New York, wrote to Fr. Hall, "many of the people who wrote criticizing your article missed some of your main points and responded out of their deep awareness (though never publicly spoken) . . . that, in point of fact, this Episcopal Church of ours wishes to be elitist, and frequently suffers from delusions of grandeur."

In our last issue we presented another article on the subject of evangelism. It is only a remarkable coincidence that the author is another Robert Hall, no relative of our previous writer.

There is no question that we have begun to talk about a matter of substance, one that may very well be a major issue at the next General Convention.

## Racism in Language

**T**his week a topic is touched on in "The First Article" [p. 2] which we believe calls for attention here. It is a widespread custom to use the word black as a synonym for bad. We do not think it appropriate to continue such usage.

We are not censoring the writers of centuries past. After all, most people who spoke and wrote English prior to a century ago had little awareness of other peoples or races. Today, however, we all know we live in a world in which many people are described as black. Episcopalians, moreover, belong to a worldwide com-

### Mountain Dawn

Like sculptured waves the mountain ranges rise  
And fall and rise again beyond the plain,  
While over them the slowly brightening skies  
Bend as in ancient times. Now once again  
The dawn comes, as it did when Eve looked up  
With wide and awe-filled gaze, seeing the light  
Pour like elixir from an inverted cup,  
Transmuting into day departing night.

In startled wonder, we too, standing here  
Watch as the sunrise flames the mountain's rim,  
See constellations fade and disappear,  
The beauty of the morning star grow dim  
Within the radiance of the daybreak sky,  
Lost in its splendor — even as you and I.

Kay Wissinger

munion in which the most dynamic and growing churches are in fact in Africa.

The continued use of a word in a way which appears, rightly or wrongly, to slur millions of people is questionable to say the least. After all, the English language is well stocked with other adjectives which can be used to express condemnation or disapproval.

We have felt no need to blow a trumpet about it, but for some years *THE LIVING CHURCH* has avoided using adjectives with this kind of racial overtone. We have not felt it has limited our ability to communicate. We urge others to rectify their usage similarly.

## America and Israel

**T**hroughout this past generation, the United States has been a staunch ally of Israel. Although the latter is a very secular state, our relationship has obviously involved religious as well as economic and political factors. It is an alliance, furthermore, for which the United States has willingly paid a considerable price.

We think it is perfectly proper for the United States to remind Israel that friendship is a two-way street. Armed interventions in other nations cannot be treated as if they would have no diplomatic or military consequence. In the past, anyone who criticized Israel was, in some quarters, routinely accused of anti-Semitism.

Such indiscriminate accusations are not helpful. Of course, Christians should beware of anti-Semitism, but perhaps we should also remember that Arabic people are Semites too, and that they too suffer from cultural, ethnic, and religious prejudice in the West.

## Challenge of Sharing

**R**eaders of *THE LIVING CHURCH* have an essential part in making the publication of this magazine possible. Approximately one-sixth of the annual budget comes from the voluntary giving to what is now called the Living Church Fund. The goal of this fund this year is \$55,000. We are now past the middle of the year and also past the middle mark of the goal. Over \$20,000 is yet to be achieved. By participating in the Living Church Fund, readers make it possible for the Episcopal Church to have its only national weekly publication. They also share with others their vision, their commitment, and their hope for a church that will be truly alive.

## The Way on the Road

**I**f you are out on the highways this summer, visiting friends or relatives, or going to vacation spots, you will probably be safer than you would have been a dozen or more years ago, because most people are keeping close to the 55 m.p.h. speed limit, at least most of the time. You will also see more religious bumper stickers. We continue to believe that observing the speed limit, being alert and careful, and extending courtesy to other drivers are the best ways of witnessing to Christianity when you are behind the wheel.

# BOOKS

## A Useful Little Book

**CHRIST IN THE PASSOVER.** By Ceil and Moishe Rosen. Moody Press. Pp. 112. \$2.95 paper.

The founder of "Jews for Jesus," and his wife, have published this useful little book as a guide to the celebration of the Passover. It deals (in extremely conservative fashion) with the biblical background, the significance the various details have for Jews, and the added meaning which Christians can find in every part.

The latter element is, of course, dependent on allegory of a very imaginative type and would be offensive to Jews, and perhaps even some Christians. Nevertheless the tone is devout, non-polemical, and respectful of all traditions.

The most valuable part of the book is the precise description of a modern Jewish *seder*, with an explanation of the accompanying ceremonies. A good book for the Sunday school or parish library.

(The Rev.) ROBERT C. DENTAN  
Professor Emeritus of Old Testament  
General Theological Seminary  
New York, N.Y.

## Always of Interest

**T.S. ELIOT: AN INTRODUCTION.** By Northrop Frye. University of Chicago Press. Pp. 109. \$3.95 paper.

As the foremost modern Anglican poet, T.S. Eliot will always be of interest to readers of *THE LIVING CHURCH*. Frye's introduction, intended both for students and general readers, was originally published nearly 20 years ago, but it remains helpful and stimulating. Eliot's religious commitments are distasteful to Frye, but Frye has very useful things to say about the poet's literary methods and symbolism and about the structure of his longer works.

H.B.P.

## Books Received

**CHRISTIANITY IS CHRIST.** By W. Griffith Thomas. Introduction by Charles C. Ryrie. Pp. x and 159.

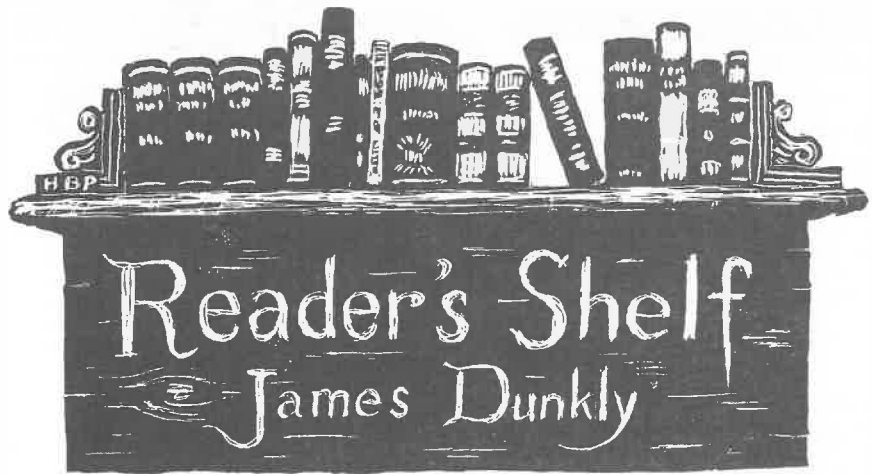
**THE SECRET OF COMMUNION WITH GOD.** By Matthew Henry. Introduction by Sherwood Wirt. Pp. xvi and 123.

**WHEN GOD'S CHILDREN SUFFER.** By Horatius Bonar. Introduction by George Sweeting. Pp. xx and 125.

**THE EDUCATION OF CHRIST.** By William M. Ramsey. Introduction by Edward M. Blaiklock. Pp. xvi and 139.

All four books put out by Keats Publishing, Inc. \$5.95 each (paper).

The latest entries in a series of reprints called *Shepherd Illustrated Classics*, each introduced by a prominent Evangelical.



**PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Series A: Pentecost 2.** By Paul S. Minear and Harry Baker Adams. Fortress Press. Pp. 64. \$2.50 paper.

**SERIES A: Pentecost 3.** By Victor Paul Furnish and Richard L. Thulin. Pp. 64. Fortress Press. \$2.50 paper.

The latest volumes in the rewriting of this helpful series. *Pentecost 2* covers the tenth through the 19th Sundays after Pentecost (Propers 12-21 in BCP); *Pentecost 3* covers the 20th through the 26th Sundays after Pentecost (Propers 22-28 in BCP), plus the last Sunday in the Pentecost season (Christ the King). Minear is professor emeritus of NT at Yale, where Baker now teaches pastoral theology. Furnish teaches NT at Perkins, and Thulin is professor of preaching at the Lutheran seminary in Gettysburg.

**PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Lesser Festivals 3: Saints' Days and Special Occasions.** By Richard Reid and Milton Crum, Jr. Fortress Press. Pp. 64. \$2.50 paper.

**Lesser Festivals 4: Saints' Days and Special Occasions.** By Lorenz Nieting. Fortress Press. Pp. 64. \$2.50 paper.

These two volumes complete the festival cycle of *Proclamation 2*. Exegetical and homiletical comments are not separated. In addition to the feasts of designated days (including Reformation Day, October 31), remarks are also offered for celebrations of unity, harvest, the nation, Thanksgiving, and New Year's Eve. Reid teaches NT at Virginia Seminary, and Crum preaches there. Nieting is professor of NT at Gettysburg.

**THE TWENTIETH CENTURY PULPIT. Volume II.** Edited by James W. Cox, with Patricia Parrent Cox. Abingdon. Pp. 238. \$8.95.

The second collection of outstanding sermons from contemporary preachers

that Cox has edited, this volume has 27 messages from such preachers as Milton Crum, Jr., D.W. Cleverley Ford, Festo Kivengere, A.M. Parrent, John A.T. Robinson, and K.H. Ting — just to name Anglicans. Other preachers included are Elizabeth Achtemeier, Walter Burghardt, John Claypool, William Sloan Coffin, Jr., James Cox, Fred Craddock, Elam Davies, John Fry, John Gladstone, Peter Gomes, William Hull, James Earl Massey, Jürgen Moltmann, Jean Myers, Davie Napier, Charles L. Rice, Robert Schuller, Glen Stassen, William Thompson, Paul Tillich, and William Tuck. A brief sketch of each preacher's career and a sentence or two of each one's ideas on preaching are given at the end of the book.

**CHRISTOTHERAPY: Healing through Enlightenment.** By Bernard J. Tyrrell. Seabury. Pp. xviii and 204. \$5.95 paper.

First published in 1975, this is the attempt of a Jesuit theologian in the Thomistic tradition of Rahner and Lonergan to integrate certain kinds of psychotherapy with Christian faith. Tyrrell acknowledges particular indebtedness to Hora, Frankl, Glasser, and Dabrowski among psychotherapists; interestingly, he says he has found Protestants to be well ahead of Roman Catholics in appropriating their work. Appendices treat the proclamation of the Gospel and the sacraments as signs and occasions of healing and enlightenment.

**CHRISTIANS AND COMMUNISTS: An Ecumenical Perspective.** By Ans J. van der Bent. World Council of Churches. Pp. viii and 80. \$3.95 paper.

Part of the WCC's Risk Book Series, this volume attempts an overview of the critical social issues affecting the encounter between Christians and Communists today, with particular focus on the ecumenical movement. The author is the director of the Ecumenical Centre Library in Geneva and the author of several books.

# CLASSIFIED

## BOOKS

**PUBLISHED LAST YEAR:** Essay on process of "Hiring a Church Musician"; also available, "The Working Relationship Between Principal Priest and Chief Musician," by David Farr. \$2.50 each (post-paid). Order from: **Diocese of Los Angeles, Commission on Liturgy and Church Music**, P.O. Box 2164, Los Angeles, Calif. 90051. Attn: Carol Foster.

## FOR SALE

**YEAR-ROUND** house overlooking Eddy Bay in Kentucky Palisades on Lake Barkley. 3.5 miles from Exit 45 on I-24. Two bedrooms, two baths, two fireplaces, all-electric, deep well. Good boating and fishing. Phone: 502-753-6178. The Rev. Custis Fletcher.

**BALDWIN** model 4, walnut, full-size organ, with two 61 note manuals and 32 note radiating and concave pedal board. Two 3 ET type Baldwin amplifier speaker cabinets. Contact: Gary Stuart, 235 E. Blodgett, Lake Bluff, Ill. 60044.

**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.

## LINENS & VESTMENTS

**CREATED OUT of a Love for Excellence**, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

**EPISCOPAL** parish seeks a resident minister on Lake Erie island, South Bass, Ohio. Lovely three bedroom, one-story rectory and garage located next to church. Ideal for bi-vocational priest or one with an avocation permitting a below standard stipend and someone desiring a small parish in summer resort area. Contact: Clerk, G.E. Massie, P.O. Box 213, Put-in-Bay, Ohio 43456.

**MISSION DEVELOPMENT**, Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

**SMALL**, debt free congregation wishes priest. Will consider: Full time, non-stipendiary or retired in good health. Experienced in evangelism and stewardship to lead and train active and involved laity. Wide membership age range, average age 30-40. Write: Good Shepherd, Box 108, Webster City, Iowa 50595.

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

# PEOPLE and places

## Ordinations

### Deacons

**Southern Ohio**—Robert John O'Neill, curate, St. John's Cathedral, Denver, Colo. Add: 1313 Clarkson, 80218. James Fisher, 1506 Robin Hood Dr., Pearisburg, Va. 24134. Roger Foote, Christ Church, 400 San Juan Dr., Ponte Vedra Beach, Fla. 32082. Wendy Williams, Christ Church, Forest and Erie Aves., Glendale, Ohio 45246. John Donnelly, 2323 Kenlee Dr., Cincinnati, Ohio 45230.

**Spokane**—Paul D. Rietman, Christ Church, Dallas, Texas. Add: 604 W. 10th St., 75208. Hugh C. Duncan, deacon-in-charge, St. Martin's Church, Moses Lake, and St. Mark's Church, Ritzville, Wash. Add: P.O. Box 846, Moses Lake, Wash. 98837.

**West Texas**—G. Patterson Connell, assistant, Trinity Church, Victoria, Texas. Add: 1501 N. Glass, 77901. William J. Cavanaugh, assistant, St. Mark's Church, San Antonio. Add: 315 East Pecan, 78205.

## Seminaries

The Rev. Edward Morgan, rector of St. Luke's Church, Alexandria, Va., has been elected director and professor of field education at Virginia Theological Seminary. He succeeds the Rev. William S. Pegg, who became dean of the Church Divinity School of the Pacific, Berkeley, Calif., this summer.

The Rev. Canon Mary S. Belfry is associate chaplain and director of Alumni/ae affairs at Virginia Theological Seminary. She was formerly canon for social outreach at the Cathedral Church of St. Mark, Minneapolis, Minn.

## Resignations

The Rev. Canon Allen F. Bray, III, as headmaster of Christ Church Episcopal School, Greenville, S.C. Add: 26 Partridge Lane, Greenville, S.C. 29601.

The Rev. Dennis R. Odekirk as rector, St. John's Church, Sturgis, Mich., to join the staff at St. James-by-the-Sea, La Jolla, Calif. Add: 743 Prospect St. 92037.

The Rev. Kenneth E. Trueman as rector, Trinity Church, Wauwatosa, Wis., to be vicar, St. Luke's Church, Waldport, and St. John's Church, Toledo, Diocese of Oregon., and to work in the field of alcoholism counseling.

The Rev. Gwen Buehrens as non-stipendiary deacon, St. Michael and All Angel's Church, Knoxville, Tenn., and is non-parochial. Add: 4012 St. Andrew's Drive, Dallas, Texas 75205.

The Rev. Ronald H. Haines, as rector, St. Francis Church, Rutherfordton, N.C., to become the bishop's deputy for administration and ministry, Diocese of Western North Carolina.

## Address Corrections

The Rev. Canon John D. Zimmerman, 42 Division St., Newport, R.I. 02840.

## Address Changes

The Episcopal Diocese of North Dakota, 2315 N. University Dr., Fargo, N.D. 58102.

The Rev. Robert F. Magnus, 15 Kildaire Rd., Durban 4001, Republic of South Africa.

The Rev. Jerry Van Drew, 22 William St., Highlands, N.J. 07732.

St. James' Church, Bradley Beach, N.J. Add: Box #1, Bradley Beach, 07720.

## Other Changes

The Rev. Hobart Jude Gary, rector of St. George's Church, Bridgeport, Conn., will retire effective December 31. He is presently on terminal leave. Add: 2701 N.E. 27th St., Fort Lauderdale, Fla. 33306.

# CLASSIFIED

## POSITIONS OFFERED

**RECTOR** in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

**RETIRED PRIEST** seeking undemanding ministry to a small congregation in a lovely quiet mid-western town in exchange for the use of a modern comfortable house, utilities, health insurance, and car allowance. Reply Box S-502.\*

## 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, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

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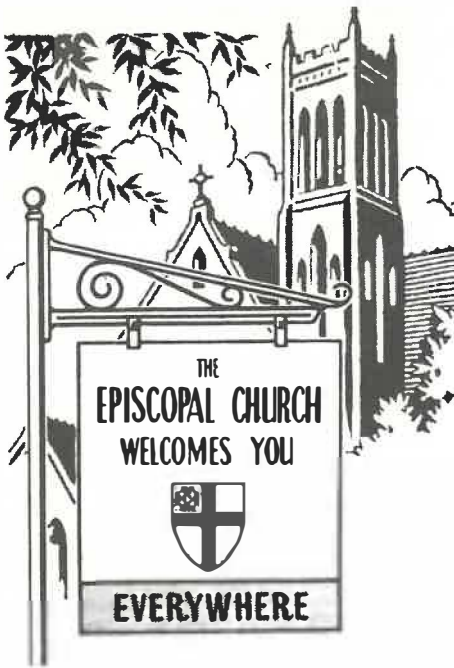
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# SUMMER CHURCH SERVICES

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.



## AUBURN, ALA.

**HOLY TRINITY** Church Dr. (Off S. Gay)  
The Rev. William P. McLemore, r 2 mi. north of I-85  
Sun 8, 10; Wed 10

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California and Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

## 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. Richard Leslie, the  
Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Warner, M.S.M., M. Div., r  
Sun Masses 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

## LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min., r  
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).  
Daily 10

## ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,  
Tues & Thurs 7

## 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

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

## 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  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15  
Wed. Daily office at 12 noon. Cathedral open daily.

## ST. LUKE'S (1928)

South Grand Ave. East  
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55  
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD9, others as anno

## CORBIN, KY.

**ST. JOHN'S** 701 E. Engineer St.  
The Rev. Lee Miller  
Sun H Eu 8, 11; Ch S 10. H Eu Wed 7

## 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

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

## ST. JOHN THE EVANGELIST

Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8, 10:30

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8, 10

## NEWTON, MASS. (& Boston west suburbs)

**PARISH OF THE MESSIAH** 1900 Commonwealth Ave.  
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16  
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d  
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

## 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

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. John Duke Eales, r; Canon B.G. Miars, ass't  
Sun HC 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

## KANSAS CITY, MO.

### ST. PAUL'S

40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
Tues); Fri 12:00 noon HC

## 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

## LAS VEGAS, NEV.

### CHRIST CHURCH

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

## ATLANTIC CITY, N.J. 08401

### ST. JAMES

Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; 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

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

### CATHEDRAL CHURCH OF ST. JOHN

4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey  
Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First  
and third Sat 7

## BUFFALO, N.Y.

### ST. JOHN'S-GRACE

Lafayette & Richmond  
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope  
HC 8:30, 10. Tues HC & Unction 11, Thurs HC 7:30

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, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sof, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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; EP 4. Dally MP & HC 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. 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. Wkdy 12:10 H Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs. Church open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
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  
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed 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  
Summer Masses: Sun 8:30 Sung, 11; Weekdays as anno

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Martin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open dally 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

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

**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. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. 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; Dally 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

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S.P. Gasek, S.T.D., r; the Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

## BLOWING ROCK, (Western) N.C.

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1S & 3S), MP 11 (2, 4 & 5S). Wed Eu 10:30

## SHAWNEE, OKLA.

**EMMANUEL** 501 N. Broadway 74801  
The Rev. O.M. Goller II  
Sun Mass 10 (Cho); Mass Daily; Always Open

## NEWPORT, R.I.

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Bradley C. Davis, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 10, 6:30

## CHARLESTON, S.C.

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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore, ass't  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HD as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH, Waccamaw** River Rd.  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## 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; the Rev. Douglas Alford, c  
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

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe  
Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

## 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

## GIG HARBOR, WASH.

**ST. JOHN'S** 7701 - 46th Ave., N.W.  
The Rev. Charles F. Schreiner, r  
Sun Eu 8, 10. Wed Eu 10

## 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, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

## SUPERIOR, WIS.

**ST. ALBAN THE MARTYR** 14th St. & Cuming Ave.  
The Rev. Winston Jensen, r; the Rev. Gary Turner  
Sun 8 Low Mass, 10 H Eu. Tues 7:30; Thurs 10

## 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. Holton; the Rev. John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30



St. Stephen's Church, Coconut Grove, Miami, Fla.