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AROUND & ABOUT

With the Editor

I am too old and too sadly wise (with that particular wisdom which is the awareness of innumerable past failures) to make ambitious new year's resolutions about what I'm going to do, and refrain from doing, throughout 1977. Maybe it's a mistake for anybody to make what he will do or not do the matter of his moral resolutions. Maybe what we ought to do is to make resolutions, not about what we shall do, but about how we shall think about, and respond to, whatever will be given to us to deal with in the new present and the future. So what I'm doing is simply making up my mind that throughout this new year I shall recognize the



reality of things as they are, as distinct from the fictitious reality of things as I may want them to be. It sounds both simple and sensible, if I must say so. Of course I give myself no credit for inventing it. The first person ever to think straight for 60 consecutive seconds invented it. One reason I'm sure it is sound is that it is so utterly unoriginal with me.

What put it into my mind, and thence into my resolution and turn-of-the-year prayers, is something I came upon in a letter published in *The Bulletin of the New York C. S. Lewis Society* (Oct. 1976). What follows is a direct quote from that letter, which was written by Ian Boyd, editor of *The Chesterton Review*:

"In 1925, Sir William Joynson-Hicks, the Home Secretary in the British Government, was reported as saying, 'We want no priestly interference, we ask for no purgatory.' G. K. Chesterton commented in his own newspaper on the attitude towards theological truth implied by this sort of comment:

"It seems to imply that when Sir William reaches the gates of another

world, St. Peter or some well-trained angel will say to him in a slightly lowered voice, in the manner of a well-trained butler, 'Would you be requiring a purgatory?' . . . When he says, 'We ask for no purgatory,' it is exactly as if all the Catholics answered all the champions of Galileo by rising and saying in a chorus, 'We ask for no Solar System.'

"If they did, it might begin to dawn on Sir William Joynson-Hicks that the Solar System may exist whether he likes it or not. If it be true, however incredible it may seem, that the powers ruling the universe think that a politician or a lawyer can reach the point of death, without being in that perfect ecstasy of purity that can see God and live — then there may be cosmic conditions corresponding to that paradox, and there is an end of it. It may be obvious to us that a politician is already utterly sinless, at one with the saints. It may be self-evident to us that the lawyer is already selfless, filled only with God and forgetful of the very meaning of gain. But if the cosmic power holds that there are still some strange finishing touches, beyond our fancy, to be put to his perfection, then certainly there will be some cosmic provision for that mysterious completion of the seemingly complete. The stars are not clean in His sight and His angels He chargeth with folly; and if He should decide that even in a Home Secretary there is room for improvement, we can but admit that omniscience can heal the defect that we cannot even see."

Having heard out GKC on that subject, I find myself realizing that if there has been any substantial change in my basic beliefs since this time a year ago, it is that purgatory — in this life and in the life to come — has become more real, more important, more obvious and self-evident, — and also more comforting and heartening and beautiful: just the kind of thing I would expect from the "cosmic power" if he is as he presents himself to us in the Son of the Virgin.

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

Previously acknowledged . . . \$40,021.62
Receipts Nos. 18, 934-19,027, Dec. 9-22 . . . 3,389.00
\$43,410.62

The Living Church

The Living Church

Volume 174 Established 1878 Number 3

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
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The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant, Paul B. Anderson, Paul Rusch, associate editors, Christine Tomlinson, music editor, Warren J. Debus, business manager, Irene B. Johnson, assistant business manager, Lila Thurber, advertising manager.

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CALENDAR

January
16. Second Sunday after Epiphany
17. Antony, Abt.

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor.

The WCC Program

I hesitate to try to reply to a very long letter such as that of Joan Eskell [TLC, Dec. 5], because an adequate answer would have to be as long, or longer. But a few comments:

She is right, of course, in her analysis of communism as a form of religion. I should have said that the World Council of Churches is a deeply *Christian* organization. The inability of many Americans to realize that there are faithful and devout Christians living in the Communist dominated countries of the world is very sad. They struggle valiantly to keep their churches and their faith alive under great difficulties and they need our prayers, understanding, and the small measure of fellowship which is possible through the World Council. I still say, categorically, that the Christians from Eastern Europe are not communists. They would not be permitted to join the Communist Party if they wanted to.

As to the support which the WCC's Program to Combat Racism has given in Southern Africa, and in many other parts of the world, there are many things which need to be said. First, none of the money which our church (or any church) gives to the support of the World Council of Churches is used for this program. It is a special program which receives and disburses money which has been designated by individuals, churches, and many organizations for that specific purpose.

I am reasonably sure that I have seen all the reports and documents which Ms. Eskell has in her files — everybody who gets one sends it to me for an explanation! I have yet to see one which documents violent or terrorist activity by any group which has received WCC funds. Most of them tell of WCC grants and then give vivid stories of torture. The reader is left to assume a connection between the two.

There are many people in important positions in Southern Africa and elsewhere who would like very much to find an authenticated instance of WCC funds being used for other than the humanitarian purposes for which they are given — food, clothing, medicine, education. There is no doubt in my mind that, if even one such instance could be found, it would be in the headlines around the world. In the six

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years of the program this has not happened.

I long for the time when Episcopalians, who are disturbed by reports on organizations to which our church belongs, will write the ecumenical office of our church for information.

CYNTHIA C. WEDEL

Alexandria, Va.

Inclusion of Women

Let us hope that the Catholic Clerical Union in their sensitive apostolic conscience will come to accept the fact that the inclusion of women will make for a fuller and richer ministry. Who knows; the Roman Catholic Church may follow the example of the Episcopal Church in the future. Some interesting things have happened to that church in the last decade.

V. LOUIS LIVINGSTON

Portland, Ore.

Elizabeth Taylor's Marriages

The last vestiges of stodginess in the Episcopal Church are disappearing. Progress is in the air everywhere we look. For years our liberal brethren have been assuring us that once we got rid of the old fogies who have stuffily dominated our church for the last 200 years, we would prosper indeed. We have been told over and over again that the elimination of Elizabethan language in the Prayer Book would in itself cause the emancipated younger generation to flock to our churches. This, in turn, would eliminate our financial problems and insure the respect of contemporary society. The truth of all this is amply testified by the UPI report that Elizabeth Taylor chose the Episcopal Church for her seventh marriage. This gives us reason to believe that a heretofore indifferent cafe society now regards us as relevant. One might say that having lost old-fashioned Elizabethan English, we have gained a timely Elizabethan favor.

Such is the state of affairs in our renewed church that a six-time divorcee can be blessed in her seventh try with the words "until we are parted by death" and "this is my solemn vow" upon her lips and no one in authority is disturbed. The question will be asked by old-timers, "What has happened to the standards once cherished by the Episcopal Church, in catholic tradition, in literary excellence and in ordinary morals?" The answer will be either, "Triumphant and emancipated relevance has won the day" or "Decadence and weakness threaten our destruction." Choose which answer is yours.

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

BOOKS

Goodness and Strength

EMBATTLED WITNESS: Memo-ries of a Time of War. By Bernard Häring. Seabury/Crossroad. Pp. 116. \$6.95.

A man does what he is called to do in spite of German Army regulations and the Gestapo: it is the theme for one of those bitter novels of the war, filled with horrors, betrayals and, of course, sex.

Only Father Häring tells it like it was, and it wasn't that way. It was rather more like the trials of a country preacher in a small town where some of the people are hostile and some friendly.

The regulations of Hitler's army forbade priests to follow their ministry unless formally appointed as chaplains. As a feldweber (sergeant) in the Medical Corps, Fr. Häring violated that regulation whenever he celebrated mass or heard confession. Yet he persisted in doing so. He was not a fool. He avoided confrontations. He saw his medical duties as an extension of his priestly duties and performed them both with heroism and a minimum of fuss.

On one occasion when he was challenged by an SS officer, the men who were attending the mass forced the officer to back down from an immediate showdown. Before the affair could go any further, the man was wounded and, in his medical capacity, Sergeant Häring bandaged his wound and saw him evacuated to Germany.

Mostly the book is made up of short anecdotes filled with catholic faith and Christian understanding. Bit by bit the rigid, pre-Vatican II, formal catholicism dropped away in the face of human need. He found that mass could be said without an altar stone and relics. (I had not known that, for a Latin priest, the celebration of the mass on the anti-mension [a napkin containing sacred relics] of the Uniate church was a mortal sin.)

He proceeded, contrary to the decree of the holy office, to baptize children of Orthodox parents without the requirement, certainly beyond the possibility of fulfillment within the borders of Soviet Russia, to bring the children up in the Latin Rite.

It is typical of him, that he gives more space to the incident of baptizing the children of Orthodox parents than he does to leading 300 weaponless men to safety out of Stalingrad. He had them throw away their arms because he realized that their weapons could do no good. His reward was to be held for

The Living Church

court-martial for exceeding his authority. The court-martial never took place because the German troops were evacuating the area too rapidly.

Lest one think that he went about perpetually turning the other cheek, he on occasion faced down Gestapo agents, and, disguised in civilian clothes, Russian political officers. It was in this final disguise, after the collapse of the Russian front and the end of the war, that he found his way back to Germany. The last barrier was the American check-point where a soldier waved him away for lack of proper papers. He went to the British check-point and, whether they were less efficient or more compassionate, was passed through.

He saw much nobility among the soldiers of the German military machine and among the peasants of Poland and of Russia, and he saw the other part of army life as well. He had to counsel with soldiers who had been ordered — and had obeyed the orders — to shoot down civilians. He connived at the release of Russian prisoners when it appeared that they were being shipped to the rear only to be killed. He saw how the Ukraine welcomed the Germans as liberators until German policy destroyed that welcome.

This little book is an account of an embattled witness who chooses to witness to the goodness of the human soul and the strength of religion.

His book ends when he returned to Germany. Today he is lecturer on moral theology at the Lateran University at Rome. Let no one talk of cloistered professors. He has earned the right to speak.

(The Rev.) EDGAR M. TAINTON
Church of SS Thomas and Matthew
Eugene, Ore.

Aging Successfully

LIVE ALL YOUR LIFE! By Reuel L. Howe. Word Books. Pp. 168. \$3.95, paper.

Reuel Howe's books need little introduction to the informed churchman. *Live All Your Life!* is a natural sequel to *Man's Need and God's Action*, as well as his *The Creative Years*. This is a book about aging successfully and Dr. Howe is well qualified both in experience and training to write on this subject.

The author laments the little attention and preparation given to help people learn successful aging. He points out that our educational institutions do not provide us with guidelines into a way of life in which we are prepared for both aging and death.

Dr. Howe provides this missing link for people for all ages in a both interesting and thought-provoking man-

ner, complete with heart-warming personal anecdotes. He points out that fear of death, and the aging process that leads to it, are fears which most of us experience. He then proceeds to furnish the reader with a perspective for staying younger while growing older. He dispels many of the myths and stereotypes about aging that most of us have accepted and lived with and shows how the aging years can become creative years. But, he insists, creative aging should begin in one's early life.

The author takes us through the struggles of fear versus trust, pessimism versus hope, and the problem of obsolescence in our "throw-away" culture. His chapter, "Keeping In Touch With Your Body," with sections on breathing, exercise, diet and sex, speaks to the whole man or woman.

Finally, from the Christian perspective, Dr. Howe sees death, not to be feared and not as an exit, but rather as the door to that larger life and experience for which life has prepared us.

The little book should go far toward helping us to live out Robert Browning's promise in "Rabbi Ben Ezra",

Grow old along with me

The best is yet to be.

(The Rev.) WILLIAM F. EGELHOFF
Bon Air, Va.

Books Received

PRE-SCRIPTION: A TA Look at Child Development, Ken Ernst. A transactional analysis of how harmful behavior patterns can be prevented. Celestial Arts. Pp. 121 \$4.50 paper.

CONTINENTAL PIETISM AND EARLY AMERICAN CHRISTIANITY, Ed. by F. Ernest Stoeffler. Essays showing how pietism through mainline churches has influenced American religious life. Eerdmans. Pp. 276. \$4.95 paper.

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EDEO Gears for 1979

The executive committee of the Episcopal Diocesan Ecumenical Officers (EDEO) has adopted a format for the annual meeting of the organization next month.

The archdeacon of Canterbury, Dr. Bernard Pawley, will speak on both the World Council of Churches and Anglican-Roman Catholic relations.

General discussion will be held on goals and visions of EDEO, General Convention's resolution on the Lund Principle, the Bergamo Report of the Consultation on Church Unity and other new dialogue reports, and the ecumenical response to the ordination of women.

The committee also analyzed the success of the EDEO booth at General Convention and began plans for another at the 1979 convention.

A plan of study to clarify the concept of visible unity was approved for the triennium and will be submitted to all EDEO members. The climax, if the plan is accepted generally, would be a national conference in 1978 to prepare the way for the 1979 General Convention, according to the report from the executive committee.

Chairman of EDEO is the Rev. John H. Bonner, rector of St. Paul's Church, Chattanooga, Tenn.

OHIO

Bishop Would Scrap Honorifics

The Bishop of Ohio thinks church honorifics like "reverend" and "venerable" should be scrapped.

In a letter to his clergy, the Rt. Rev. John Burt said: "I... have always envied the Lutherans their custom of calling their minister pastor."

The honorifics, Bishop Burt said, "seem so out of place in a servant church." He said he was writing as "chief pastor," not as a superior wishing to exert "undue influence."

Discussing other matters, the bishop urged clergy and layreaders to "rehearse carefully and proclaim meaningfully" in order to "redeem public Bible reading."

"In many of our churches," he continued, "it is hard for even a trained theological ear to find much edification

or to feel much excitement about the way the holy scripture is often read aloud."

Commenting on frequent singing of patriotic songs such as "America" in connection with worship, Bishop Burt urged that such singing be confined to Sundays near national holidays.

While such singing is a "well intentioned patriotic exercise," he said, it runs "the risk of confusing Christian faith with national loyalty. God can hardly be the judge of all the nations if we wrap him each week in the American flag."

SEMINARIES

Homosexuals Described as "Immature"

A Harvard psychiatrist advised students at Virginia Seminary not only to work against all forms of discrimination of homosexuals but also to recognize that such people are "immature."

Dr. Ruth Barnhouse, an Episcopalian, said that the church's and society's long history of oppression and maltreatment of homosexuals is "inexcusable," even if their lifestyle is abnormal.

A homosexual, she said, is a person who has failed to complete his emotional development, and she urged the seminarians to see and accept him as a person with one special trait of immaturity.

"Everyone has pockets of immaturity," she said. Homosexuals, wife beaters, and inveterate gossips are all immature people who have different ways of dealing with their insecurities, she added.

However, admitting the homosexual deserves the same respect and understanding which other people with shortcomings receive is not the same as endorsing his lifestyle, Dr. Barnhouse emphasized.

Christians ought to work for the repeal of every law which discriminates against homosexuals but they should be just as diligent in making sure they are not unwittingly or otherwise creating the impression that that is "a normal way to live (so) let's glory in it."

While Dr. Barnhouse is adamantly and unequivocally opposed to the possibility of the Episcopal Church formally blessing a union of members of

the same sex, she would be willing to see an admitted homosexual ordained to the priesthood.

But, such a person, she said, would have to "avoid anxiety-provoking ministries," such as a suburban church "surrounded by the demands of women."

It would be a "sacrilege" for the church to sanction the alliance between people of the same sex. Marriage, she said, is a sacrament honoring the union between male and female and as such is a "mystical, imperfect reflection" of the ultimate union of opposites — that of the soul with God.

She reminded the seminarians that there are others in and out of the church whose lives have been just as "flawed with immaturities and mistakes" as homosexuals.

"Look at me," she demanded. "I eloped when I was 17 and had two marriages and two divorces. That's my problem. That's the best I could do, but I don't expect the doors of the church to be shut in my face. Some homosexuals are living with responsible homosexual lifestyles and doing the best they can do."

But, Dr. Barnhouse added, homosexuality is not normal and she held, contrary to the claims of some, that the condition can be treated successfully by therapists for 30% of adults who want to abandon that lifestyle.

Inter/met May Close

An interracial, interreligious, campusless seminary is expected to close in June, concluding a five-year experiment in theological training.

Inter/met's second class (five students) will be graduated in June and another six students will be in a joint program with Howard University and Federal City College in Washington, D.C. The remaining 20 students have had to transfer elsewhere.

The school operates out of a building owned by the Roman Catholic Archdiocese of Washington.

Officials still must decide whether to relocate at another institution or to continue with a reduced program minus accreditation.

Early Inter/met funding came from foundations, the Episcopal Church, Trinity Parish in New York, the

Diocese of Washington, the United Church of Christ, the National Capital Union Presbytery, and Jewish sources in the Washington area.

In November, 1974, the seminary gave \$5,000 to the Washington Public Library to purchase theological and biblical works for the Inter/met collection.

The seminary's director is the Rev. John Fletcher, an Episcopal priest.

JAPAN

American Priest Honored

An Episcopal priest, the Rev. Andrew N. Otani, was decorated by the Japanese government for his years of service in promoting friendship between Japan and the United States.

Fr. Otani, born in Japan, was vicar of Good Samaritan Church, Minneapolis, a member of the Executive Council Committee for Racial Minorities, a coordinator of the St. Paul-Nagasaki sister city committee and director of the Twin Cities Japanese-American Community Center for 17 years.

The 73 year old priest, ordained in 1942, received Japan's "Fifth Class Order of the Sacred Treasure" in ceremonies in Chicago Dec. 10.

COLORADO

Conciliation Is the Word for Now

The Diocese of Colorado and the Rt. Rev. William C. Frey are taking a conciliatory stance, at least for the present, toward the break-away parish of St. Mary's in Denver [TLC, Dec. 19, 26, and Jan. 2].

The Colorado Secretary of State, rejecting a challenge on the basis of a ruling by the state attorney general, approved for filing the parish's amended articles of incorporation in which acceptance of national and diocesan constitutions was deleted.

At a subsequent meeting, the diocesan executive council condemned the secession and pledged its support for parishioners who opposed the move. But nothing was done about instituting litigation to have the action declared illegal on the ground that the bishop and the chancellor had refused to approve the amendments as required.

Bishop Frey said the diocese "left its options open" and that parishioners opposed to the secession might sue at a later date to invalidate the majority action or to evict the present occupants of St. Mary's property, including the Rev. James O. Mote, rector.

The bishop said discussions were continuing and his primary concern was for a ministry for those wishing to remain

in the church. The Rev. Harry Christopher, canon to the ordinary, is providing services at Epiphany Church for those who voted against secession.

Fr. Mote has 30 days to vacate the premises, according to Bishop Frey, who added that he intended to take no eviction action immediately.

"The diocese has no sanctions and no way to enforce laws," the bishop said. "I assumed Fr. Mote would know by his actions that he would have to abandon the property. I figured he understood the consequences of his action."

Fr. Mote has taken the position that he and his parish have withdrawn from the diocese and that the bishop no longer has any authority over him.

MICHIGAN

Parish Withdraws Support

A downtown congregation in Detroit, Mariners' Church, has decided not to give any contributions to the budget or accept any visitations from bishops of the Diocese of Michigan because of General Convention's action approving female priests and bishops.

Another factor in the decision, reportedly the result of a unanimous vote of the parish authorities, was the convention's approving the Draft Proposed Book of Common Prayer.

Both the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, and the Rt. Rev. William Gordon, assistant bishop, voted for the changes. The Rt. Rev. Henry I. Mayson, suffragan, was not a member of the House of Bishops at the time of convention.

It was understood that the Standing Committee had met to decide how to respond to the Mariners' action, but the decision was not made public.

CANADA

Churchman Criticized on Homosexuality Article

The Canadian Churchman, newspaper of the Anglican Church of Canada, received heavy criticism for a recent edition that dealt extensively with homosexuality.

One article described the affair of two lesbians and in another, a priest told how he hung around bus stations to pick up sex partners.

From British Columbia eastward, the criticisms have come.

A priest charged that the *Churchman* was competing with pornographic magazines. A woman burned her copy.

During the church's National Executive Council meeting in Port Credit, the Rt. Rev. Reginald Hollis of Montreal said the articles constituted a betrayal of the Christian stand on sex and mar-

riage and the Rt. Rev. Lewis Garnsworthy of Toronto said the reporting was slanted and that the articles were destroying the church, piece by piece.

Jerry Hames, editor of the paper, told the council he may have gone too far in his coverage of the subject but that it was something the church had to face.

He said the articles had done what they were intended to do — encourage and initiate discussion.

A spokesman for the newspaper's trustees, told the council the *Churchman* was brave to report the homosexuality issue in such depth and to put it forward for debate. Others at the meeting agreed it was necessary for the paper to raise issues the church did not want to face.

The Rt. Rev. John Bothwell of Niagara did not agree with all the criticism but thought the articles were not balanced and that their content did not reflect a majority view of Christianity.

In response to the articles, an Anglican priest wrote the newspaper telling of his agony as an undeclared homosexual and his efforts to change. He had prayed and prayed, he said, cried, repented, and tried psychiatry. "Now I am no longer ashamed of myself and know that homosexuality is the normal and natural part of my personality."

NEW ZEALAND

Covenant Church Supported

The General Assembly of the Presbyterian Church of New Zealand has urged that church bodies in the country develop a covenant to include formal acknowledgement of one another as churches, acceptance of baptism performed under the auspices of the others, acceptance of the fullness of the ordained ministries of the others with a commitment to unify the ministries and conduct future ordinations in common.

Churches in the suggested covenant would be the Anglican, Congregational, Presbyterian, and Methodist, and the Associated Churches of Christ.

The action by the Presbyterians follows by several months the rejection of a Plan for Union (of the churches) by the Anglican Synod. The priest delegates failed to rally the necessary two-thirds majority which the bishops and laity had done.

ART

Rugs Carry Curse

Thieves who stole seven priceless Islamic prayer rugs from a collection on display at Hamline University, in St. Paul, have been warned that they may fall prey to a curse.

"I'm serious when I say they're going

to have serious consequences from the rugs," said Arthur Gregorian, the owner of the collection. "There is a curse on those rugs."

The rugs, six from Turkey and one from the Caucasus, were kept in holy shrines and some of them have been prayed on for centuries, Mr. Gregorian said. "They are the national treasures of the people who have made them."

In the Middle East, he said, bands of raiders intent on pillaging a town have always avoided plundering holy places for fear of the consequences. One traditional fate for people who steal church relics, he said, is that "they become demented."

Mr. Gregorian, who was born in Iran, said he is taking his private collection on tour as an educational venture.

ECUMENISM

Rhode Island Plans New Program

With episcopal approval a few candidates for the diaconate in the Diocese of Rhode Island will join some 20 Roman Catholic laymen in a two and one-half year training program for the permanent diaconate starting in the spring. But women candidates, either Roman Catholic or Episcopal, were not accepted.

The plan has the approval of the Rt. Rev. Frederick Belden, Bishop of Rhode Island, and Roman Catholic Bishop Louis Gelineau of Providence.

The Rev. John Tavares, director of the program of the Providence diocese, said that the National Directors of the Permanent Diaconate in the Roman Catholic Church (in the U.S.) have gone on record as favoring the ordination of women as deacons, but the Vatican Congregation for the Sacraments and Divine Worship has refused to allow such action. He noted that most of the applicants were married and that wives were taking part in the interviews.

Applications were closed at the end of November and those selected as candidates will be announced shortly.

PRESBYTERIANS

Budget Cut, Jobs Go

Budget cuts of more than 10% for 1977 have been made by the General Assembly Mission Council of the United Presbyterian Church.

The cuts mean that 21 people will lose their jobs, 37 unfilled staff positions will be abolished, and missionaries who retire or resign this year will not be replaced. None of the 403 UPC missionaries is being recalled but their number is expected to be reduced to 360 by the end of the year.

Congregational support is expected to be \$20.45 million, \$2.8 million less than last year. The other two major sources of income are the United Presbyterian Women, about \$3.6, and investment returns, about \$3 million.

COURTS

Oklahoma Beer Sales Law Challenged

The U.S. Supreme Court, by a vote of 7-2, ruled that a state may not set a different minimum age requirement for selling 3.2 beer (alcohol) to men and women.

It struck down an Oklahoma law which permits the sale of beer to women at age 18, but not to men until age 21.

The state had claimed that statistics proved males 18-20 pose a greater menace to highway safety than women if they drink beer.

Most of the justices agree that Oklahoma's law would be upheld under the conventional test of "minimum rationality." However, the majority ruled that the law was unconstitutional because there was no proof that the different treatment of men and women regarding ages for the purchase of beer is "substantially" related to "important" government aims.

The majority also noted that males under 21 are prohibited by the Oklahoma law from purchasing 3.2 beer but they are not prohibited from drinking it.

The case was brought four years ago by students at Oklahoma State University and a store called "Honk and Holler" which sold beer. The students have now reached age 21.

Human rights advocates held that the Oklahoma law was just as unconstitutional and unfair as barring sales to persons of certain races.

SOUTH AUSTRALIA

Aboriginal Christian Named Governor

An Aboriginal Christian minister who could not read or write before he was 21 has been made governor of South Australia, the highest honor paid to a black Australian.

Pastor Sir Douglas Nicholls, 69, who was sworn in to his new office in a ceremony amid pomp and tears, said: "I am an Aboriginal and I am aware that in holding this high office I have equal duties to every citizen of the state, irrespective of creed, color, standing, or age."

In Government House for the ceremony were 1,500 people, many of them Aborigines, plus a 100-man Royal AAF Honor Guard.

The new governor is a member of the Yoti Yoti Tribe from Gumeroogunga. In 1973, he was knighted by Queen Elizabeth in Buckingham Palace.

One moment he remembers with even greater pleasure than his meeting with the Queen or his appointment as governor. While studying for the ministry of the Church of Christ, he led the Fitzroy Australian Rules football team to a great victory before 60,000 fans. (He is 5', 2".) His teammates presented him with a Bible — they had accepted him and his faith, Sir Douglas recalls.

As a young man, he was regarded as a revolutionary. Today, he plays down racial differences and the bitterness is gone, except for an occasional outburst.

"We have to love one another," the governor says. The words sound odd in an age when religious faith is said to be breaking down. But Sir Douglas brings the meaning back. He is a black man in Australia who has seen much white hate and he chooses to talk of "how terrific love is."

Sir Douglas had wanted to be a lawyer and to make laws compelling the white man to see under the black man's skin.

But the laws would not work, he says, and God does.

CONGRESS

Episcopalians Third

Again, Roman Catholics and Methodists lead numerically in the total membership of the U.S. Senate and House of Representatives.

There are 129 Roman Catholics (13 senators) and 80 Methodists (20 senators).

Next come the Episcopalians with 64 (17 senators).

The Rev. John Danforth, 40, an Episcopal priest of the Diocese of Missouri, was elected to the senate. He replaces fellow Episcopalian Stuart Symington, who retired, and becomes the seventh clergyman in the congress.

For the past eight years, Sen. Danforth was Attorney General of Missouri, having been elected to that office only five years after graduating from law school. Since 1969, he had served as assistant at Grace Church, Jefferson City, Mo.

A graduate of Princeton, he has theology and law degrees from Yale, and honorary degrees from Lindenwood College, Drury College, and Lewis and Clark College.

Other Episcopalians in Congress are Sens. Brooke, Byrd, Chaffe, Goldwater, Hansen, Haskell, Hathaway, Heinz, Mathias, Matsunaga, Pell, Proxmire, Roth, Stevens, Wallop, Weicker.

And Reps. Adams, Alexander, Anderson, Andrews, Ashley, Aspin, Bolling, Butler, Byron, Coughlin, Daniel,

Derrick, Edwards, Evans, Fish, Flowers, Goldwater, Hughes, Ireland, Kasten, Ketchum, Kostmayer, Leach, Lloyd, McFall, McKinney, Mitchell, Meeds, Montgomery, Moore, Moorhead, Myers (Ind.), Myers (Penn.), Neal, Pattison, Regula, Satterfield, Sawyer, Steiger, Traxler, Tribble, Van Deerlin, White, Wirth, Wydler, and Young.

Five senators are listed as Jewish, two as Christian or Protestant, and one as "unaffiliated."

Twenty-two representatives are listed as Jewish, 19 as Christian or Protestant, and four as "unaffiliated."

KOREA

Christian Offers Self for Execution to Free Others

Yun Po Sun, a former president of South Korea, has offered to accept a death sentence in exchange for freedom for 17 younger co-defendants at trial in Seoul.

"I celebrated my 79th birthday last August and I think I've lived long enough," Mr. Sun told the Appeals Court.

The court is hearing appeals of 18 prominent South Korean religious and political leaders — all Christians — convicted on charges of violating a 1975 decree banning all criticism of President Park Chung Hee or of the country's constitution.

The defendants issued a manifesto during an ecumenical service last March calling for the resignation of President Park and a return to parliamentary democracy in the country.

Mr. Yun, a Presbyterian, was President of Korea from 1960-61.

ORGANIZATIONS

Rainbow Drops Unwritten Rule

The International Order of the Rainbow for Girls has voted to drop an unwritten rule against admitting black members.

State and regional assemblies of the Rainbow voted 33-11 to end the controversial policy, with two assemblies abstaining and two undecided. Thirteen assemblies had not reported but their votes will not affect the decision.

The ban against black members received national notice following an incident involving a 12-year-old black girl in Indianola, Iowa, who was accepted for membership in the local chapter.

The International office in McAlister, Okla., said her membership violated the unwritten rule against blacks, and when the Indianola chapter

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BRIEFLY . . .

Rachel Nugee, a magistrate in the east London district of Stepney, is the new Central President of the Mothers' Union which, with 410,000 members, is the largest women's organization in the Anglican Communion. Since its rules were relaxed to admit divorced and unmarried mothers, many more married women have also joined. Mrs. Nugee said, they were reluctant to support a group that they felt took a condemnatory attitude toward others. Membership is open to all who have been baptized in the name of the Holy Trinity and last year alone more than 8,000 new members were received.

A new film titled *In Search of Noah's Ark*, presents a dramatization of experiences during and after the flood, a diversity of scientific testimony and data to support the historicity of the Genesis story, the navigability of the ark, and factors relating to the ark's current existence in Mt. Ararat's 17,000-foot high reaches.

Roman Catholic Bishop Carroll Dozier of Memphis, host at two days of reconciliation liturgies that included general absolution for inactive church members, stressed that the services were a legitimate use of an expanded church rite aimed at inviting alienated people back to the church. He said: "It was the pastoral longing to see all joined together at the Lord's table which initiated the call. The outreach was directed to all baptized Catholics not sharing the full sacramental life of the church. . . . All of us need reconciliation."

Fr. Ross Greer observed the 49th anniversary of his ordination on All Saints' Day with a celebration in Christ Church, Short Hills, N.J. He was rector of St. Andrew's, South Orange from 1948-73.

In a pre-Christmas campaign of violence the Provisional Irish Republican Army terrorists blew up a hotel, a factory, and several stores, bomb-damaged the bus terminal, and bombed the important Ormeau Bridge all in Belfast, and set off five bombs on

the main street of Bellaghy. A 23-year-old polio victim was killed in an assault on a factory because he did not respond quickly enough to orders to lie on the floor. At that time his death raised to at least 1,678 the number killed in Northern Ireland's seven years of sectarian warfare.

Delegates representing poor families in Belgium, France, West Germany, Britain, and Holland met in Paris for what was billed as "The Congress of Families of the Fourth World." The meeting was organized by an international solidarity movement called "Help for Everyone in Distress," which has reportedly received considerable support from Christian Churches in Western Europe. Roman Catholic Fr. Joseph Vreshinsky is leader of the movement.

The evangelical campaign, "Here's Life, America," sponsored by the Campus Crusade for Christ, was described by Roman Catholic Bishop Edward W. O'Rourke of Peoria as an "incomplete . . . misleading and mischievous" approach to proselytizing which is "not acceptable in a pluralistic society." The effort to attain salvation by receiving God's bountiful gifts, he said, is "not so easily completed as the . . . campaign would suggest. We are not 'saved' through one special religious experience . . . Until the day of our death we remain 'pilgrims' and struggle with 'the flesh.'"

Fr. Robert North, who has served eight years as a state senator in the Minnesota legislature, is now rector of Christ Church, Grand Rapids, and priest in charge of Good Shepherd, Coleraine, Minn. He served two terms in the House of Representatives and a four-year term as a Democrat-Farm Labor member of the senate. He did not seek re-election.

Forty-seven men, most of them married and some with grandchildren, were ordained as permanent Roman Catholic deacons in Newark. They will be able to preach, baptize, distribute holy communion, teach classes in religion, witness marriages, and conduct funeral services. Most will work with the aged, imprisoned, handicapped, and alcoholic. The bi-lingual service began with a procession of 200 clergy.

THE MEDIUM OF WORSHIP AND ITS MESSAGE

*We need to be fully conscious
of the total environment
in which our worship
is packaged.*

By EDWARD M. BERCKMAN

A canopied, New England Puritan pulpit jutting out ten feet over the heads of a congregation expresses one concept of the sermon's function and the preacher's authority. A simple glass lectern on a steel frame, which neither elevates nor protects the person behind it, expresses quite a different sort of relationship between clergy and people.

In worship as elsewhere, if the medium is not *the* message, it is certainly *a* message, reinforcing or contradicting what is said in words. And the medium of worship includes the human environment as well as the physical — the appearance and behavior of those who lead and those who follow.

The Rev. Edward M. Berckman, formerly of Lakeland, Fla., is assistant professor of the humanities at Indiana State University, Terre Haute, Ind.

The catholic tradition has, of course, remained highly conscious of the effectiveness of visual aids and physical acts. Just because genuflection or the location of the altar or the use of icons is so loaded with meaning, such elements have frequently become objects of controversy. The books of Marshall McLuhan, himself a Roman Catholic layman, simply expand the implications of a basic truth integral to the tradition of sacramental Christianity.

Nevertheless, as we become accustomed to a particular church environment and liturgical style, we may forget how large a part they play in the total effect communicated by the worship which takes place in and through them. When we see a variety of architectural designs and modes of liturgical behavior, we are more likely to notice what is communicated by such elements.

As a supply priest or pew worshiper I have visited scores of Episcopal churches over the country, but nowhere has the importance of the medium, or environment, of worship been so evident to me as at St. David's, Lakeland, Florida. To illustrate my thesis, therefore, I wish to describe this particular medium and interpret the message it seems to express.

St. David's' liturgical style and its design and furnishings all maximize the sense of corporateness, participation and what might be called "relaxed reverence." A conversation with the Rev. Peter Wallace Fleming, who resigned recently, after fifteen years as rector, indicates that such effects were among the goals sought by himself and the architect, Wade Setliff, when the church was built in 1968.

St. David's is an octagonal building which literally gives centrality to the altar and whatever takes place there. Around the square marble table and the octagonal platform surrounding it are five sections of pews for worshipers and a sixth for choir and organist. Each section is equidistant from the altar, with the back rows barely forty feet away; yet there is seating for 480 persons.

The celebrant faces a baptistry behind which is the altar shelf with flowers and candelabra. Over the shelf, at present, hangs a Christus Rex banner. Behind the celebrant is the bema, raised two steps, with seats for the officiants.

The ceiling (wood paneling ribbed with exposed beams) rises gradually from a height of 12 feet at the perimeter



St. David's Church, Lakeland, Fla.: "Relaxed reverence."

wall, to 20 as it approaches the altar area, and then 32 at the oculus, from which natural light flows down over the altar. This upward sweep, like the arches and heights of Gothic cathedrals, emphasizes the vertical dimension of worship, so that mystery and awe are not absent.

Yet the interaction of the people with each other and with the celebrant is given equal prominence. For me there is a great sense of accessibility and openness which is accomplished principally by the absence of physical barriers. There is no altar rail, no intervening choir stalls, no pillars to block one's view. "Modesty panels," installed in front of the first row of pews, were removed five years ago (they "gave the effect of a bull ring" and concealed the children who sat on these rows, Fr. Fleming explained).

Worshippers, therefore, throughout the eucharist and while communicating may look across the altar to each other. "Because there is one loaf," St. Paul wrote, "we who are many are one body, for we all partake of the same loaf" (I Corinthians 10:17). It is such a realization which the design of St. David's effectively fosters.

Fr. Fleming calls the building "an architectural expression of the community of the Holy Spirit." Worship, he believes, has to build Christian community. Aware of the numbers of "displaced persons" — winter visitors and others — who could be expected to attend St. David's, the designers created an environment which would "say" welcome. Soft lights and the varying reds of brick wall, wooden beams,

carpet, pew cushions and kneelers create a sense of warmth and comfort. "I wanted comfortable seats," said Fr. Fleming, "since people, by and large, live in an uncomfortable world."

A Pentecostal motif is furthered by these reds, by one of four seasonal banners hanging on walls, and by a large painting of Pentecost in the foyer. A semi-abstract work in bright reds and yellows, it was painted by Suzanne Hadley while the building was being constructed. Significantly, the two circular churches in Lakeland which are, to some extent, copies of St. David's both belong to the pentecostalist Assembly of God.

The style of worship further implements the message that this is a community of the Holy Spirit. Without any loss of decorum, spontaneity is encouraged "in its place," particularly during intercessions. Names of the sick or special reasons for thanksgiving arise from all around. During the peace one may move to greet friends as well as nearby strangers.

Between the blessing and final dismissal there is a period of announcements and introduction of guests which, to me, is an integral element of worship at St. David's. In each section of pews, visitors may stand and give their names or be introduced by friends. Such a custom, Fr. Fleming believes, assists the community to minister to newcomers. This interval also, on occasion, allows individuals to express particular thanks or to alert the congregation to special needs, such as those of the Vietnamese families sponsored by the parish.

After all guests are introduced, they are welcomed by applause, a practice which seems natural and fitting here. And it gives the congregation a means to express its feelings of joy and gratitude at other moments, for example, after a particularly moving or exuberant anthem by the choir. The music itself, under the direction of John Z. Nelson, is a balance of traditional and contemporary, vocal and instrumental, with guitar, horns or drums added now and then.

One does not get the sense of a straining to be contemporary, but there is a climate in which God-talk is believable and, at the same time, compatible with the 1970s. People of all ages and both sexes are usually included among the dozen or so servers, lay readers and lecturers visible in the center of the action. The weekly presence of two or three handicapped people in wheelchairs produces, for me, a fuller sense of the human reality which together we offer to God.

Another dimension of worship contributing to the relaxed reverence is its pace. The 10:00 eucharist normally runs 75 to 90 minutes. Because of the lack of haste, hymns may be sung in full, spontaneous elements are not perceived as interruptions and, in general, things proceed decently and in order. But there is no sloppiness. Servers and lay readers are well trained, and the rector periodically instructs the congregation in such fundamental matters as silence before worship begins and the manner of receiving communion.

Before its building was completed, according to Fr. Fleming, St. David's looked to its mother parish, All Saints in downtown Lakeland, for guidance or example in nearly every decision. Construction of its own place of worship assisted the congregation to find its own identity and "personality." In this way, too, the medium of St. David's shaped its "message." We see here, then, an example of what can be accomplished by a sensitive molding of the total environment of worship.

Today schoolteachers have learned the value of cheerful learning environments. Manufacturers have discovered the importance of attractive packaging. Politicians are paying more attention to the images of individual candidates and party tickets.

I am not suggesting that the church ought to neglect substance in favor of external appearance. My point is rather that appearance colors substance — or the way substance is perceived. Therefore, we need to be fully conscious of the total environment in which our worship is "packaged." This, it seems to me, is simply incarnational thinking — to pay attention to the "flesh" (medium) through which the Word is meditated.

HELPING YOUR MINISTER TO SPEAK BETTER

By HARRY W. BOWEN

Would you help this man?" If someone asked you this question, your natural rejoinder would be, "What help does he need?" Upon learning that the request was within your authority, talent, and inclination to grant, ideally you would help; if not, you would decline. The rise of specialists and their domination of our culture make many of us timid when it comes to extending aid. Granted, the general medical practitioner should defer to the cardiac specialist in situations in which a patient needs sophisticated surgery and treatment in this area, for the latter has skills not possessed by the former. However, when we go outside these roles into a broader spectrum of interaction, we still allow ourselves to be dominated by this deferential attitude toward specialists. "Don't ask me — you'd better see . . ." and its variations are familiar couplets in our daily contacts. "What do I know about running a Scout troop?" and "I wouldn't know the first thing about lay reading" may not always be so much excuses for non-participation as honest recognitions that there probably are people close by who are better qualified to do these tasks.

This pattern occurs frequently in public communication situations. "Here comes Sue — she'll tell them what we want, and make them listen," and "You'd better wait for Woody to explain it to you — I'm just a member here" are examples of intimidation effects by good persons, skilled in speaking. Their particular ethos comes from the wisdom of the choices that they make, their skill in applying these choices to practical situations, and their sensitivity to people while doing

so. And who among us has not listened to and followed such people after they spoke? The problem, however, is that we allow persons like this to speak for us too often. If those with golden tongues do not speak, often the ideas neither get said nor tested.

Specifically I am thinking of how you can help your minister become a better public communicator. If you have no specialists to turn to in your congregation, should you sigh and continue to tolerate Fr. Smith's rambling sermon structure or his canty reading style? Absolutely not! You have your own general fund of knowledge, plus several specialties of your own that you can draw from to help your minister speak better. As non-professional critics, primarily what you need is an attitudinal framework to generate your rhetorical criticism, because the situations themselves often suggest adequate corrective techniques which you and your minister may explore and adopt.

The major attitude you must develop is one of redemptive listening. The act of listening involves the physical act of reception and the mental act of interpretation. To receive the spoken message requires you to hear and see it delivered. By implication, to be a listener requires you to know something about the speaker's subject so that you may interpret the information within your own reference framework. A friend of mine suspected that many of her rector's sermons were "Saturday night specials." To correct his indolence diplomatically, she began to ask her minister for titles of articles or books about his projected Sunday thesis around the preceding Wednesday of each week so that she could study them prior to his presentation. Although he was understandably reluctant to share them at first, he gradually began to supply her with Scriptural

references, ancillary texts, etc., that he planned to use. It was not long before the congregation noticed a depth of perception in his sermons that was not there prior to my friend's requests. From that time onward she came prepared to understand what her minister was saying and he came prepared to deliver something worth listening to. Perhaps he only needed to know that someone was really listening.

My friend's experience illustrates something about the redemptive quality of listening. In communication we receive and order information so that we may store it for immediate or future use. When we use it to offset the bad effects of our minister's public communication habits by taking an active though often subtle part in his speech salvation, we involve ourselves directly in a uniquely spiritual act. We give a portion of ourselves, knowing that he and others either may reject our gift of concern and aid or at least not thank us for the efforts, so that he might better communicate his specialized insights to us. Real concern implies a desire to effect change through involvement, and that includes the risk of being rebuffed. Paul, Gandhi, King, and countless unnumbered saints knew from painful encounters that to raise a person from errancy to health requires sharing their insights with their subjects, sometimes at considerable personal risk and pain.

Such concern suggests that the parishioner go a step further to discover imaginative methods of correction. My aforementioned friend could have blown her rector out of the water with a chip-flying broadside which might have corrected his laziness but unnecessarily wounded him or prevented the growth of a future relationship. Let me be honest: anyone who speaks continually before groups has to have a sizeable, yet fragile ego. In his heart, every minister likes to believe that he preaches like a Bryan Green or a Ralph Sockman, but in his heart of hearts he knows that he does not and probably never will.

Harry W. Bowen is professor of speech and dramatic arts at Eastern Michigan University, Ypsilanti, Mich.

In helping your minister, imaginative caution must coexist with redemptive listening.



Therefore, imaginative caution must coexist with redemptive listening. Even when broadsides are necessary, let them be done creatively! Another friend preached a sermon one Sunday which he knew would be controversial, yet necessary to shake his parish out of its complacency about a particular issue. After the service, one of his more formidable parishioners returned his greeting at the door with the succinct reprimand, "I attended church this morning expecting bread, and you gave me stones!" This imaginative use of metaphor has remained with him for over a decade.

Led by such attitudes and cautions, you quickly learn to accept that which you cannot change and concentrate upon the more malleable aspects of your minister's communicative behavior. The following story is illustrative, though not universally prescriptive of this idea. A priest employed a young curate who was a severe stutterer despite two years of concentrated and ten years of intermittent therapy conducted by highly qualified speech therapists. Eventually the parishioners followed their rector's lead: they learned to listen "around" the young assistant simply by waiting patiently for him to continue his message after each "block." By using such adult listening behavior they discovered that he possessed an intelligent mind, a warm though shy personality, and excellent "one-to-one" communicative skills. His stuttering still mattered, of course, but to them it was no longer a judgmental concern. Their moral neutrality paid off: he continued to stutter, but ceased to fear some public situations in which his interruptions would be more noticeable and eventually engaged in a far wider range of communicative situations than at any time in his life. Thus the congregation benefited from the full effect, stutter and all, of the curate's personality and subsequent influence on their parish life.

In order to suggest changes in your minister's communicative patterns, you must witness the varieties of speech situations in his communicative world and his responses to them. Your observations of him in his professional habitats may give you the most important data on which to base your suggestions or strategies. For instance, another clergyman I know regularly conducted a coffee hour discussion after his formal Sunday services. In this relaxed, public atmosphere, he worked from a brief outline and delivered his ideas in an extemporaneous, lively style which enlightened his listeners while holding their attention. His sermons, by contrast, were weighted with compound-complex clauses and turgid metaphors, all read as if he were reciting a recipe for bran muffins. Initially he balked when I suggested that he substitute the successful audience-oriented style and preparation for the unsuccessful manuscripted sleep inducer. An appeal to his sporting blood won out, however, and he tried the "new" approach one Sunday morning. After the service, notable for once for its sermon, he wrung my hand (instead of my neck) at the door and exclaimed, "My God, Harry! There's a live audience out there!"

Trying to make changes by your own personal involvement with others can make some important changes within you, too. As you listen to your rector's various speaking efforts, you learn not only about his communication patterns but about your church as well. Suppose that within an eight week period you attended eight of your minister's services, three of his confirmation classes, two vestry meetings, two Bible-study groups, and two counseling sessions (when both the minister and the counselee agreed to your presence). In addition, you watched him be the guest speaker at your Boy Scout troop's awards banquet, saw him participate in a panel discussion over local television, and attended a deanery meeting at

which he expressed opinions about several issues in the diocese. Certainly you would collect enough data to support your forthcoming suggestions about modifying his speech behavior. But just as crucially, your very presence at these functions would expose you at minimum to several facets of church involvement as well as to the amazing potpourri of humans whom your minister somehow must touch to do the work of the Lord. Through such involvement you just may find an area which excites you and through your participation expand your own knowledge and commitment to our faith.

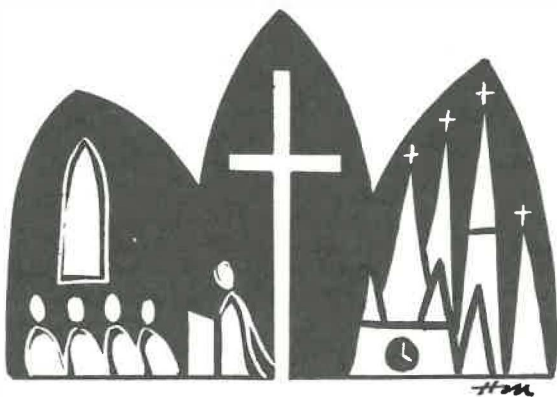
Will my minister really want to alter some of his communication patterns, you may ask. In part the answer depends upon his perceptions of his own communication abilities, his past experiences with behavior modification, his opinion of you as the agent of change, and so on. However, your very important question may be answered by the very visible uniforms that he wears. During his working hours his garb proclaims his profession as a spokesman for an organized body of Christians. To proclaim perfection in such a role would be to profess another set of values antithetical to Christian ones. If your minister does, he needs more than help with his communication! In the majority of cases, however, your leader will give degrees of cooperation ranging from marginal tentativeness to eager willingness. Properly offered, no one will fail to listen to advice on how better to perform their jobs.

Help your minister to speak better? Of course, but with a redemptive, cooperative spirit, rather than a punitive one. By exploring the full range of his professional communication with him, you may discover some strengths which you may suggest as substitutions for weaknesses. By involving yourself and possibly others, if the corrective measures are extensive or complex, you share in the trials and rewards of change, as well as enlisting specialized aid from others. By willingness to accept changes in your beliefs and behaviors as a result of helping someone, you remove any marginal doubts that you are willing to prescribe but not to accept alterations within yourself, as well as deriving whatever benefits you can from the change. And by learning toleration of that which resists change, you learn that mature listening demands that we overlook occasional asperities in the sender to receive the full, deeper import of his messages. By adopting such values prior to your attempts to improve your minister's speech, you may help to solve a few of your spiritual leader's public communication problems, and perhaps a few of your own as well.

EDITORIALS

Are Any Canons Necessary?

To the observer from within or without it, the Episcopal Church in its official functioning appears to be increasingly dedicated to the proposition that when people want something within its gift — as for example a lovely church wedding — they should have it upon request. Officially, it is true, the church declares its commitment to its Lord's mandate that those whom God has joined together no man may put asunder. But if somebody wants that lovely church wedding, regardless of how many ex-spouses still living there may be, and



especially if the applicants are wealthy or prominent, why not just give them what they want?

It is as if the church sees its duty to serve the Lord as a duty to make all of God's children happy — on their terms, not his. (The word for this policy, in official circles, is "pastoral" as opposed to "juridical" or "legalistic.")

The General Conventions of the church over the past twenty years or so have been chipping away at the residual Christian monogamous morality in its marriage canons, all with the unavowed but unmistakable purpose of making it easier for those so minded to get around the plain words and clear mandate of Christ — without having explicitly to repudiate his authority. For the very fact of being married "in the church" seems to assure some people that their union must be pleasing and acceptable to the Lord; otherwise how could it have happened "in the church"?

We raise a question about all this canonical revision and adjustment: Is it really necessary? The present canons, as revised by dilution in 1973, are still too demanding and restrictive for some people, but they can be simply ignored when they get in the way. Where there is a will to enforce laws by those who govern, it makes some difference what's in the laws; otherwise it does not.

It is generally admitted that a major issue at the 1979 General Convention will be the ordination of acknowledged homosexuals. If the nation's pre-

mier odds-maker, Jimmy the Greek, were to interest himself professionally in this matter he would probably give odds at about six-to-one that the gays will win at Denver — that their demand for "equal rights" to holy orders will be met by the appropriate change in the canons. All that is needed to validate those odds is a good look at the prevailing trends in all recent General Conventions. Confronted by any well organized group of people screaming about their alleged rights, the behavior of the governing body of the Episcopal Church can be predicted with fair certainty. But regardless of what the 1979 convention does about the homosexual question, or about anything else, what difference does it make in the end what the canons say, if they need be obeyed only by those who want to obey them?

The Episcopal Church is governmentally organized in much the same way as is the United States, but with one very important and fateful difference: In the nation there is a court of supreme and final appeal beyond the legislative and executive branches, but in the church there is no such tribunal beyond the General Convention. The 1976 convention violated the church's constitution by disposing of the question of women's ordination as a canonical rather than a constitutional matter. Members of the church who reject this unconstitutional action are helpless; the convention is its own judge, jury, and supreme court. It is as autonomous as an absolute monarchy or a totalitarian dictatorship. It can say, and get away with it: "*La loi — c'est moi!*"

When you have that kind of antinomianism at the top, nobody should be surprised or shocked to find it on all the lower levels of church life.

Some of us who cannot make our peace with this established order of disorder are kindly exhorted, or less kindly admonished, to be more "reconciling" in our judgments about this situation. For our own part, we are doing some deeply soul-searching thinking about reconciliation. We're not nearly as sure of our own mind about this as most of our critical counselors seem to be about theirs. Perhaps later we shall be able to think and therefore speak more positively about it. For the present, the most we can positively say is that there are some things in the church to which we cannot be reconciled if we want also to be reconciled to the Head of the church.

One more thing we can say positively: We are sure that most of the faithful members of the Episcopal Church are as unhappily aware of the entrenched antinomian accommodationism as we are. There is hope for this church as long as any Episcopalians remain who have not lost their hope, their sense of things as they are, and their sense of things as they ought to be.

AS OTHERS SAY IT

Resolution A-69, passed by the General Convention in Minneapolis, reads:

Resolved, the House of Bishops concurring, that it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral care and concern of the Church.

This resolution on homosexuality recognizes that homosexuals are "children of God." The content of the resolution is unexceptionable; the intent of it is admirable. But in their desire to demonstrate their openness, the movers of the resolution created a totally new theological teaching. After the resolution had passed the House of Deputies, I was alarmed by the new theology, and approached the chairman of the committee of the House of Bishops that would deal with the resolution, to summarize my objections. He heard them, and, I think, agreed with them. Obviously, he was unable to convince his committee, or they felt they would be unable to stop the resolution. At any rate, they recommended agreement. I had my revision written out and was trying to find it when the matter came before the House of Bishops, so that I could propose an amendment from the floor. Unfortunately, I fumbled for a few pages in my "Blue Book" and our concurrence with the House of Deputies was a matter of record.

I had held the hope that some other members of the House of Bishops might speak to the matter: but perhaps they, too, were overcome by the logjam of resolutions, and the temporal logistics of amending the resolution.

I trust that by this time every reader of these notes will have discerned the fallacy — or the theological innovation — of the resolution as it was passed. I was in another diocese at the time a complete report of the Convention was being presented when the matter of this resolution came up. My hopes were high: and surely enough, one priest asked recognition, and asked the question, "Do these people become children of God by their homosexuality? I always thought one became the child of God by baptism!"

I was much pleased that a sizeable number of priests recognized the difficulty and spoke to it.

The fact of the matter, of course, is that we are *not* born children of God.

We become children of God by adoption; and it is the teaching of the undivided catholic church that this adoption takes place in holy baptism. St. Paul indicated that we are children of God by "adoption and grace."

It is interesting to note that nowhere in the Old Testament is it affirmed that the individual is a child of God; apart from one or two obviously metaphorical usages, the reference is always to the Chosen People as God's son or child; Israel may be called his son. (Often this metaphor is varied and Israel is called his bride.)

Nowhere in the New Testament is it stated that we are *born* children of God. Jesus taught his disciples the prayer in which they addressed God as "Father," but this prayer was given to those whom he had called out of the world, and who were already his disciples.

Nowhere in the history of the church

is the teaching promulgated that everyone is a child of God.

Obviously, every person is the creature belonging to God, and every person is potentially a child of God. Jesus was the uniquely born Son of God: It is by virtue of his work, and his sacrament, that we may attain that status.

God is not limited by his sacraments; he may certainly choose children of God as he wishes, and may accomplish in his own way that which he has promised us in the sacrament of holy baptism.

But nowhere are we told, nor are we given any premises from which we may justly conclude, that every homosexual, by virtue of his homosexuality, is a child of God.

I have made reference to our catholic heritage. Many people would emphasize the protestant aspect of our heritage.

The only variation they will find is that the protestant heritage does not universally accept the necessity of the sacrament; often, instead, we will find the protestant emphasis to be upon the conscious acceptance by the individual of Christ as his Lord and Savior. But no protestant theologians, starting with



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Martin Luther, have claimed that all people are automatically children of God.

The urgency of the necessity for baptism throughout the history of the church testifies against this new theology we have inadvertently created.

P.S. The resolution, as I would have amended it, still has its faults. It seems to indicate that we owe Christian charity only to Christians; whereas, obviously, we owe Christian charity to all men, all creatures of God, because we are Christians.

But the resolution was the only thing I could see that might stand a chance of being substituted by the House of Bishops: I am only sorry that I was not quick enough on my feet to prevent it.

My resolution would also have had the virtue of avoiding newspaper headlines such as were seen across the country: "Episcopal Church approves homosexuality."

My amended resolution would have read: "Resolved, that this General Convention reaffirm the Christian teaching that homosexuals, by virtue of their baptism, are children of God . . . etc."

(The Rt. Rev.) ADDISON HOSEA
 Bishop of Lexington



One of the things I miss from the 1928 Prayer Book is the phrase from the words of administration, "and feed on him in your heart with thanksgiving." It always reminds me that I feed on *something* in my heart always, and if not on the Body of Christ, what? Then I realize when I think on it that I feed on a good many things in my heart in the course of my life.

I like to feed on self-pity, for example. It's yummy! Oh how I relish those delicious moments when I can count up injustices I've endured so as not to hurt someone's feelings when he was nasty to me or disrespectful of my rights of

privacy. But when I really look at my self-pity I find that it is always a cover-up for my own lack of guts to deal with problems head on.

I like to feed on the good feelings I get because I work long hours and can point with pride to how unselfishly I give of myself and my time (forgetting for the moment how I also unselfishly give away my family's time with me). I get indigestion when I realize that if I'd work in a more organized way I wouldn't have to work as long.

In spite of my baptismal vows there are still times when I feed in my heart on "the sinful desires of the flesh," longing for what is clearly not good or healthy for me. I feed on hurt feelings and visions of grandeur. I get spiritually fat on the undeserved stroking that comes my way. I feed on incorrigible laziness which simply refuses to prepare for the work ahead, and is ingenious at dreaming up detours.

Yet in the eucharist I can bring all of this — and more — to the altar of God. I come every bit as thirsty and hungry for acceptance and fulfillment as does the hart at the waterbrook. I have sinned. I have fed on sin. "I have not loved you with my whole heart. I have not loved my neighbor as myself." I am hungry for wholeness and peace and I am fed. Given the bread of life I am told, "feed on him in your heart with thanksgiving," and in that feeding on Christ I am restored by his power to forgive. I feel encouraged to return to the arena where God has placed me to work out my salvation with fear and trembling.

In feeding on his love in my heart my appetite is satisfied and the fluff of my own providing is less appealing.

So choose carefully what you feed on in your heart. "You are what you eat" has more truth than meets the eye.

(The Rev.) HARRY B. DALZELL
 Pres., Washington Episcopal
 Clergy Assoc.
 Washington, D.C.

Grab Bag

Seek and ye shall find
 he said
 but never spelled it out as far
 as what to seek or whether
 in the finding
 we would get what we set out for
 I guess
 there ought to be a few
 surprises?

J. Barrie Shepherd

NEWS

Continued from page 9

held to its decision, ruled that all 137 chapters in Iowa must be disbanded because of the infractions in the "rules and regulations."

Masonic officials in Iowa then promised to create a new non-discriminatory group for girls and said that facilities of the Masons would no longer be available to a "Rainbow assembly that is affiliated with the International Supreme Council of the Order of the Rainbow for Girls."

ARCHEOLOGY

Temple Mount Excavations to Be Halted

Extensive excavations near the southwestern and eastern peripheries of Jerusalem's Temple Mount are nearing completion, the dean of Israel's archeologists has reported.

Dr. Benjamin Mazar said the project is being halted after nine years to provide an extended opportunity for scholars to sort out and analyze the findings. The "dig," he said, is the most significant ever carried out in the Holy Land.

Dr. Mazar, a former president of Jerusalem's Hebrew University, said material uncovered spanned periods from the ancient Hebrew prophets, through the Greek and Roman periods, the times of Jesus, the period of Muslim domination, up to the present day.

Total cost of the project was well over \$2.3 million with half provided by the Israeli government and half coming from abroad, including funds provided by Ambassador College, Pasadena, Calif., an institution of the Worldwide Church of God.

CANTERBURY

"Extraordinary Treatment" Not Necessary

The Archbishop of Canterbury told a medical audience in London that doctors should not administer extraordinary treatment to prolong lives of dying patients.

In a lecture before the Royal Society of Medicine, the Most Rev. Donald Coggan said he realized he was "treading on exceedingly dangerous ground" in raising the issue, but that many Christians appeared to believe that life must be artificially prolonged under all circumstances.

Dr. Coggan referred to the case of Karen Ann Quinlan, who is hospitalized in the United States and has been in a coma since April, 1975, and

that of the late Generalissimo Francisco Franco of Spain.

"I am informed," Dr. Coggan said, "it was the doctors, not the priest, who gave the advice which led to the prolongation of Karen Quinlan's life." Miss Quinlan was sustained by a mechanical respirator for more than a year before her parents won the legal right to have the device removed. She is still in a coma but breathing without mechanical aid.

The archbishop said of the Generalissimo: "Probably all of us would agree in deploring the events which so fearfully prolonged the life — if life it can be called — of General Franco." The Spanish leader died in November, 1975, after a series of transfusions and operations to stem internal bleeding.

CHURCH OF ENGLAND

New Law to Benefit Some Clergy

Many Church of England priests will benefit financially from a controversial piece of ecclesiastical legislation, the Endowments and Glebe Measure, recently passed by the House of Commons.

Some MPs strongly criticized the measure, calling it a breach of faith with the past and saying that it would deter potential benefactors in future, but it finally passed by a vote of 75 to 24. It still must receive royal assent to become law.

The measure centers on what is called glebe. This is land belonging to a benefice which includes endowments of land or buildings, whether anciently belonging to the benefice or acquired by gift or otherwise. As a rule, this glebe is vested in the incumbent and he may receive the rents and profits from it.

Under the new measure, however, glebe land will be transferred to the dioceses for the benefit of diocesan stipends and for clergy housing and pensions.

One member of Commons who opposed the measure claimed that it could prove to be the beginning of the end of the parson's freehold and of the parochial system which, he held, are essential to the health of the Church of England.

CHRISTIAN BURIALS

Parish Has Garden for Ashes from Cremation

An "alternative for ashes" burial policy is to be offered by the Falls Church, Falls Church, Va., whereby ashes of a deceased member will be poured directly into the ground of a

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 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

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 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
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ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r; the Rev. Gregory O.
 Brewer, chap.
 Sun 7:30, 8:45, 11:15; Daily 12 noon; Thurs 6:30, 9:15; C Fri
 11:15

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
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 The Rev. Thomas A. Kerr, Jr., chap; Ms. Susan Connell;
 the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as
 anno

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
 The Rev. Timothy B. Cogan, chap.
 HC Sun 10 p.m., Wed 5:30 p.m., Thurs 8:30

NEW YORK

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York
 Chapel; Thurs HC 5:15—York Chapel

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

VIRGINIA

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JOHNS MEMORIAL CHURCH
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BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
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UNIVERSITY OF WISCONSIN Superior
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 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

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memorial garden in the parish cemetery.

The Rev. Joel Pugh, rector, said the program resulted from a widespread revulsion against excesses and expenses of the mortuary industry.

Even the plainest urn for ashes can cost \$125, he said. Then there is the cost of a marker and, he added, in most cemeteries, a ground-breaking fee for a two-foot square opening that could be \$200 or more.

The Falls Church policy will provide a dignified, easier, and less expensive way for disposition of ashes, Fr. Pugh said. Ashes will be placed in the garden without urn or marker.

The committal may be preceded by a service in the church, may follow the service at a later date, may be private with a later service, or may follow the ritual for the Burial of the Dead, according to the Book of Common Prayer — the same options available for other forms of committal.

In addition to the cost of cremation, the only other cost — and it is not mandatory — would be a very small contribution to add the name of the deceased and birth and death dates to a plaque on the church wall overlooking the garden.

The memorial garden will bloom with wildflowers in season.

ENGLAND

Welfare State Continues to be Costly

Until recently, most of Britain's churches and clergy were not affected by the National Insurance Surcharge which adds 2% on contributions paid by an employer for each member on his staff.

Clergy have been regarded as self-employed and employers have not had to pay that 2% for them. But now clergy are considered employed persons and they and the churches must each pay for the weekly insurance stamps that maintain Britain's Welfare State.

This change will cost the Church of England alone the equivalent of an extra \$1,190,000 on its stipend bill.

Businesses and manufacturers can pass the costs of the surcharge on to consumers but it is difficult for churches to do this.

In a bid to have the bill amended to exclude churches, the Archbishop of Canterbury, the Most Rev. Donald Coggan, took the unusual step of seeking a meeting with Prime Minister James Callaghan to discuss the issue. But equally unusual, the Prime Minister replied that he was too busy.

Some observers saw this as a snub, but government sources denied this, as did a spokesman for the archbishop.

The Living Church

PEOPLE and Places

Positions Accepted

The Rev. Lawrence D. Bausch is the assistant at St. Luke's, San Diego, Cal. Address: 3725 30th Ave., San Diego 92104.

The Rev. Robert Burton is the assistant at Christ Church, P.O. Box 66, Coronado, Cal. 92118.

The Rev. Paul A. Camm is vicar of St. Andrew's, Encinitas, Cal. Address: 9835 Genesee Ave., San Diego, Cal. 92121.

The Rev. A. Charles Canon is rector of St. Thomas', 5690 N. Kendall Dr., Miami, Fla. 33156.

The Rev. Walter L. Edelman is Chaplain at The Bishop's Schools, P.O. Box 1948, La Jolla, Cal. 92038.

The Rev. Victor Frederiksen, III is assistant to the rector of St. John's, 1623 Carmel Rd., Charlotte, N.C. 28211.

The Rev. Richard B. Harms is vicar of All Saint's, Brawley, and St. Mark's, Holtville, Cal. Address: 754 N. Fig St., Apt. 206, Escondido, Cal. 92025.

The Rev. Ralph D. Haynes is rector of All Saints', Vista, Cal. Address: 651 Eucalyptus Ave., Vista, Cal. 92083.

The Rev. Lewis Hodgkins is vicar of St. Peter's, Pomeroy, and Grace Church, Dayton, Wash. Address: Box 566 Pomeroy 99347.

The Rev. Robert M. Maxwell is rector of SS. Peter & Paul, El Centro Cal. Address: P. O. Box 1609, El Centro 92243.

The Rev. James R. Moodey is rector of St. Paul's, 22 East Chestnut Hill Ave., Philadelphia, Pa. 19118.

The Rev. Morrill W. Peabody is the assistant at St. Paul's, Palm Springs, Cal. Address: 68-500 Nightingale, Cathedral City, Cal. 92234.

The Rev. Charles Garland Rice, Jr. is rector of Calvary, Cairo, Trinity, Ashland, and vicar of Gloria Dei, Palenville, (N.Y.). Address: P.O. Box 561, Cairo 12413.

The Rev. Charles T. Rines is the assistant at St. Paul's, 2728 6th Ave., San Diego, Cal. 92103.

The Rev. William Walters is vicar of St. Francis', Lake Placid, Fla. 33852.

The Rev. Charles Warden is rector of St. Timothy's, 207 E. Washington, Athens, Ala. 35611.

The Rev. James W. Watkins is assisting at St. Alban's, San Diego, Cal. and is editor of the diocesan publication "Church Times."

The Rev. Hillman R. Wiechert is rector of All Saints', 8911 Ridgewood Dr., Parma, Oh. 44130.

The R. Stewart Wood, Jr. is rector of Christ Church, Glendale, Cincinnati, Ohio 45202.

Religious Orders

Brotherhood of St. Gregory — John E. Nidecker was professed as Brother John at Christ Church, Rockville, Md., and is assigned on mission to the rector. Brother Richard T. Bernacki is Superior of the Order.

Deaths

The Ven. Francis Slade Danzoll, 78, rector emeritus of St. Paul's Church, Jersey City, N.J., and archdeacon of Hudson from 1960-66, died Nov. 29, in Richmond, Va., where he had lived for some time.

The Rev. Louis Hunton Berry, 83, rector emeritus of St. Philip's Church, Newark, N.J., and honorary canon of Trinity Cathedral, died Nov. 25, in Montclair, N.J.

Edith F. Balmford, who for 20 years was executive secretary of the Episcopal Service for Youth in New York, and five years director of the social work program of the Crime Prevention Department of the New York City Police Department, died August 17. She was also a leader to youth on a national basis. After retiring in 1959, she worked in the social service program of the Diocese of Connecticut.

Honors

Fr. Austin R. Cooper, Sr., rector of St. Andrew's Church, Cleveland, was honored by Olivet Institutional Baptist Church, one of the largest black congregations in the greater Cleveland area, "for outstanding work as a pastor and in

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

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or **Parameter Press**, 705 Main, Wakefield, MA 01880.

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

CLERGY SABBATICALS

IN-SERVICE courses for clergy, Salisbury, England. Each term (beginning January, April, August, October) the Theological College here reserves some places for working clergy. For up to eight weeks you can join in the life and worship of this English theological college, share in a refresher seminar, and/or read in a well-stocked theological library (which also has a good selection of 19th century English church history). Why not join us for part or all of a term? Further details from: **Director of Studies, Salisbury & Wells Theological College, 19 The Close, Salisbury, Wiltshire, SP1 2EE, England.**

FOR SALE

If you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Please order early; all orders acknowledged, then shipped two weeks before Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50. **African Palms, P.O. Box 575, Olney, MD 20832.**

PRESERVE the Church's True Heritage: authentic chart of the Apostolic Succession from the apostles to today's bishops. \$2.25 per copy from the Rev. Sydney Croft, 17326 Spruce Way, Lynnwood, Wash. 98036.

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

AREA COORDINATORS —opportunity for supplemental income for dependable Clergy or Clergy/Spouse team through coordination of survey, research, and communications services for local churches. Ecumenical scope. Write: **Episcopal Surveys, Inc., P.O. Box 287, Blowing Rock, N.C. 28605.**

EXECUTIVE DIRECTOR for Episcopal Community Services of Louisiana with strong administrative and community organization experience to start up new neighborhood center. Local programs may serve as pilot projects for statewide expansion with consultation provided by director. Primary location will be in New Orleans in multiracial community served by local parish. The director will work closely with community groups, nearby churches, diocesan board and university training programs. Applicant should have strong Christian commitment. MSW preferred with two years experience. Beginning salary \$14,000-\$16,000 with liberal fringe benefits. Send resume to: **Mrs. Wallace Fleetwood, 401 Marguerite Road, Metairie, La. 70003** prior to Feb. 15, 1977.

NEEDED: A mature ordained catholic priest (part-time) to work in parish, parochial school with youth. Please send resume to: **Grace and St. Peter's Church, 709 Park Avenue, Baltimore, Md. 21201.**

ORGANIST-CHOIRMASTER-TEACHER for Massachusetts parish. Applications received until February 15, 1977. Apply with resume to **Grace Church, 35 Jackson St., Lawrence, Mass. 01840.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-297.***

VOCATION PROGRAM

DISCOVERY '77: A Christian vocation program for young women; sharing in the life of a monastic community, June 25-July 23. Other times of the year on an individual basis. For further information write: **The Community of St. Mary, John St., Peekskill, N.Y. 10566.**

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

CORTE MADERA, CALIF. (Marin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11. Eve 7:30, Wed 11:30 & 8. Fri 7.
 Charismatic.

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
 LOH 1st Sat 9

SAN DIEGO, CALIF.
ST. LUKE'S 3725—30th St.
 Sun 8 HC, 10 Cho Ev (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
 child care. Wed 11:30 HC

DENVER, COLO.
EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
 Sun Masses 7:45, 9, 11:15, Sol Ev & 8 8; Mass 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 except Wed; Wed 6;
 C Sat 4:30

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Rd.
 The Rev. Peter F. Watterson, S.T.M., r
 Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
 Serving the Palm Beaches.

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
 & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.
GRACE 33 W. Jackson Blvd.—5th Floor
 "Serving the Loop"
 Sun 10 HC; Daily 12:10 HC

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy 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; Sol, Solemn; Stra, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk. N.
 The Rev. Xavier C. Mauffray, r
 Sun Masses 8, 10:45 (High)

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

SEA GIRT, N.J.
ST. URIEL THE ARCHANGEL
 The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlaf, D.R.E.
 Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
 ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. Smith, D.D., r
 Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun 8 HC, 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
 concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
 Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
 8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
 Mon, Tues, Thurs, Fri & Sat 5:15

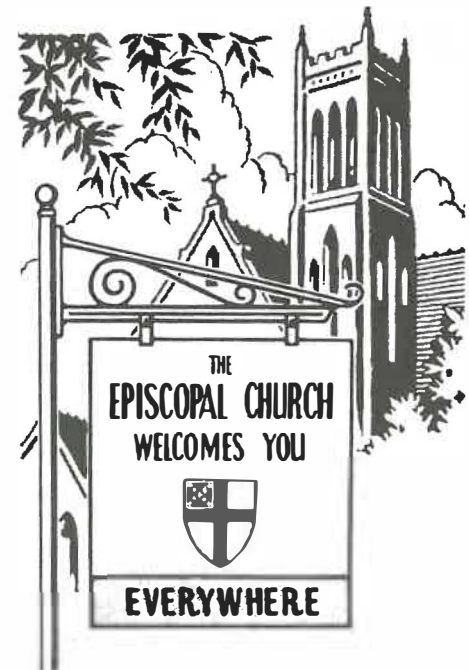
EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
 Near New York and Memorial Hospitals
 Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
 Hugh Hildesley, William Stemper
 Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
 Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
 12:15 HC

ST. IGNATIUS OF ANTIOCH
 87th Street, one block west of Broadway
 The Rev. Charles A. Weatherby, r
 The Rev. Howard T. W. Stowe, c
 Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6; Sat
 10; C by appt

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
 Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
 the Rev. Samuel Bird, the Rev. Douglas Ousley, the
 Rev. Leslie Lang
 Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
 HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
 HC 5:30; Thurs OR 12:10; Church open daily to 9:30



NEW YORK, N.Y. (Cont'd.)
TRINITY PARISH
TRINITY CHURCH Broadway at Wall
 The Rev. Robert Ray Parks, D.D., Rector
 The Rev. Bertram N. Herlong, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
 Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.
GOOD SHEPHERD "An Historic Landmark"
 Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
 — Hazelwood
 Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNSVILLE, TEXAS
ST. PAUL'S 1626 E. Taft
 The Rev. Fr. George W. Graydon, v
 Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev.
 Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
 Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
 noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

SAN ANTONIO, TEXAS
ST. PAUL'S East Grayson at Willow
 Fr. John F. Daniels, r
 Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun 8 HC, 11 MP (1S HC)

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

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