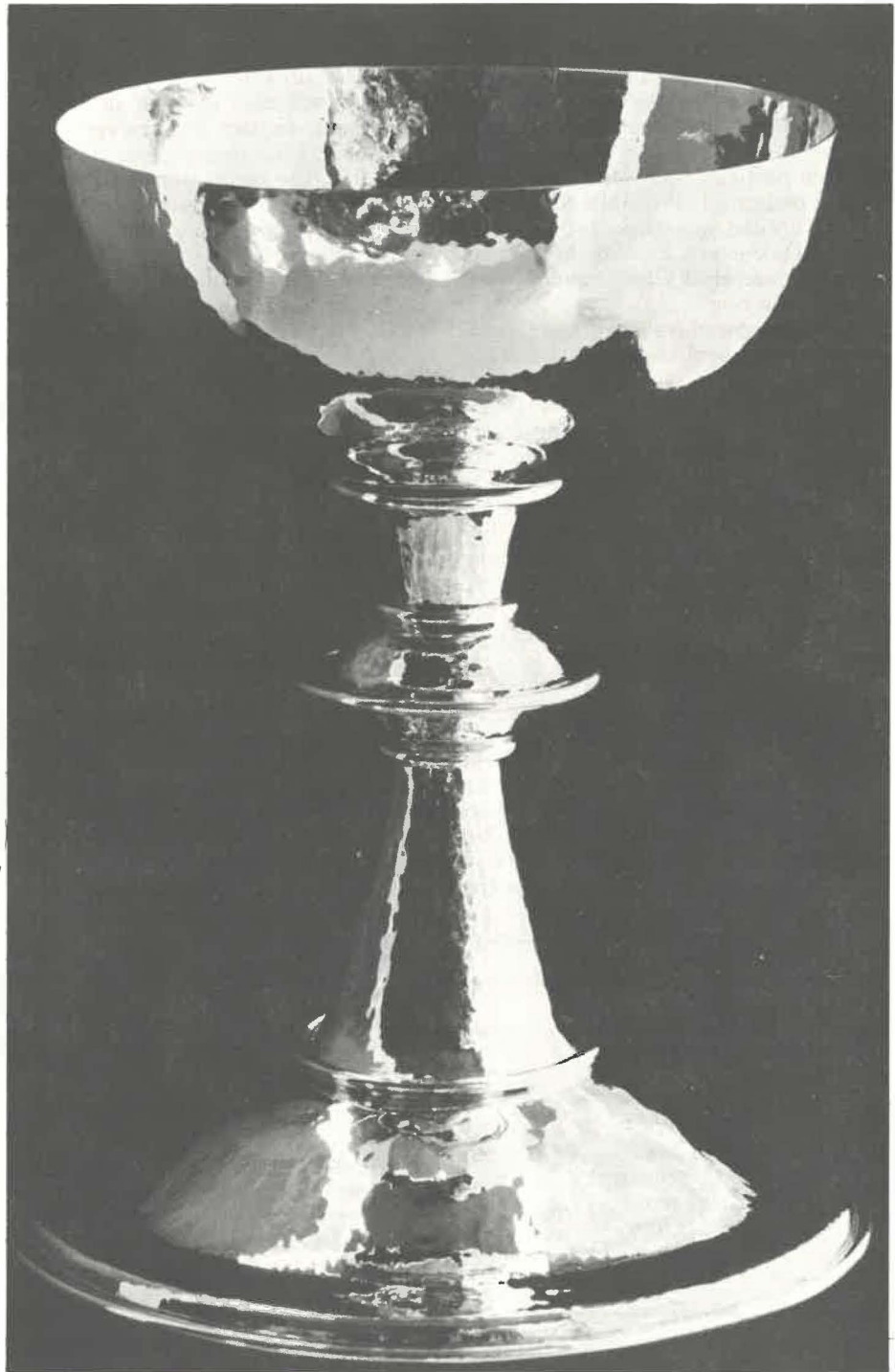


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Chris Den Blaker, a New York artist and parishioner of St. Luke in the Fields Church, Greenwich Village, was asked by Dr. Franklin Woo, director of the National Council of Churches' China Program to create a silver chalice as a gift to the Christian community of the People's Republic of China. Mr. Den Blaker is shown at work on the chalice; the completed work of art was presented by the NCC delegation during a visit to Shanghai. [Chalice photo by Chris Den Blaker]





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God as Father

A reader of this magazine has recently inquired as to why we have so few churches dedicated to God the Father. It might also be asked why we have no particular portion of the calendar so dedicated. Probably the answer to the second question is that every Lord's Day, every Sunday, honors Father, Son, and Holy Ghost equally, every week of the year.

Yet some Sundays are "more equal than others," and this Second Sunday after Christmas, on the years when it occurs, is certainly a feast of God the Father, with this theme appearing in the beautiful passage from Jeremiah, the opening of Ephesians, and the Gospel passage of the flight to Egypt to the one of the boy Jesus in the temple. It is a good time to think about this particular aspect of the First Article of our Christian faith: that we are not merely created, but created by one God, the Almighty Father.

It used to be that "the fatherhood of God and the brotherhood of man," together with motherhood and apple pie, were what no American could ever be against. Today some would prefer parenthood of God and siblinghood of people — not a handy slogan exactly. But whatever it be called, the fatherhood of God, as it relates to creation, is a tricky subject.

Christians often unthinkingly assume

that the idea of God as Father is strongly affirmed throughout the Old Testament. In fact it is rarely stated. Jeremiah 31:9 is one of these infrequent passages. The perception of God as the supremely loving parent is most strongly brought out in the Old Testament only in the last chapters of the Book of Isaiah: "thou art our Father," 63:16 and 64:8, "as one whom his mother comforts," 66:13.

God's paternity is most strongly expressed in the Bible in relation to Jesus Christ. He is, in a unique way, the Son of God. Through him, you and I are adopted and possessed by God as his children, which is what today's Epistle speaks of. We may go on to say that the entire human race was intended for such adoption. For just this purpose, we were all created in the image of God, and God the Son has entered our race and become — in however remote a sense — a relative of us all. Hence we do find it proper to speak of God in a sense as the Father of all people. "In a sense," for we do not have him fully as our Father until we know and recognize him as such.

And what about the rest of creation? It seems undignified to call God the Father of animals, and parenthood in the personal sense cannot apply to inanimate objects. Yet we do speak of Eli Whitney as father of the cotton gin or Guglielmo Marconi as the father of the wireless radio. On the other hand, if we were to say someone was the father of the pop-up toaster, or someone else was the father of the return addressed business reply envelope, it would sound silly.

Meanwhile, St. Paul is ready to surprise us by saying, "For the creation waits with eager longing for the revealing of the sons of God; . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Romans 8:19, 21). So, it would appear, ultimately all things will somehow be brought into the family of God. That is mind-boggling enough for one week!

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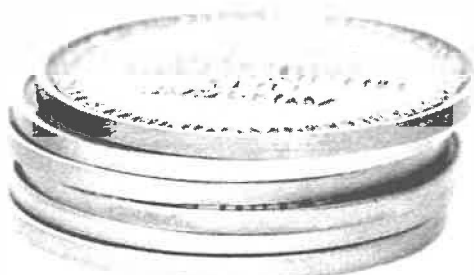
The New Year

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Arden Thompson



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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Continuing Discrimination

A recent letter under the title "The Other Side of the Coin" [TLC, Nov. 29] leaves the general reader with a number of false impressions. The author recounts his disappointment at being told by a diocesan bishop and placement offi-

cer that his name would not be considered for a vacancy because an inner city congregation, presumably black, required the pastoral ministrations of a black priest.

A comprehensive mission strategy which includes racial and ethnic considerations (see, for example, the editorial "Hispanic Church Leadership" in the same issue) reflects not simply the conscious desires of a local congregation to be led and supported by a clergyperson who resembles them. The parish needs to undertake the intentional and aggressive evangelization of neighborhoods in which the leadership of whites is suspect, the same neighborhoods which suf-

fered from white flight and the neglect of ecclesiastical and civil authorities.

It can hardly be doubted that many white clergy in predominantly black parishes and missions have provided and continue to provide valuable, spirited, and dedicated service to both their parishioners and neighborhoods. It must be said, however, that the opposite employment pattern, *i.e.*, black rectors and vicars of white congregations has been virtually absent in the almost 200 years since the ordination of Absalom Jones in 1795.

What we generally refuse to recognize is that white clergymen have consistently received preferential treatment in parochial assignments.

(The Rev.) REGINALD G. BLAXTON
St. Barnabas' Church

Chicago, Ill.

Paternal Dedication

In response to the question raised by Sr. Jane Patricia [TLC, Nov. 22] as to why there are no churches dedicated to God the Father: there is a church called Our Father's House in Altamont, Md. I was once told that the building had been given by three sisters in memory of their father!

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

• • •

In answer to the question, "Why is an Episcopal church never dedicated to God the Father?" may I say that there is such a parish in Ethete in the Diocese of Wyoming with the title, "Our Father's House." There may be others.

(The Rev.) RICHARD CORNISH MARTIN
St. George's Church
Washington, D.C.

The House of Prayer in Newark, N.J., might be considered a case in point since the title reflects Isaiah 56:7. Ed.

Tentmaker Rebuffed

I read with derision your editorial entitled "The Theological Education Mess" [TLC, Dec. 6]. In particular, you stated, "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

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Listen

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Jennifer Luckhardt

world, who could also exercise a significant Christian ministry."

For some time now I have been searching for such a tentmaking position. In one diocese, some of the clergy told me that the work for which I had applied was not the type for which a bi-vocation was intended. In another parish the interviewing committee wanted a full-time priest at a part-time salary and said that they hoped that I wouldn't get an outside job.

At another place, one of the members of the committee couldn't understand how I could be more effective if I had an outside job. The result was that I came in second to a priest who will be fully paid, even though the church will need massive outside assistance and will have to undertake a program of evangelism aimed chiefly at getting more pledges!

Most Episcopalians have never experienced having a tentmaker for a priest. They may have read about St. Paul being a tentmaker (Acts 18:3). They may know of the traditions of the *Eigenkirchen* and Parson's Glebe, as well as the Roman Catholic experiment in the automobile assembly lines of France and Italy between World Wars I and II.

But since they don't have the experience of having had a tentmaker priest, they reason that this would have to be a second class ministry or at least something oddball. There is also an element of pride involved. At one of the places mentioned above, a member of the committee said, "The people of the town would think we couldn't afford to pay our minister."

NAME WITHHELD

We would be surprised if "most Episcopalians" had studied the Book of Acts so carefully or that they would know about the French worker priests. New developments in the priestly ministry require diocesan policy, leadership of the bishop, and a shared vision with the archdeacon, executive officer, or others in a position to help congregations in their planning. Ed.

Development of Doctrine

The letter of the Rev. Anne Baker [TLC, Nov. 22] raises some interesting issues in our understanding of catholicism. Is catholic truth now to be determined by taking an opinion poll amongst contemporary members of the Roman Communion? Is the opinion of any person who happens to be in communion with the See of Rome necessarily catholic and therefore to be given special weight?

There is an interesting parallel between the actions of the 1976 General Convention in allowing the ordination of women to the priesthood and the episcopate and the actions of Vatican I in making the Assumption and papal infallibility dogmas. In both instances, pious




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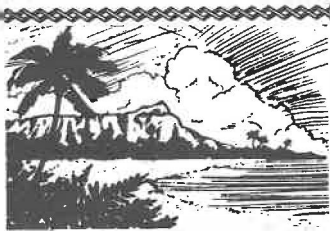
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opinion was substituted for the mind of the church and the teaching of scripture.

So, we should not be surprised to find individual members of the Roman Communion who embrace the concept of women priests. They are at least being consistent with the Roman concept of the development of doctrines, which was used to support the actions of Vatican I and which is now being used by some Episcopalians to support the actions of General Convention of 1976.

(The Rev.) PAUL DICKS
 St. Anskar's Church

Hartland, Wis.

Third Order

Thank you for your fine article on St. Francis of Assisi [TLC, Nov. 1]. I would like to clear up one point which relates to your sketch about the author of that article.

The Society of St. Francis in the Episcopal Church consists of three orders. The first, the Society of St. Francis and the Community of St. Francis, are men and women who live out their Franciscan commitment in the context of an active community. The second, the Poor Clares, are women who live out the same Franciscan commitment in an enclosed contemplative community.

We of the third order express our Franciscan life in the context of everyday life. We are men and women, married and single, lay and clerical, from all walks of life who are called to live out our ideals of humility, love, and joy by making a lifelong commitment to God. We seek to make our Lord and Savior Jesus Christ known and loved everywhere, to live in a spirit of brotherhood with all people, and to live joyfully a life of simplicity and humble service after the example of St. Francis.

JANE ELLEN TRAUOGOTT

Arlington, Va.

Publisher Moved

I wrote to Scholars Press to order *A Foundation Guide for Religious Grant Seekers*, as reviewed in TLC Oct. 4, 1981, and my letter was returned as "undeliverable." Can your office shed any light on this?

(The Rev.) DAVID A. WORKS
 North Conway Institute
 Boston, Mass.

{ We are advised that Scholars Press is now reached at P.O. Box 2268, Chico, Calif. 95927. Ed.

Singing Antiquated Hymns

Since the people of the congregation do the singing, why should they not choose some of the hymns? I am musical. I can carry harmony and read notes. However, some of the hymns composed

two centuries ago should have been dusted off and put anywhere else, but not in the hymnal.

Some are written in keys and compilation of notes impossible even for me. The lyrics are lengthy and the message lost in antiquated verbiage. Many just give up and don't try to sing. Does that tell us something?

ELSIE GARRISON MARTIN
 Daly City, Calif.

Thankful for What?

The Rev. Norman H.V. Elliott in his article [TLC, Nov. 22] brings up the question of what we should be thankful for.

We should thank God for our home on a planet of incredible beauty and abundance (until despoiled by man); for poetry, music, science, and intimations of God. We should thank God because we haven't been destroyed by nuclear war, when we have so often been at the point where a mistake or the reaction to an angry taunt might have set it off.

We have not yet been suffocated by pollution, and there is a little pure water left (though poisoning of our streams, lakes, and seas is proceeding fast).

The allegory of the Creation story shows what has happened. God has given us freedom, and we have used that freedom to serve only ourselves, instead of God and our neighbor. The serpent said that Adam and Eve should eat of the forbidden fruit: "You will be like God." That is to say, "You can have your own way."

Man does not seem to be directly responsible for earthquakes, hurricanes, and floods. These catastrophes are painful, and in our egotistical desire to be coddled, we think that anything painful is bad.

I can hardly believe that it would be God's plan to treat us like spoiled children and keep us free of pain. We could never develop our potentialities if we never suffered pain. Moreover, without pain there could be no compassion, one of the most glorious of all Christian virtues.

F. BRUCE GERHARD
 Summit, N.J.

Urban Evangelism Needed

In your last paragraph of the editorial "Urban Mission" [TLC, Nov. 22], you put the finger on the heart of the matter. You didn't use the inflammatory word "Evangelism," but you certainly did imply that people's hearts must be changed, as well as their bodies fed.

I think you were much too nice, and the Urban Bishops Coalition seems set to ignore your point. Next time be more raspy.

(The Rev.) C. BOONE SADLER, JR.
 St. Luke's of the Mountains
 La Crescenta, Calif.

THE LIVING CHURCH

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Grants, New Procedures Approved

The board of the Presiding Bishop's Fund for World Relief, meeting in mid-November at Seabury House in Greenwich, Conn., unanimously approved a new procedure authorizing direct financial support in 1982 from the Bureau for Refugee Programs of the U.S. State Department for the reception and placement of refugees by parishes. The board also heard a report on the Fund's leadership role in the work of national voluntary agencies from its director, the Rev. Samir J. Habiby.

A schedule of receipts and disbursements of \$2,750,000, anticipating a continuing increase in undesignated voluntary giving to the Fund, was adopted, and included an allocation of \$846,000 in support of the ecumenical and cooperative national agencies.

The new 16 mm color refugee film *Hope for New Life* — a companion film to *Yes, a Difference* — was previewed and received at the House of Bishops meeting in October in San Diego and has been well received. The production costs were covered by the Rochester Gift made to the Fund in 1976. Prints of this film, with a brief study guide, will be sent soon to every diocese.

The new arrangement with the Bureau for Refugee Programs will make possible the use of \$1,431,000 in federal monies in 1982 if the Fund succeeds in its plan for placing 3,000 refugees in this period. Most of this financial support will be administered through dioceses, which now can have a much more active role in this ministry, with a number of viable options in their own areas, including (if they so choose) a relationship with the Church World Service's ecumenically funded centers.

Noting that this new contractual procedure has been under careful study for nearly a year, Harry Havemeyer of New York, chairman of the Fund Board's Refugee/Migration Committee, admitted to the "challenge ahead," but said that "it is a positive step to take" and will make the church's refugee services "more effective."

Hitherto, these services were contracted through Church World Service's Immigration and Refugee Program. It was emphasized by Richard Wheeler, Citibank executive who chairs the board's executive committee, that the Episcopal Church, through the work of

the Fund, continues as a full member of Church World Service and will support its other diverse ministries, both abroad and in the U.S. The board approved \$71,000 in support of the Immigration and Refugee Program Committee of that organization in 1982.

One principal advantage of the new funding arrangement is that dioceses will be more directly involved and that sponsoring parishes will have better advance information about refugee families. The Fund's refugee-related staff at the Church Center and in the field will be able to provide required interim services with less delay.

U.S. Challenged to Make Peace

In a November 22 sermon inaugurating the 75th Cathedral Anniversary preaching series, Presiding Bishop John M. Allin called on U.S. leaders to "offer food to our adversaries and a challenge to compete in a peace-making race."

Before a congregation of religious, governmental, and diplomatic notables in Washington Cathedral, Bishop Allin forthrightly deplored the ironies of tax links between tobacco subsidies and cancer research; space technology and

food delivery systems; and the misnaming of the attack submarine *Corpus Christi*.

"I call on the leadership and citizenship of this nation to be aroused and moved both by the threat of world holocaust and the spirit of generous good will to offer and combine talents and resources to feed and nourish the people of the world in place of arming them. The development of our nation's capacity to supply food for the people can become our chief security and a major instrument for peace," he said.

Although confident of the nation's ability to undertake this task, Bishop Allin warned strongly against the dangers ahead: "In our human predicament, our sin-plagued condition, we often suffer illusions. The Christian faith teaches us to seek the truth, test the spirits, and our theories and assumptions, lest we become captive or victim of illusion or delusion.

"In both the first (beginning) book and in the last (revealing) book of our holy library — the Bible — evil power is identified as Satan, the Devil, and fascinatingly described as the 'most subtle of all creatures.' This evil is enemy of the good truth. This evil is master of the substitute, the phony, patron of the con



Episcopal Church Women in the Diocese of Minnesota are celebrating the 100th anniversary of their founding. The first event of the celebration took place in Faribault, Minn., on October 14. Nearly 400 women were present for the day-long program, which included a service of worship, and a style show of 1880-1900. The women are (from left): Carol Carpen-

ter; Vernell Wabasha; Catherine Boehlke; Pearl Bluer; and Gertrude Heitmiller. The Very Rev. Thomas E. Winkler, dean of the Cathedral of Our Merciful Saviour, Faribault, read a sermon given in 1897 by the first missionary Bishop of Minnesota, the Rt. Rev. Henry B. Whipple. Dean Winkler also wore one of Bishop Whipple's robes.

game, sponsor of the illusion, distorter of reason. Consider the phrase: 'arming for peace,' or the reasonableness of the goal of achieving national security by stimulating international capabilities of global destruction. . . .

"National security can be a reasonable, achievable goal or an illusory, tyrannical, and destructive idol. . . . There are other illusions which are the source of our ills and compound our difficulties. We settle for the substitute of the rhetoric of noble intentions, protective morals, healthy practices, and evade the necessary and reasonable responsibilities of reality.

"For example, our country claims a readiness to accept the dispossessed and oppressed refugees of the world. There is much sincerity and compassion among our citizenry to support the claim. Yet wave after wave of people come, and our provisions as a nation to receive, orient, locate, and assimilate the variety of new citizens remain underdeveloped — if non-existent.

"Or again we claim to be 'a government of the people, by the people, for the people.' Is this claim a reality or an illusion? A careful observer might conclude that in reality we are not a nation, but an arena for groups of special and limited interest, that our government 'of the people' is for the 'special interest groups' and by the lobbyist. Are 'public servants' — the servants of the people — an illusion?"

Bishop Allin pointed out that since 1906 — 75 years — \$40 million has been expended in the construction of the National Cathedral. "That's a generous estimate, and yet that amount would not pay the cost of one major new weapon for our national arsenal," he said. "Turn it around — the cost of atomic submarines, or just the \$250 million budget overrun on the most recently launched submarine, the *Ohio*, would pay the complete cost of three cathedrals and provide an additional endowment. Planes may be usable for 25 years — cathedrals, who knows?"

Newark Ordains English Woman Priest

The first woman deacon to transfer from the Church of England to the Episcopal Church in order to become a priest was ordained by the Rt. Rev. John S. Spong, Bishop of Newark, in Trinity Cathedral, Newark, on December 5.

As the Church of England does not ordain women as priests, the Rev. Elizabeth Canham sought reception into the Episcopal Church to pursue ordination, and was received by Bishop Spong last December. She currently serves as curate at St. David's Church in Kinnelon, N.J.

The Rt. Rev. Mervyn Stockwood, retired Bishop of Southwark, England,

preached at the ordination service and joined in the laying-on of hands. It was he who urged Bishop Spong to receive Miss Canham into the Diocese of Newark as a candidate for the priesthood.

The present Bishop of Southwark, the Rt. Rev. Ronald Bowlby, sent a letter of support to the former deaconess of his diocese which said, "I believe you made the right decision within your own circumstances, and that it will help more people in our own church to recognize the personal reality that lies behind the Movement for the Ordination of Women. I hope it will not be long before you can be welcomed back to Southwark without restraint and conflict." Four Church of England priests and several other people flew to Newark for the service.

Prior to Miss Canham's arrival in the U.S., she was senior professor and director of biblical studies at the Wilson Carlile College in London, and served on the staff of St. Luke's Parish, Charlton. She holds several degrees from London University. She plans eventually to return to England to encourage the ordination of women there.

Liturgists Meet in California

Over 120 lay and clerical representatives from some 50 dioceses attended the 13th Conference of Diocesan Liturgical and Music Commissions held November 9-12 in San Francisco's Grace Cathedral and the historic town of San Juan Bautista.

The Rt. Rev. William E. Swing, Bishop of California, greeted the assembled representatives at an opening service of Evensong, which featured the men and boys' choir of Grace Cathedral. Crosses made from California redwood were blessed by Bishop Swing and presented to all attending the conference.

The Rev. Massey E. Shepherd, former chairman of the Standing Liturgical Commission, was honored at a Japanese-style dinner. An illuminated Gospel Book, suitably inscribed in Greek, was presented to Dr. Shepherd to mark the year of his retirement from full time teaching at the Church Divinity School of the Pacific.

Participants traveled by bus to the Franciscan Retreat Center near San Juan Bautista in the adjacent Diocese of El Camino Real for two and one half days of workshops, lectures, worship, and scriptural drama. Celebrations of the Eucharist were enriched by a wide variety of musical settings, ranging from Gregorian Chant to early American hymns.

The conference passed a resolution commending the efforts of the Standing Commission on Church Music to make use of inclusive language in the new Hymnal revision. Winifred Crapson of the Diocese of Kansas was elected president to succeed the Rev. Canon Vincent K. Pettit of the Diocese of New Jersey.

The Rev. William S. Pregall was installed as the sixth dean and president of the Church Divinity School of the Pacific at a service of inauguration and celebration of a new ministry on October 15. The Very Rev. Sherman E. Johnson, CDSP's dean emeritus, who served from 1951-72, was one of the presenters at the ceremony, which took place at All Souls Church in Berkeley, Calif.

Project Equality, which encourages employers to achieve equal employment opportunity through affirmative action programs, has protested against a proposal to change minority employment requirements for federal contractors. Federal regulations now require contractors on federal projects to hire minorities and women in the same proportions as they are found in the local population of a project area. The proposal would reduce the requirement to 80 percent of the workforce. The Episcopal Church is one of the national sponsoring organizations of Project Equality, which was begun by the National Catholic Conference for Interracial Justice in 1965.

Czar Nicholas II, his entire family, and a large group of prelates, clergy, and laity who died during the Russian revolution were canonized recently as "new martyrs" by the small Russian Orthodox Church Outside of Russia, which has its headquarters in New York City. The church claims to be the continuation of the true Russian Orthodox Church from pre-Soviet times, and insists that the present church in Russia has no credibility because it is controlled by the Kremlin. It is not connected with the Orthodox Church in America, the body to which many Russians in America belong. Canonization of the new martyrs does not mean that the new group of saints automatically will be honored by other Eastern Orthodox groups.

Bishop James Armstrong, leader of the United Methodist Church in Indiana, was elected to a three year term as president of the National Council of Churches on November 4 in Cleveland. Bishop Armstrong, 57, is regarded as a leading social activist by church officials and is expected to continue speaking out on civil and human rights issues in his new role as head of the ecumenical body. He succeeds the Rev. M. William Howard of the Reformed Church in America.

A Letter To A Young Priest

By WILLIAM H. BAAR

Dear John:

It was good of you to write to let me know that you have accepted the call to St. George's Church. It is a great old parish, and there is a real need there for a person just like you. It hardly seems possible that it has been five years since you left your curacy here. I can see that they have been years of real growth.

Now about the question you asked regarding your housing. You say that the vestry has suggested that you might want to buy your own rectory, that they will give you a housing allowance, and that they have offered to help you raise a down payment. I don't blame you for feeling uncertain of your decision, because, heaven knows, they certainly did not teach you about personal finances in seminary. The implication has always been that you should not think about such things.

Anyway, your vestry is showing consideration for you in giving you this choice. They probably explained the tax advantages, but the main thing is that you will be building up equity in a home, and when the time comes for you to retire, you will have a place to live. You see, all of your vestrymen are buying houses out of their salaries, and they want you to have a chance to do the same. Under the old system you would pay for the rectory out of your housing allowance, but you would never own it. If you should die or become disabled, your family would have no place to live. And when you retire, as I said, you have no home. On the pension that most priests receive, you will be in no position to buy a house.

Perhaps my experience will help make this point clearer. In my first parish, the rectory was an old two story flat that

the church wanted to replace with a suitable house to match a very beautiful little church. So we put practically nothing into the old rectory during the five years I was there, but by the time I left, we had the money for a new rectory. I have never seen the new rectory, but I had the satisfaction of knowing that I helped provide for it.

My second call was to build a program for foreign students and to oversee an international house at a large and distinguished university. Our own house was a small, three room coach house in back of the large mansion that had been converted into the students' housing. How we lived there with three tiny children I will never know, but we were very happy. It was easy for me to understand, however, why the last four or five chaplains had stayed only a year or two, and the work had, as a result, suffered from a lack of continuity.

To make a long story short, we in time built a new house incorporating the old coach house on the back of the large lot. The United Thank Offering gave us ten thousand dollars, our church saved other funds through careful management, and the house was paid for. We only lived there two years after the building of the house, but the goal was accomplished, and when I left, the board was able to obtain the services of a distinguished chaplain who remained for over 15 years. The comfortable house had something to do with making the job attractive, and the whole work benefited.

My next place of work was a suburban parish with fine, old buildings on a whole block of ground. The church and parish house had been done over in excellent taste. The rectory was next on the list. We raised the money from generous people in a few years and did the job well. My family enjoyed the remodeled home for a little less than two years before coming to the place you know so well.

When I came here, the vestry told me that the plan was to tear down the old rectory next to the church, as large new parish houses had been built all around it, and the space was needed for a garden that would show off the buildings to greater advantage.

We paid off the mortgage on the parish house and then began the search for a new rectory. All this took about five years, but the plan has been carried out now. Our parish buildings look beautiful and inviting, just as the architect said they would, and we have a fine old house a few blocks away as our new rectory. We are all happy with this accomplishment.

You will be interested in hearing that my vestry has also suggested that I might want to buy the rectory. I have agreed to explore the idea and hope that we can work something out. I never thought of it this way before, but it would seem strange if after 40 years of hard and, I hope, constructive years in the priesthood, I should have no home to retire to. I have helped buy two rectories, have built one, and extensively remodeled another, but this has not brought me ownership.

Anyway, that is our problem here and not yours. I am just thankful that some of our vestrymen want to do something about it, as I would never have thought of it myself.

So my experience might help you. In short, think of it this way. Your vestrymen are trying to do for you what their companies do for them, and that is, to pay you in such a way that you can provide a home during your work life. This is not charity. It is justice. They are saying by this action that you are a workman whose lifelong work should bring you some tangible results, just as their work does. Thank God that you have a vestry that cares for you and looks out for your interests. They will all benefit by it in the long run.

Now, if I can add a personal word. I know that when you decided to be a priest all you thought about was serving God. In seminary you learned to be a man for others. Your ministry has shown your dedication. But that does not mean that it is wrong for you to have personal goals. In fact, it is only good stewardship.

You have spent many years in preparation for your ministry, and no one works harder than you. It is right for you to provide your wife and children with the security of their own home. And you should be able to work day by day in the knowledge that you will have a place to live when you retire.

It is your choice now, and thank God that you are working with people who have given you a choice. My sincere blessings in your new work. Your vestry and you have made a good start in a productive ministry already.

All our best,
BILL

The Rev. William H. Baar is the rector of Emmanuel Church, La Grange, Ill. The experiences recounted in the letter are essentially the way they happened.

The Case Of The Short-Sighted Treasurer

By EUGENE GEROMEL

Once upon a time, a priest was called to a vacant parish. Everyone was so happy he was consenting to come. He was 60, and they had been seeking a priest with experience. His predecessor had been a young man right out of seminary.

After issuing the call, they all sat down together for final negotiations. Some were troubled by Fr. Verde's request that he be given a housing allowance. He had no wish to rattle about in that big, old rectory.

The treasurer supported the plan. He reminded them how difficult it was to pay heating bills in January and February. Why, the rectory cost them \$1,500 a year in heat and utilities, not to mention upkeep and insurance!

With the prices of homes today, he reminded them, they ought to get \$70,000 for that beautiful old building. Since it had been paid off for over 80 years, the money from the sale would be "pure profit." Certainly, if that money were invested wisely, it would more than cover

the \$6,000 the good father was asking as an allowance for housing and utilities.

Several of the members of vestry and search committee, as has already been mentioned, had mixed feelings about this, but they raised no objections because it was their last meeting, and they had already spent nine months looking for the right person. They were, in fact, so tired of meetings, that if they had been asked to approve a heliport on the church belfry, they would have gone along with it.

The new rector bought a house five miles out of town. The rectory remained unsold for two years, since the real estate market was overloaded with housing at inflated prices. They finally sold it for \$42,000.

Seven and a half years later, a different vestry and search committee met at the same church to negotiate the final call with a fine young man who would help their parish grow. They explained that, in addition to the diocesan minimum, he would be given a \$4,500 housing and utilities allowance. They let him know that they really wished it could be more, but they only had \$30,000 invested.

One of the search committee members who had been in the church for a number of years seemed to recall that the rector ("Oh, did we have a rectory once?" asked a newcomer) had been sold for more than that.

"Why, yes, it was," responded the treasurer, "but don't you remember that we had to repair the church roof two years ago, and there is the pension plan every quarter, and you seem to forget that during the two years it took to sell the rectory, we had no investment income for father's housing allowance. This meant we had a lot of overdue bills."

"If I recall, it took the finance committee eight months to find suitable places to invest the money," commented another.

"Just what kind of interest were you drawing during that period anyway?" asked the old timer.

At this point the senior warden coughed diplomatically. "We needn't discuss the past, just be thankful we found a fine, new, energetic young pastor," he said.

Everyone sighed thankfully (it had been a long year and a half since the old priest's retirement).

During the next few weeks, the new rector and his wife looked throughout the town for homes to rent. Since they were still in debt from seminary, there was no way they could afford to buy.

Fortunately, a parishioner was able to rent them a house. Everyone was happy, for it would have been unseemly for the rector and his growing family (two children and one on the way) to live in an apartment. Utilities came to \$1,500 a year, rent was \$300 a month (cheap for what he was getting, the new rector was told), but it would be all right as long as his wife was working.

Alas, things did not end happily ever after. The parishioner with the generous heart and extra house grew incensed at the "politics of the bishop." There was no connection, of course, but the rector would have to find a new house in the next three or four months, since the owner had decided to sell the house.

"Oh, and by the way, would you send in a transfer to the Beacon Baptist Church for myself and my family?" the parishioner added.

The priest felt crushed and very vulnerable. Even a local move and a one month down payment would cost his family all its savings. Three months later, he took another parish.

The interim period which followed was of somewhat longer duration. After an exhaustive self-study, the vestry came to the conclusion that what the parish needed was a middle-aged priest who was neither flighty nor irresponsible, but also was not staid and rigid.

Toward the end of the first year, the

Continued on page 14

The Rev. Eugene Geromel serves the Church of St. John the Evangelist in Napoleon, Ohio.

EDITORIALS

Clergy Compensation

This guest editorial was written by the Rev. James L. Lowery, Jr., executive director of Enablement, Inc., a church-related ministry development agency in Boston.

A look at two past compensation studies by the National Council of Churches' Professional Church Leadership Division and the fruits of considerable digging by church consultant Lyle Schaller of the Yokefellow Institute in Indiana provides much food for thought. The data is ecumenical.

(1) Clergy compensation over the last 20 years has improved, but teachers' compensation has done vastly better. (2) With some exceptions, the worst period of financial deprivation is in the first post-seminary assignment. (3) The situation is better in the second and third assignments as regards compensation, but by then 15 percent of the seminary graduates have left the active ministry. (4) Inadequate compensation is one root cause of the departure, and finding that the ordained ministry was really not the right vocation is another. (5) Because of low clergy salaries, many of the spouses must engage in full time work outside the home. Clergy wives form the largest percentage of full-time working wives among professional families.

Love and challenge still come first, I honestly believe. But money comes a close second because of the way we have set up our church structure. Some say this is simply being realistic; others say that it is a tragedy that the second priority follows so closely on the first. Episcopalians are encouraged to take note.

The Church and the Arts

It does not seem that the church has much time or much money for the fine arts at this moment. With all the problems of today's world, and all the serious questions facing the church, it seems that we should devote all our efforts to proclaiming the Gospel and motivating people to alleviate urgent human needs. The amenities of Christian culture can be put aside for a more leisurely era.

Yet this simple solution (like many simple solutions) may not come to terms with the question. How can the spiritual truths of the Gospel be communicated without art? We need words, but when words are used at their highest level they constitute the art of poetry. We need buildings, but expressive buildings involve the art of the architect. Most people think in terms of pictures, and providing significant pictures is the artistic work of painters, sculptors, graphic artists, and photographers.

Not only do the arts communicate truth at a higher level than ordinary discourse, but they also motivate. It is music, painting, sculpture, drama, dance, literature, architecture, and the other arts which "inspire" people, which open people to the power of the Spirit. Without inspiration the church is bankrupt.

Episcopalians have some awareness of this in the case of music. We also recall that public occasions call for some color — as with vestments, flowers, and hangings. Too often we reach no farther. We forget that great pictures and statues of our Lord and his saints are powerful weapons of evangelism. All the arts are part of the church's arsenal. In an age of crisis, the question is not whether the church can afford the fine arts, but whether the church can afford to be without them.

BOOKS

Challenging Reflection

THE BEING OF GOD: Theology and the Experience of Truth. By Robert P. Scharlemann. Seabury. Pp. 204. \$14.95.

One of the problems which faces anyone who takes religion seriously is whether it can be thought of as more than a personal opinion. One must ask if theology can be judged by an accepted standard of what is true. *The Being of God* is an attempt to answer this question, utilizing the procedure of describing an experience of the truth to which some basic theological assertions are compared.

Robert Scharlemann describes this common experience of truth as the result of a process of reflection, in which what is perceived is compared to a conception. When an identity between the perception and conception is recognized, truth is established, despite the difference between the two, based on the fact that one is a thing and the other a

thought. A subsequent step in the process which is called reflexivity results from the act of thinking about the results of prior reflection or thinking about thinking.

Unlike some studies which seem to minimize the experience of religion, at least to this reader, the book becomes a faith-deepening experience, probably because the faith of the author provides a reality with which his conception of truth grapples. As he concludes, "theology has to answer for the word God" . . . but it does not have to answer for God.

There is something exhilarating about the attempt to talk as truthfully as possible about what we believe, in words which can be accepted in the larger community. Also, this approach provides both the means and necessity for ecumenical discussion because it recognizes the innate problem for finding the truth, which the necessary standpoint each person has, creates. To follow his argument is to be called to approach with love the truth which others proclaim. It's a lesson which cannot be overlearned.

However, this is a difficult book. In fact, for the laymen in religious philoso-

phy, of which I am one, the book requires extended study. (I needed to make an outline.) One of the reasons for this is that the author, for sake of simplicity, makes references to one or another schools of thought assuming that the reader has prior knowledge. For the initiated, this is sufficient; for others, it is confusing.

If the book is purchased for the parish rather than the seminary library, this should be done with the intention of serious personal or group study.

(The Rev.) RONALD L. WOODRUFF
St. James's Church
West Hartford, Conn.

Good Reading: Bad Theology

SURVIVING THE FLOOD. By Stephen Minot. Atheneum. Pp. 304. \$14.95. Illustrated.

Imagine Genesis 6:9 - 8:20 as told by Ham, the son of Noah and the father of Canaan. Imagine Ham retelling the flood story at the age of 900 in order to "correct" the official record. And imagine the younger Ham as Dustin Hoffman in "The Graduate." There you

have Stephen Minot's *Surviving the Flood*.

Writing in a crisp, lively style and counterpointing his revisionist view with classic woodcuts of the biblical story, Minot recasts the narrative as an irreverent *Bildungsroman* in which Ham grows up and away from the assumptions and exclusiveness of the tribe and away from the tribe itself.

There are some telling insights in such "corrections" — as Ham's discovery that they all may have descended from Cain rather than Seth, and the characterizations as such are wittily done; but beyond such provocative thoughts, and beyond the sheer fun, the book rests on an offensive thesis: the great Yahweh is a remote and one-dimensional rhetorical device, while the real god figure is Noah. And Noah is a crude, narrow-minded, selfish boor with few redeeming features.

Minot leaves no doubt that an analogy is intended — that may be the novel's one technical weakness: it is too obvious. In brief, a good book to read, but bad theology.

(The Rev.) WILLIAM J. MCGILL
Washington and Jefferson College
Washington, Pa.

To Divide, or Not to Divide

REPORT OF COMMITTEE ON STRUCTURES AND BOUNDARIES. Diocese of Los Angeles. Pp. 129. \$4.00 paper (Obtainable from the Ven. T.E.

Lynberg, P.O. Box 2164, Los Angeles, Calif. 90051. Checks to be payable to the Diocese of Los Angeles).

The question of how to organize, reorganize, or subdivide our larger dioceses is becoming increasingly urgent. Here is the result of intensive study in one diocese, with detailed data and some comparisons with other dioceses. The cases for the large diocese, the small diocese, and for a new form of provincial structure are persuasively presented. Here is much food for thought.

H.B.P.

Detailed Guidance

AN ALTAR GUILD MANUAL. Revised Edition. By Phyllis Ann Hays. Diocese of Oklahoma. Pp. x, 65. \$4.00 (Obtainable from Diocesan Altar Guild, 127 N.W. Seventh St., Oklahoma City, Okla. 73102).

This is not only a detailed directory of church vessels, vestments, and furnishings, but also a complete handbook for the organizing and operation of a parish altar guild. Flower arrangement, laundering and ironing of linens, the arrangements of cabinets, and many other details are briefly but helpfully covered. Nor are the spiritual and devotional duties of members neglected. Liturgical procedures are generally correlated with the new Book of Common Prayer in this helpful publication.

H.B.P.

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.

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 Sindicators Annual Meeting (Tempe, Ariz.)
- 19-21 Convention, Diocese of Southern Virginia (Norfolk)
- 23-26 In House Week, Episcopal Church Center
- 20 Convention, Diocese of Long Island (Garden City)
- 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

- 2-8 Age in Action Week (Episcopal Society for Ministry on Aging)
- 3-7 In House Week, Episcopal Church Center
- 8 Convention, Diocese of New Hampshire (Claremont)
- 15 Convention, Diocese of Maryland

June


- 11-12 Convention, Diocese of Central Pennsylvania (Lewisburg)

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A Bad Day for the Wise Men

By NELL MASON BARR

I vow a rectory is one of the most exciting and crises-filled places to live in the world. Take a certain January 6, for instance. The light of Epiphany dawned on a cold, bleak day. I got out early to go by to visit a sick child, and then I went on to the church to clean out the Christmas decorations closet.

The rector's office was a buzz of activity, for it was the day of the big Feast of Lights pageant. Our young assistant, who had never experienced a Feast of Lights at St. John's, was amazed at the activity, and commented that everyone in the whole country had stopped by, plus three Australians (former members).

In the midst of all this, our secretary told me the contractor was in the rector's office telling him they had just found termites in the bell tower room of the church. We say a silent prayer of thanksgiving that the floor there hadn't let any of our people down.

Early afternoon, our seminarian-son calls from Alexandria to say he can't come for Theological Education Sunday because he has to take General Ordination Exams. At five o'clock the third wise man, who has a singing part in the Feast of Lights (to begin at seven), calls to say he has laryngitis. Rector-husband is out of touch, an important board

meeting; assistant is spending the afternoon at the Lutheran Book Store, cutting paper protectors for the candles, as those we ordered didn't come. I make SOS call to a dear friend. He says he'll be other wise man, for the Lord and me. Replaced — one wise man by 5:15.

Six o'clock, first wise man goes to church, investigates two suspicious characters who are filling car at back of parish house with stolen goods. Our wise man, an Army major, tries to get the license number, and the characters pull a gun on him. All this reminds me of a little book we have, titled *The Story of the Other Wise Man*.

Seven o'clock, I go to church bearing the Epiphany cake, having secretly inserted the dime, the almond, and the ring. Find last year's Queen of Twelfth Night is *not coming* to crown this year's Queen of Twelfth Night! 7:30, I sit calmly in my pew with my three year-old granddaughter, whose mother and daddy are participants in the Feast of Lights. I try to answer questions and respond to things like, "Why did Judas leave?" . . . "There's my sister" . . . "Why did Granddaddy say that?" . . . "Baby Jesus is a doll baby" . . . "Which one is Joseph?" . . . "Why was Saul so mad?" (The pageant was unbelievably beautiful, and I do mean unbelievably.) . . .

On to parish house, to Twelfth Night party. Our six year-old granddaughter gets the piece of Epiphany cake with the ring, and is crowned Queen of Twelfth Night. Parishioners, I fear, will think I stacked the cake.

Would you believe it if I said I wouldn't change places with anyone? And that's the truth.

Nell Mason Barr writes a monthly column for her parish's newsletter and has been chairman of promotion and publicity for the churchwomen's board of the Diocese of Upper South Carolina. Her husband, the Rev. John MacReadie Barr, has been rector of St. John's Church, Columbia, S.C., for the past 20 years.

A Parish Prayer

Protect, O Lord, this small church that needs you.
Heal our divisions, smile on us gently.
Bind us together; form us as your own.
We are your Body, Lord, and broken,
Nursing our anger, minding our wishes,
Turning our eyes from the Light that saves.

Join with us now who kneel here before you.
Bless all our efforts, and this Communion.
Lighten our hearts as we offer your praise.
We are your family, gathered before you,
Signed with your Presence, just as you promised.
Filled with the grace dawning us in your love.

Robert Book Slocum



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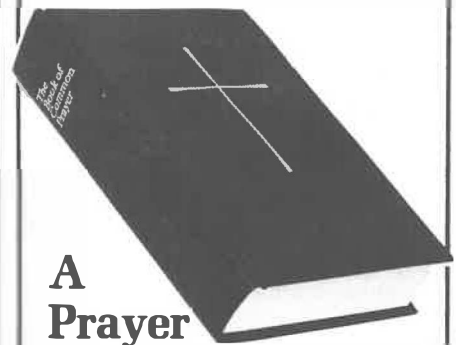
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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

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

FLORIDA

FLORIDA SOUTHERN COLLEGE Lakeland
ST. DAVID'S 145 Ridgewood Drive
 The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. R. Hooks, ass't
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

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

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Edward Henley, chap
 Wkdays EP 5:30. Wed HC 5:30

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

KANSAS
UNIVERSITY OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

MARYLAND

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

MASSACHUSETTS

WELLESLEY COLLEGE & BABSON COLLEGE Wellesley
ST. ANDREW'S Washington St. & Denton Rd.
 The Rev. J.R. MacColl, III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa P. Walberg, M.Div., assoc
 Sun HC 8 & 12, HC 10 (1S & 3S), MP 10 (2S & 4S)

OHIO

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

OBERLIN COLLEGE Oberlin
CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO UNIVERSITY Athens
CHURCH OF THE GOOD SHEPHERD 64 Univ. Terrace
 The Rev. E. Francis Morgan, Jr., r
 Sun 8 HC, 10:30

OHIO WESLEYAN UNIV. Delaware
ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

WISCONSIN

DIOCESE OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE

(Junior Year Abroad Programs)
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). Wkdays: H Eu 12:30

THE TREASURER

Continued from page 10

committee had found a likely candidate, middle-aged, experienced, and forthright. Alas, the interview did not go well. It seemed he had no interest in owning his own home.

"Ten years ago the idea seemed excellent, with the market being what it was," he observed, "but if I'm going to have equity in property, it will be where I want to retire. If I buy land here, what happens in eight years if I want to move and can't sell?"

Immediately someone cut in, "Fortunately there are a number of nice apartments you can rent in the community!"

"Any under \$400 a month, including utilities?" he shot back.

"But we have several people in the church who would be willing to rent you some of their property," suggested a second.

"Ah," he smiled, "then every time I preach a sermon or refuse to marry someone, I'll spend my time wondering how soon I'll be asked to leave that house. Not on your life!"

"Look here," said the treasurer, at a vestry meeting following this disastrous interview. "I think you'd better realize that we are in a financial bind. Every time we have no priest, our pledges drop, and we lose parishioners. Beyond that, we cannot afford to pay the new diocesan minimum for salary, housing, and utilities. If we didn't have to pay that housing allowance, we could afford the salary and pay off our outstanding bills. What it comes down to is that we can't afford a full-time priest."

After another year's search, the congregation finally found a middle-aged priest who was willing to work part-time. Things worked out — as they always do. The absence of a rectory raised no problems, for the new rector already had a house 40 miles away.

Of course, the automobile allowance was fairly steep. But as the treasurer pointed out, "What with father's plan to knock on doors when he's in town once a week, church attendance will increase, won't it?"

Improving Others

We improve other people only very rarely by speaking the whole truth to them. That can help only if they themselves have a serious yearning to become better, and if they grant us the right to be critical. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

CLASSIFIED

BOOKS

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. LCM, 84 Fifth Ave., New York 10011.

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.

IF YOU buy palm crosses made in Africa, you help people whose income averages \$55.00 per year to buy the bare necessities of life and to help fill agricultural, educational, vocational and health needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 15 to assure delivery by Palm Sunday. Rates based on \$6.00 per 100; \$3.00 per 50, in multiples of 50. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery. African Palms, P.O. Box 575, Olney, Md. 20832.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

HOLIDAY ACCOMMODATIONS

LONDON bed sitting room, self-catering and/or meals with owner. Some car trips can be arranged. Details from: Mr. & Mrs. King, 12 Crows Road, Epping, Essex CM16 5DE, England.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

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

OPENING for 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.

PEOPLE and places

Appointments

The Rev. **John Duke Eales** is rector of St. Cross Church, 1818 Monterey Blvd., Hermosa Beach, Calif. 90254.

The Rev. **John A. Furgerson** is rector of Christ Church, Buena Vista, Va., and vicar of St. John's Church, Glasgow, Va. Add: Route One, Glasgow, Va. 24555.

The Rev. **John Glenn Gremmels** is rector of Holy Apostles' Church, Fort Worth, Texas. Add: 9100 Chapin Rd., Fort Worth 76116.

The Rev. **LeRoy D. Hall** is associate rector of the Church of the Ascension, Middletown, Ohio.

The Rev. **James R. Henry** is rector of St. John's Church, Bedford, Va. Add: Box 668, Bedford 24523.

The Rev. **Cornelius A. Hiebert** is curate of the Church of the Resurrection, Dallas, Texas. Add: 11500 Ferguson Rd., Dallas 75228.

The Rev. **Stuart Hoke** is rector of St. Andrew's Church, Amarillo, Texas. Add: 1601 S. Georgia, Amarillo 79102.

The Rev. **Kenneth E. Martin** is curate of St. David's Church, Garland, Texas. Add: 2022 Saturn Rd., Garland 75041.

The Rev. **Frederick Wahler** is vicar of St. Luke's Church, Levelland, Texas. Add: 106 Elgin, Levelland 79336.

The Rev. **Stephen R. Weston** is associate rector of St. Alban's Church, Arlington, Texas, not curate, as listed in TLC, Nov. 29. He is also chaplain to students at the University of Texas in Arlington. Add: Box 308, Arlington, Texas 76010.

The Rev. **J. Michael Winsor** is rector of the Church of Christ the King, Fort Worth, Texas. Add: 3290 Lackland Rd., Fort Worth 76116.

Changes of Address

The Rt. Rev. **Morgan Porteus**, Retired Bishop of Connecticut, may be addressed at Depot Rd., Box 29, Truro, Mass. 02666.

Deaths

The Rev. **Warwick Aiken**, 92, died at his home in Memphis, Tenn., on November 9. After his retirement in 1957, he continued his canonical connection with the Diocese of Mississippi and until a few years ago attended its annual clergy conference.

Born in New Orleans, Mr. Aiken attended Tulane University and worked for a time as a cotton broker in New Orleans and Memphis. He was ordained deacon in 1931 while he was a student at Dallas Theological Seminary, and priest in 1933. His ministry included work in North Texas and then in Pass Christian, Bay St. Louis, and Picayune, Miss. He was rector of Christ Church, Vicksburg, Miss., from 1946 until 1957. He was married in 1915 to Jean Allen of Memphis, and they had two children. Mrs. Aiken, who was the 14th president of the Episcopal Churchwomen of Mississippi, died in 1964. He is survived by a son, the Rev. Warwick Aiken, Jr. and a daughter, Mrs. George P. Phillips of Memphis, as well as four grandchildren and six great-grandchildren.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

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.

CLASSIFIED

POSITIONS OFFERED

ANGLO-CATHOLIC? Self-supporting? Small/beautiful parish seeking priest assistant. St. Martin's, 2312 J, Omaha, Neb. 68107.

POSITIONS WANTED

ORGANIST/CHOIRMASTER, 15 years experience, doctorate, desires new parish (2/3 to full-time). Can lead traditional and/or contemporary liturgical music, concerts, etc. Service on liturgical and music commissions. Location open. Tapes and references. Available 1982! Reply Box B-514.*

PRIEST, professor at state university, available for summer assignment in education, parish, or other. Author, good preacher. Reply Box W-513.*

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.

YOURS CAN BE A CHRISTIAN FAMILY. Easily read instructions, \$5.00. The Rt. Rev. C.B. Persell, Box 11670, Loudonville, N.Y. 12211-0670.

SERVICES OFFERED

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

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: Sunglow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

WANTED

BREVIARIES/PRAYER BOOKS of Anglican Communion and Religious Orders to form research collection. All editions. Send titles, condition, price information. Donated books welcome. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, Calif. 90026.

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

CLASSIFIED ADVERTISING RATES

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- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

CHURCH DIRECTORY

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

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, the Rev.
Gordon-Hurst Barrow
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 Chora'
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)

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.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

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

SPRINGFIELD, ILL.

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

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 8 (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

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
10:10-10:30, Fri 6-7

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.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

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

CAPE MAY, N.J.

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

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 Sat 10; 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

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

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

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

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

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

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. 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; Mon-Sat 10; Tues-Thurs 6