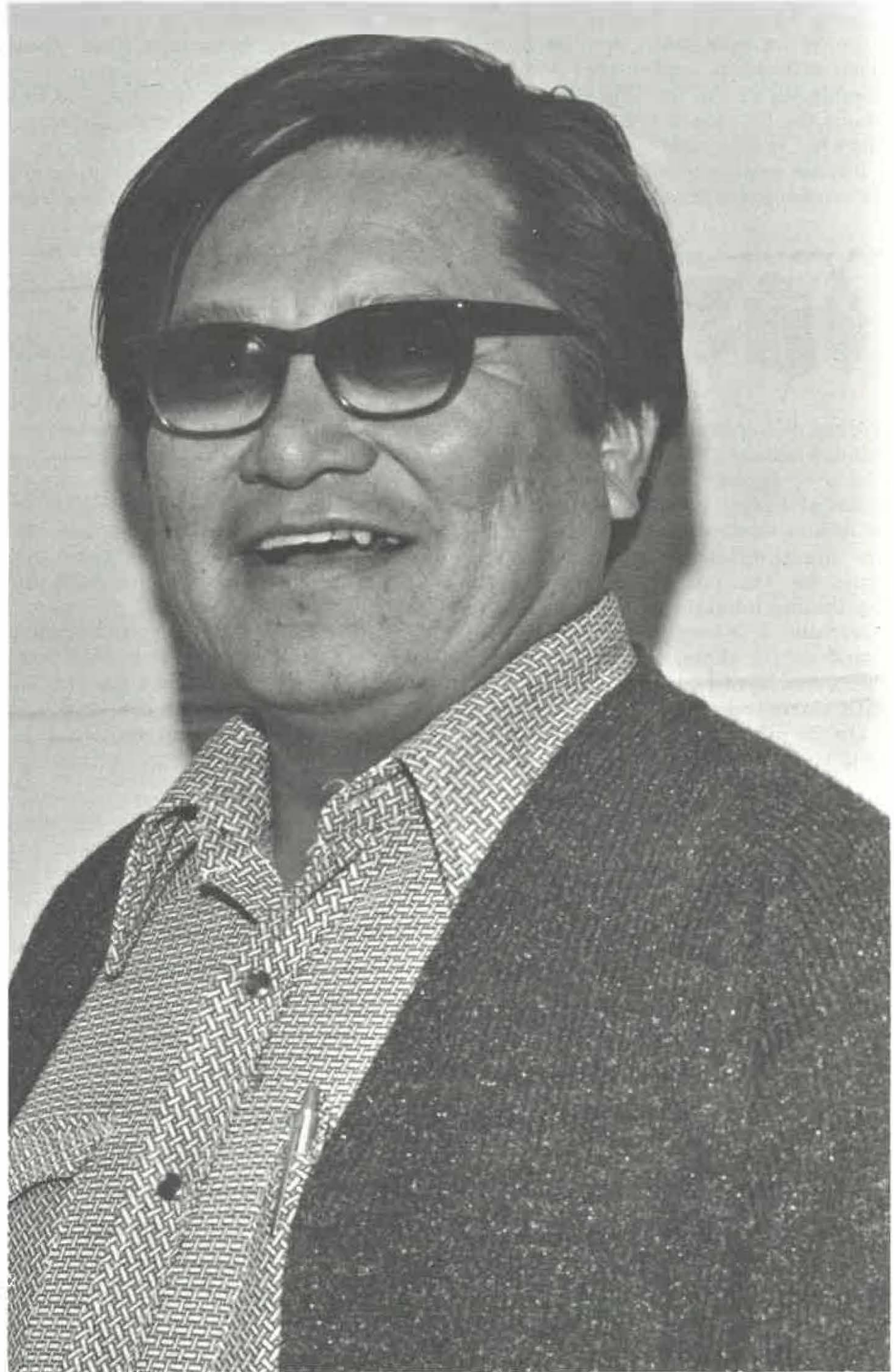


THE LIVING CHURCH

A Special
Report
on the Church's
Mission
to the Navajo

• See pp. 5, 8 & 12



Mr. Thomas A. Jackson of the Navajo Episcopal Council

Darrell Phillips



The Living Church

Volume 175 Established 1878 Number 21

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

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CALENDAR

November

- 20. Last Sunday after Pentecost — Sunday before Advent/Christ the King
- 23. St. Clement
- 24. Thanksgiving Day
- 27. Advent 1
- 29. St. Andrew

December

- 1. Nicholas Ferrar
- 2. Channing Moore Williams
- 4. Advent 2

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.

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Gratitude is a characteristic Christian response as we reflect on the natural world from which we derive food and drink, warmth and shelter, and space in which to live and breathe. It is a response we share with our Jewish and Moslem brothers and sisters who also worship, as we do, the God of Abraham who is the Creator of heaven and earth. But what is gratitude?

It is not easily defined. It is quite possible to recognize that good things exist



without being grateful for them. In my mind, I believe that there are countless pieces of ancient statuary beneath the sands of Egypt. I assume that the vast mountain landscapes of Northern India are breath-takingly beautiful. So too must be the coral reefs and their fascinating inhabitants off the coasts of Australia. I do not, however, feel any gratitude for them, I have never seen them, nor have I conversed about them with anyone who has.

On the other hand, it is not difficult to be grateful even for a small thing that is

directed toward me or toward those whom I love. I conclude that thankfulness is not simply the recognition that something is good, but rather that it does good, that it is beneficent toward a perceiving person. Gifts and good deeds toward persons convey meaning, they express favor and beneficence, and this often means much more than the actual object or deed.

The warmth of the sun, the air and the water, and the fertility of the soil were all here long before you and me. Yet as we perceive the goodness and beauty of things, they do become gifts to us, they do convey meaning to us, and we give thanks.

Last week we thought of Psalm 8, which is a reflection on the astonishing fact that the God who made everything is personally concerned with you and me. Simply to think of it, this is so amazing as to defy belief. Yet when one sees an autumn full moon rise like a ball of burning gold above the Eastern horizon, one knows that there is indeed meaning, personal meaning, in this vast universe, and one gives thanks.

Gratitude is both a response to reality and a way of discovery. It is something which Americans speak of a good deal at this time of year, but at a deeper level it is something "meet and right" at all times and in all places.

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$6.20 a month for a four-week month, and \$7.75 a month for a five-week month, but the purchaser pays 35 cents a copy. Additional copies cost only 31 cents each. Send orders to:

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407 East Michigan Street Milwaukee, Wisconsin 53202

LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

PB's Position

In October 1976, the church, presumably guided by the Spirit, moved to make her priesthood whole via the canonical ordination of women. Must we now assume that the Spirit has retracted its directive to us? What the church as a whole has unified, can any bishop, as an individual be allowed to jeopardize? Let us make our decisions for the whole body and not for various of its members.

The political maneuver for unity represented by the "Conscience Clause" seems to me to fail utterly. When I consider its potential destructiveness, I am staggered. How can it be asserted that a priest ordained in one diocese may not, in point of fact, be considered ordained in another? Giving the conscience of individuals power over the unity of the priesthood, and, in a larger sense, over the unity of the church is a fearful directive.

On the deeply personal level, the church betrays its female children of God. It seems to withdraw the fullness we have felt in the liturgy as it is spoken by priests who are both men and women. Together we have come so very far to be returning separately of our own accord to the wilderness.

Likewise, the House of Bishops' stand on homosexuality saddens me. When delivered the Bible by the Presiding Bishop, each bishop is charged to "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." How such actions would be accomplished by the recent pronouncements is outside the sphere of my understanding.

When the church is so battered from without, I cannot believe that she should be forced to contain divisions such as these. By nature, we individual church members gather as a "body of broken

bones." Can we hope to be drawn together in a broken body?

B.L. BOWMAN

Charlottesville, Va.

• • •

A recent statement in the public press caused me much amazement and sadness. It was obviously written to embarrass the Rt. Rev. John M. Allin, our Presiding Bishop. Bishop Allin has had many difficulties to encounter since his election. In my opinion he has always acted in a Christian and gentlemanly manner. The extreme liberals have repeatedly made his position most difficult. May God bless Bishop Allin richly with spiritual sustenance that he may continue successfully in his high office.

WILLIAM HARRIS

Philadelphia, Pa.

• • •

The Presiding Bishop should not have offered to resign. He should have resigned. If he is against any standing law of the church he is conscience-bound to prayerfully work against it. But he cannot be our leader and at the same time be in rebellion against the very General Convention he serves. His convictions are obviously valid but I pray, for the good of the church, that he will pursue the matter of women's ordination as a priest, as a bishop, but no longer as our Presiding Bishop.

(The Rev.) WILLIAM A. KOLB
Church of the Holy Apostles

Barnwell, S.C.

Real Reason at Payson

In response to the news story [TLC, Oct. 2] concerning St. Paul's Mission, Payson, Ariz., may I extend and amplify the material there?

The former deacon-in-charge, Robert Donovan, was ordained a permanent deacon in June, 1969. In 1970 he applied for ordination to the priesthood and was denied because he had only a high school education. After he applied several more times, the Arizona Standing Committee on Ministry offered to support Mr. Donovan and his family for a year in one of the accredited seminaries of the church and promised he could return to Payson after that year. Mr. Donovan refused that offer.

This is the *real reason*, or the "hidden agenda," in the difficult and unhappy Payson situation.

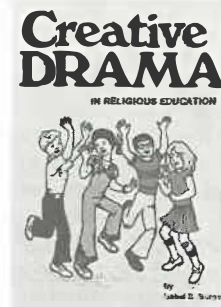
(The Rt. Rev.) JOSEPH M. HARTE
Bishop of Arizona

Phoenix, Ariz.

• • •

There would never have been an Episcopal mission called St. Paul's if there had been no Episcopal diocese.

The church building in Payson was built with the aid of loans in the amount

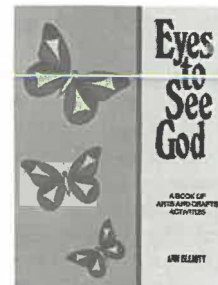


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of \$27,000 from the Diocese of Arizona at an interest rate considerably below commercial rates. Of this amount, \$11,000 is still owed to the Diocese of Arizona. In all its existence the mission has never contributed its share of the program and administrative expenses until a few months ago when they were required to make a pledge as one of the conditions of their most recent loan.

St. Paul's was dependent on the bishops and other ordained priests of the diocese to consecrate the bread and wine for holy communion since by canon law and tradition Mr. Donovan, a perpetual deacon, is not permitted to consecrate the elements. The bishops at regular intervals confirmed new members and gave pastoral care to the congregation and to Mr. Donovan.

In all consultations and meetings with the bishops and other officials of the diocese no complaint was made about the Proposed Book of Common Prayer, of the ordination of women, nor was an inquiry made about the Episcopal Church's stand on homosexuality. The real issue concerns the standards for the ordained ministry of the Episcopal Church. The Diocese of Arizona offered every assistance, financial and otherwise, to Mr. Donovan and his family to help meet the necessary educational requirements for his ordination as an Episcopal priest. These offers were refused.

In reports to the diocesan office by the treasurer of St. Paul's, Mr. Donovan is shown to be getting well above the minimum salary and allowances which by canon law are paid only to deacons and priests. By canon law a perpetual deacon, which Mr. Donovan is, is not supposed to receive any pay.

In addition to pastoral and loving care our bishops have given the congregation of St. Paul's, they, along with the diocesan council and standing committee, have a sworn duty to uphold the Constitution and Canons of the Diocese of Arizona and the Protestant Episcopal Church in the United States of America.

ETHEL CURRY

Phoenix, Ariz.

Flowers in the Church

In a recent letter [TLC, Oct. 16] the Rev. Eldred Johnston deplored the use and cost of altar flowers. His mathematical calculations as to the total cost expended each week were interesting. I do not dispute his figures and it is possible that that amount of money be used to feed the poor, provide transportation and/or education for some of society's underprivileged. However, in most parishes the altar flowers serve two purposes. One to add color, meaning and dignity to the service done before almighty God and, secondly to extend that worship and nurture to the elderly, the infirm. This latter group is also underprivileged.

Age and infirmity keep them from joining as a parish prays, praises and is nurtured from the word and sacrament.

While it is possible to calculate the number of meals, books and light bills that could be paid if all parishes suddenly ceased to "decorate" their altars, it is not possible to calculate what those flowers taken to the infirm, to the weary or the tired do in terms of uplifting or inspiring.

I do not agree with Fr. Johnston's arguments or mathematical calculations. There are a number of ways in which parishes reduce their costs but to curtail a ministry of hope seems ludicrous.

(The Rev.) DONALD G. WILSON

St. Matthew's Church

Westerville, Ohio

Worst Crisis?

I am somewhat puzzled and disturbed by certain aspects of the editing of THE LIVING CHURCH during the present crisis. The disturbing thing is that, so far as I have been able to determine from a careful reading of the last three issues, there is no recognition of the fact that the church now faces its worst crisis since the division during the Civil War.

Certainly the meeting of The Fellowship of Concerned Churchmen in St. Louis is the biggest thing which has happened in the church for many years, and that is certainly true, whether a given person or publication approves of the meeting and its actions, or disapproves of them.

EDWARD GUY FRANCIS

Ormond Beach, Fla.

Social Action and Orthodoxy

I am writing as a participant in the St. Louis Congress, as an inner city activist, and as the rector of St. Stephen's Parish in Waretown, N.J., and of St. Stephen's Chapel in Whiting, N.J.

More importantly I am writing as one who believes that Jesus was born of the Virgin Mary, that he walked upon the water, converted water into wine, healed the sick miraculously, fed the 5,000 from a few loaves and fishes. I find that this kind of believing does not detract from my ability to minister in the inner city but, on the contrary, it reinforces and informs this ministry.

I have the suspicion, on the other hand, that many of my brethren in the priesthood and episcopate feel and believe that we cannot minister effectively to the social needs of men and women unless we first divest ourselves of such belief. Since Bishop Pike proclaimed the Trinity to be excess baggage, we have witnessed quite a procession of persons dedicated to throwing out this and that.

I have never read or heard a majority report explaining why these brethren have drifted away from the sure anchors

of centuries except brief smatterings that by disbelieving themselves they somehow or other expect to attract others who similarly disbelieve. Is it that by sinking themselves into disbelief concerning the divinity of Jesus as delivered to us by the saints they thereby hope to save some? Then from what to what is this salvation?

I see our present crisis as one of belief in miracles and the special divinity of Jesus and really nothing else. I feel much more alienation because of this disbelief than I do from such things as the ordination of women and the many matters concerning human sexuality. Actually, of course, I believe that these confusions are somehow or other related.

My main difficulty is to understand anyone who feels or believes that to minister in the urban area we have to abandon the catholic faith. I wish someone or group would explain this to me. For this is simply another matter of protestant extremism throwing out the baby with the dirty water. Why cannot we posit a kind of hypostatic union between social work and the catholic faith?

(The Rev. Canon) WILLIAM H. PAUL

St. Stephen's Church

Waretown, N.J.

St. Louis

Regarding Bishop Reed's summation of the St. Louis Congress [TLC, Oct. 16], I have some observations.

First: Nearly 2,000 attended, from all over the nation, and at their own expense. How does this compare with the number who pay their own way to General Convention?

Second: Bishop Reed says he did not feel any sense of Gospel repentance. It is my feeling that the Congress in its entirety was an act of repentance—for the direction the establishment church has taken these past 20 years.

Third: Bishop Reed feels that little will come of the Congress because there was no real leadership, and those attending were too scattered, too diverse, too negative, which reminds me of the English House of Lord's dismissal of the Philadelphia Continental Congress of 1776.

(The Rev.) WILLIAM J. MARVIN

Birmingham, Ala.

I can't answer your question since I did not attend at my own expense. Ed.

Correction

In the article about St. Paul's School's centennial celebration [TLC, Oct. 23], it is mistakenly reported that the school is in New York City. St. Paul's School is in Garden City, N.Y.

(The Rev.) NICHOLAS FERINGA

Clearwater Beach, Fla.

TLC regrets the error. Ed.

THE LIVING CHURCH

November 20, 1977
Sunday before Advent/Christ the King

For 99 Years
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PRESIDING BISHOP

Predecessor Criticizes Incumbent

One of the most outspoken critics of the Presiding Bishop of the Episcopal Church is his predecessor, the Rt. Rev. John E. Hines.

Most recently Bishop Hines has criticized the Rt. Rev. John M. Allin for his doubts as to women priests expressed during the House of Bishops meeting.

Bishop Allin had "compromised the whole General Convention position" when he announced his position on women priests after the convention, according to Bishop Hines.

"The Presiding Bishop must adopt a more positive stance," Bishop Hines said. "He can't afford not to make up his mind in some decisive way. I'm not saying it should be pro or con on a given issue, but it should be positive—even if it is wrong."

Two Priests Call for Resignation

At a meeting in St. Clement's Church, New York City, the Rev. Henry H. Sturtevant, vicar, declared that many people "deplore and challenge" the actions taken by the House of Bishops. In an open statement directed to the Rt. Rev. John Allin, he declared that "since your election as Presiding Bishop, there has been an unfortunate character to the church's leadership."

The Rev. Carter Heyward, asserted that "the bishops, in deciding not to ordain women priests, have just given themselves the right to discriminate against human beings. I believe that John Allin has the canonical responsibility to resign."

Under attack were Bishop Allin and his statement on women in the priesthood, made at the recent meeting of the House of Bishops.

SEMINARIES

Dean Foster Resigns

The Very Rev. Roland Foster, Ph.D., since 1973 Dean of the General Theological Seminary of the Episcopal Church in New York City, and professor of church history, has announced that he will resign from the deanship in June of 1978. He will continue at General Seminary as professor of church history, a field in which he is an authority.

Prior to going to General Seminary, Dean Foster served on the faculty of St. Andrew's Theological Seminary in Manila, 1952 through 1966, and of Nashotah House, Nashotah, Wis., 1966 through 1973.

NAVAJOS

Council for Area Mission Meets

The Navajo Episcopal Council met October 21 and 22 for its first meeting after the House of Bishops had approved the establishment of the Area Mission for the Navajoland Episcopal Church [TLC, Oct. 30].

Members of the council were enthusiastic and grateful for the recent decision of the House of Bishops, and they proceeded with arrangements for the Area Mission.

The Council took preliminary steps to delineate the responsibilities of their future bishop and expressed the hope that such a bishop might be chosen within the next several months. On the recommendation of the Navajo Commission on Ministry, the council approved two persons for ordination to the diaconate, and it planned a budget for 1978. After the jurisdiction becomes effective on the First Sunday of Advent 1977 (the date specified by the House of Bishops), the Navajoland Area Mission will receive three congregations formerly in the Diocese of Utah, and Good Shepherd Mission and its outlying chapels, formerly in the Diocese of Arizona, in accordance with agreements already made. Four congregations which are in the Diocese of the Rio Grande work in close cooperation with the Navajo Episcopal Council and have recently initiated steps which may lead to their ultimate incorporation in the Area Mission.

The council carries out functions similar to those of a diocesan standing committee, and serves as an executive board. It is currently under the chairmanship of the Rt. Rev. E. Otis Charles, Bishop of Utah, who is exercising oversight over the Area Mission until the latter secures its own bishop. The administrative assistant is Mr. Thomas A. Jackson, well-known Navajo churchman. The recent meeting was held in the historic setting of Good Shepherd Mission, Fort Defiance, Ariz., one of the oldest Christian missions in the Navajo Reservation. [See special report, page 8.]

H.B.P.

NEW DIRECTIONS

Leadership Academy Graduation Held

On October 21, the Leadership Academy for New Directions (LAND) held its graduation. Diplomas were given to 16 archdeacons, assistants to bishops, rural deans, and other diocesan and regional officials from dioceses as varied as Hawaii, Toronto, and New York.

LAND is believed to be the only extensive course of continuing education in the Episcopal Church specifically designed for clerical and lay officials with regional responsibilities for supervision, coordination, training, or planning. LAND was formerly based at Roanridge in Kansas City, Mo., but the residential session this Fall was held at the Franciscan Renewal Center, Scottsdale, Ariz., near Phoenix. The 1978 sessions are scheduled to be held at the Du Bose Conference Center, Monteagle, Tenn. The dean of the academy is the Rev. H. Boone Porter, Jr., editor of THE LIVING CHURCH and former director of Roanridge. Other faculty members include assistant dean and registrar, the Rev. Raymond Cunningham, Jr., of Wassaic, N.Y., and the Rev. Prof. Charles L. Winters, well-known theologian, of Sewanee, Tenn. LAND training is reflective of the so-called New Directions, a pastoral and missionary strategy emphasizing biblical theology, lay responsibility, and local leadership in the Christian community.

Former LAND participants fill posts of responsibility in a number of U.S. and Canadian dioceses. These include the Rev. Hugh Cuthbertson [TLC, Oct. 30, p. 13], Mr. Thomas A. Jackson (see pages 8 and 12), the Rev. Robert B. Greene (see page 12), and the Rev. Neilson Rudd (to be interviewed in TLC, Nov. 27).

ARIZONA

Coadjutor Responds to Payson Situation

In an effort to inform Episcopalians in the Diocese of Arizona about the situation in Payson, where a majority of the members of St. Paul's Mission voted to secede from the diocese and the national church, the bishop coadjutor has released a pastoral letter.

The Rt. Rev. Joseph T. Heistand said

the Rev. Robert P. Donovan had explained the mission's action on the basis of changes in the Prayer Book, ordination of women and the "weak stand of the diocese and the national church on the question of homosexuality." In fact, however, Mr. Donovan, a perpetual deacon, has repeatedly sought ordination to the priesthood without fulfilling diocesan requirements. He has refused to attend seminary even though the diocese offered full financial support for him and his family. This, said the bishop, is "the real question involved."

[For a statement by the Rt. Rev. Joseph Harte, diocesan Bishop of Arizona, see Letters to the Editor, page 3.]

As a result of the position he has now taken, an inhibition was placed on Mr. Donovan by the Rt. Rev. Joseph Harte, Bishop of Arizona, acting under Title IV, Canon 10. Also three communicants signed a presentment against the deacon in accordance with Canon 29, Section 1, of the diocesan canons.

Following instructions from the diocesan board of trustees, Chancellor Douglas L. Irish has instituted legal action to seek to regain control of the mission property in Payson.

MINNESOTA

Coadjutor Elected

After months of work and a study of 81 people by a search committee, the Diocese of Minnesota elected a bishop coadjutor at its recent convention held in Rochester.

The Very Rev. Robert Marshall Anderson, dean of St. Mark's Cathedral, Salt Lake City, since 1972, was elected Oct. 15, on the 11th ballot.

Three names had been selected by the committee for presentation—the Rev. Richard F. Grein, the Rev. John P. Miller, and Dean Anderson. Prior to convention the names of the Rev. Canon Barry S. O'Leary and the Rev. S. Grayson Clary were also submitted.

Following the election, a committee called on Dean Anderson and his wife at a nearby hotel—it was near midnight—and escorted them to the convention, where the coadjutor-elect addressed the delegates. He then led the assembly in reciting the vows from the rite of holy baptism as an affirmation of faith.

Dean Anderson will succeed the Rt. Rev. Philip F. McNairy, who plans to retire next year.

ORGANIZATIONS

NOW Meetings Zero in on Lesbianism, Prostitution

Controversy flared at the Texas state convention of the National Organization of Women (NOW) held in San Antonio,

when Mayor Lila Cockrell refused to present an award to the convention's keynote speaker, Rep. Elaine Noble of Massachusetts.

Rep. Noble is reported to be the first avowed lesbian to win election to public office.

Mayor Cockrell was scheduled to name the keynoter *alcalde* (honorary mayor), San Antonio's traditional greeting to visiting dignitaries. She was prepared to recognize the national NOW president, Eleanor Smeal, she said, but "did not think it appropriate to change the name on the award."

Rep. Noble received prolonged applause when she said she would present her own award to Mayor Cockrell by naming her "an honorary lesbian."

Speaking of NOW's stand on lesbianism, Ms. Smeal said: "We'll fight the issue of lesbianism to the end . . . our goal is to make this a world where it is not a political liability to be a lesbian."

One delegate claimed "the mayor and the city lied to the convention" over the refusal to honor Rep. Noble. "They knew damn well the honors were to go to both Ms. Noble and Ms. Smeal . . ." the woman said.

The Florida branch of NOW has called for equal enforcement of prostitution laws and the decriminalization of prostitution.

Enforcement of prostitution laws, said the delegate introducing the resolution, "is the epitome of the double standard in this country" and women are treated more harshly and viewed as "sluts" while the men are "sports."

At the meeting held in Kissimmee, workshops were conducted on prostitution problems, financing feminists, what to say to a male chauvinist pig, spouse abuse, and rape.

President Carter's daughter-in-law, Judy Carter, a featured speaker at the meeting, endorses equal enforcement of prostitution laws but, she said, she had "not really investigated" the decriminalization issue.

CHARISMATIC MOVEMENT

Priest: Renewal Is "The" Ecumenical Movement Today

The massive interreligious conference on the Charismatic Renewal held last July proved "the charismatic movement is *the* ecumenical movement" of the day which is challenging the churches to find a deeper life in the Spirit and a "more profound and tangible unity with each other," claimed an Episcopal priest.

But while stressing that the Kansas City meeting ushered in a new era of unity among charismatics, the Rev. James W. Jones said the conference also revealed a serious divergence of views about the future of the movement, both

concerned with the relationship of the church to the world.

Fr. Jones of the Rutgers University faculty said one view is that charismatics should flee "a decadent world" and huddle together for survival. Another view is that charismatics must care for the world, heal it through the power of the Spirit, and transform the world into God's kingdom.

Writing in *Sojourners*, the priest noted that the "growing apocalypticism," which includes dire prophecies of social catastrophes, came mainly from the Roman Catholic sector, while the emphasis on the healing of nations came from evangelical, mainline Protestant and non-denominational Christian charismatics.

In seeking to pinpoint new directions for charismatics "after Kansas City," Fr. Jones said "discerning the future is crucial for the renewal for the way it is done determines whether the movement moves into greater ministry to the world or retreats from it."

He said few leaders in denominational charismatic fellowships or traditional Pentecostal assemblies have heard the dire prophecies, but most felt that the action of the Spirit in the future would be "glorious rather than destructive."

Concerning the "nature of unity in the Spirit," Fr. Jones said the conference indicated that "God is not building a superchurch," and added that most speakers emphasized that different styles and traditions must be respected in a kind of "mutual unity-in-diversity" arrangement.

"Ironically," he continued, "these very men who are arguing for diversity among charismatic bodies have been engaged in denying it within charismatic groups." He then cited such leaders as Kevin Ranaghan, director of the national communications office of the Catholic Charismatic Renewal, and Bob Mumford, an independent Pentecostal minister with the Christian Growth Ministries in Florida.

He said Mr. Mumford and his colleagues generated considerable controversy by teaching submission to a "head" or "shepherd," and that Catholic groups from which the conference leaders, like Mr. Ranaghan, emerged are characterized by a hierarchical and authoritarian organization of headship and submission.

"Thus another item on the agenda of the renewal must be how to allow for diversity and freedom of the Spirit within charismatic groups as well as among them," Fr. Jones said.

Another "smoldering" issue, he said, is that of the women's role in the charismatic renewal, a controversy which he said was "sidestepped" at the conference.

Only Ruth Carter Stapleton, a lay evangelist, was given the chance for a

CONVENTIONS

reasonably substantial talk at the conference, Fr. Jones said, as "all the major conference addresses were by men" and "only men presided over the general sessions."

The priest said that in its final word, the conference—through the Most Rev. Bill Burnett, Archbishop of Capetown, and the Rev. James Forbes of Union Seminary—indicated that the world's desperation is "no excuse for withdrawal, for God is pouring out his Spirit to heal the world."

CHURCH OF ENGLAND

Walls Came Tumbling Down

It is reported that seconds stood between a woman cyclist and her probable death when a corner wall of the 14th century rectory on Lower Road, Bemerton, crashed in clouds of dust as she peddled past the building.

The collapse came just six days after a huge juggernaut wedged itself in the 12-foot bottleneck between the rectory and the famous George Herbert church, coming to a stop in the rectory porch.

The Rev. David Tizzard, rector, was in St. Michael's Community Center when the police called him to say his "walls had come tumbling down."

He said he is convinced that the accident was the "final straw" for the stonework, cracked and shaken to the foundations for years by vibrations from "thundering lorries."

Rectory chimneys, exposed on their precarious perches, were to be pulled down and the wall shored-up. There was no question of moving out of the house, Fr. Tizzard said.

For years he has waged a campaign to bar heavy traffic on Lower Road. Authorities promised a service road, but that was 15 years ago and it has yet to be built. The "near miss" accident has spurred renewed interest in changing the traffic pattern, especially as just a few minutes before the collapse of the wall, 80 children walked by the rectory on their way to school.

ECUMENISM

State Council Cites Decline

The ecumenical movement, suffering "significant declines in funding, programs, and public acclaim," may be a victim of its own limited success, according to a report issued by the Massachusetts Council of Churches.

Called "Odyssey Toward Unity," the report states that such organizations as councils of churches have "floundered without directions" because they "have lost (or never possessed) a sense of their fundamental purposes."

The paper identifies the purpose of the

Continued on page 13

Two noteworthy resolutions concerning issues affecting the church at large and the Presiding Bishop were adopted at the 103d convention of the Diocese of Western Michigan held in Kalamazoo. The first requested a moratorium upon the ordinations of "avowed homosexuals until a General Convention of the Episcopal Church shall have discussed and made a statement concerning this aspect of human sexuality." There was some debate on the measure and an attempt was made to table it, but it was adopted by a vote of 113-71. A clerical delegate asked that a copy of the resolution be sent to the church's Executive Council in New York. A second measure referred to



"issues in the church today which are the source of significant alienation and strife among members of the household of faith . . . and there are honorable persons whose consciences move them to differing opinions on these issues, and the Presiding Bishop . . . has, in good conscience, shared with his fellow bishops and the church at large his own anguish over them, therefore be it resolved that this convention . . . express its continued love and respect for the Rt. Rev. John Allin, and commend him for his courage in speaking to the church on these significant issues in its life. . . ." A copy of the resolution was sent to the Presiding Bishop. A highlight of the convention was the consecration of the Cathedral of Christ the King in Kalamazoo, with Bishop Charles Bennison officiating.

Bishop Paul Moore, Jr., told delegates attending the annual convention of the Diocese of New York that his ordination of an avowed homosexual did not "give a blessing to the practice of homosexuality." Referring to the ordination of

the Rev. Ellen Barrett to the priesthood, he said: "The ordinand's admitted psychological *orientation* was the only issue considered. The policy of the diocese in ordination has not involved considering the ordination of a publicly avowed *practicing* homosexual person. Alleged quotations to this effect on the part of Ellen Barrett, whether true or false, came to light after her ordination." (Miss Barrett later told the *New York Times* in a telephone interview from Berkeley, Calif., "Bishop Moore knew from the beginning that I was gay. I think he is trying to bring some peace to the issue.") The bishop told convention: "I still believe we did the right thing. I believe that this ordinand's ministry will prove to be a worthy vessel for the priesthood. I am sorry, however, that whether such a person should be ordained became the occasion for this discussion, because accepting a vocation to the ministry is a highly pastoral matter. Remember, we did not ordain a class of persons, but an individual." Delegates had submitted several resolutions on the matter of homosexuality, but agreed to refer all of them to a commission named by Bishop Moore to study human sexuality and the church. The bishop told convention he feels the day may soon come "when a responsible homosexual relationship will be seen as not contrary to God's will. However, at this point in time, an official statement or action to that effect would be premature and inappropriate." The present guidelines of the House of Bishops, he said, "would allow a qualified person of homosexual orientation to be ordained," but they do not go further on the subject.

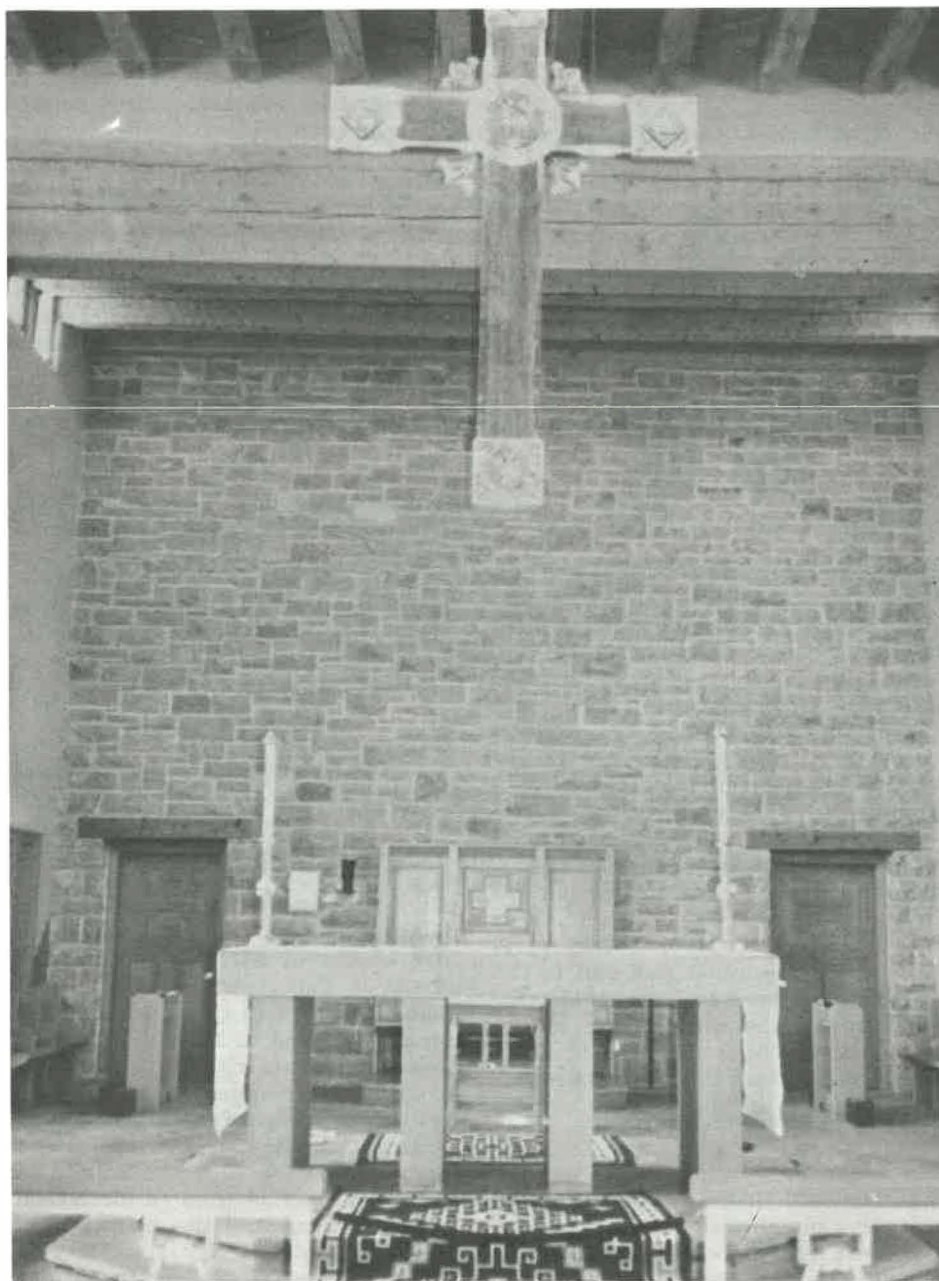


The 118th convention of the Diocese of Kansas was held in Overland Park, with Christ Church the host parish. Following the opening eucharist, the Rt. Rev. Edward C. Turner, diocesan, delivered a call to faith and witness in the midst of change. Delegates not only adopted a 1978 budget of \$448,246 but enacted legislation that indirectly affects their financial picture. In a significant action, convention voted to allow smaller missions and parishes with the least income to pay in apportionment to the diocese a smaller percentage of their income than the larger parishes pay. Convention also approved creation of a commission of consultants and advisors on alcoholism and drug abuse and the treatment of these illnesses.

Mrs. William W. Baker of Shawnee Mission, Kansas, was elected President of the Standing Committee.

THE CHURCH AMONG THE NAVAJO

By THE EDITOR



The spacious interior of the Church of the Good Shepherd, Fort Defiance, brings together Navajo symbols and craftsmanship in an impressive setting.

What are we really doing here? Why haven't I heard about this before? Shouldn't this be decided by a General Convention? We've heard so much about it before: isn't it already decided? What is an Area Mission anyhow?

Such questions as these, and a number of others, have typified the reactions of many bishops, other clergy, and lay people when the question of the Navajoland Area Mission has been brought up. In fact there are answers to most of these questions. As we shall see in a moment, the Navajo situation is unique, the arrangements being taken by our church are new but strictly canonical, and these developments should be a source of joy and encouragement to Episcopalians everywhere.

Where Is It?

The Navajo Reservation is an area considerably larger than several of our smaller American states put together. Situated mainly in Arizona, it includes most of the northeastern part of that state. It extends north into southeastern Utah and east into northwestern New Mexico. It thus forms three of the "Four Corners" where Arizona, Utah, Colorado, and New Mexico meet. At most points it is about 125 miles from the northern to the southern border of the reservation, and at the widest point it is over 180 miles from the east to the west. The reservation of the Hopi tribe, an entirely distinct group of Indians, is totally enclosed within the Navajo reservation. A number of towns and small communities as well as vast mountain ranges, parks, deserts, and grazing lands are in the reservation. Situated to the north and to the east of Grand Canyon, it includes some of the most beautiful and ex-

Fr. Porter has had many contacts with the Navajo Church during the past decade and has been extensively involved in the establishment of educational programs for American Indian churchmen.

citing terrain in North America. The term Navajoland indicates a region even larger than the reservation, since at some points Navajo people live, work, and own land beyond its borders.

Who Are They?

Navajo is a Spanish term, with the *j* being pronounced like *h*. One sometimes sees the Anglicized spelling "Navaho", but Indians apparently prefer the *j*-spelling.) The Navajo call themselves "Diné" (pronounced Dinnay) which means "The People." Related to the Apache and, surprisingly, the Athabascans of Alaska and northern Canada, their traditions and language are very different from those of the adjacent Pueblo tribes of the Southwest. There are believed to be approximately 140,000 Navajo today, with a steadily expanding population. Unlike most Indians they were not Christianized in the last century. Their large number and isolated location has led to the continuation of their distinctive language, culture, and religious practices down to the present. To the non-Indian visitor, Navajoland is in almost every respect a foreign country. This situation has no parallel among other Indian peoples in the United States at present.

Sheep-herding, hand-weaving, and horse transportation are common among The People. Many Episcopalians have read moving accounts of Navajo family life in the 1977 Church School Offering Resource Guide, *WE WALK IN BEAUTY*. The Navajo are not locked into an archaic culture. Today educated Navajo will be found in many occupations, and the government schools and Bureau of Indian Affairs offices are increasingly staffed with Navajo person-



Navajo weaving is a living and creative art.

nel. Although the average income in the reservation is among the lowest in the USA, lumbering and coal mining operations are assisting the economy of The People. The Navajo Community College at Tsaile (rhymes with say lee) has an extensive campus and handsome new buildings—it is the only Indian owned and operated college anywhere.

The remarkable thing about the Navajo is precisely their successful adaptation to changed circumstances. Sheep raising was learned from the Spanish long ago. Metal work was learned by Navajo prisoners at Fort Sumner a century ago and has led to the Navajo silver and jewelry art industry of today. The weaving of rugs began in the last century and is today perhaps the outstanding living folk art in the USA. Creative Navajo weavers continue to vary their designs and enrich their techniques. Many Navajo continue to live in the hexagonal or octagonal log dwelling called a hogan; in fact today one sees new hogans, with glass windows and green or blue roofs, springing up at intervals along the main roads—further evidence of continuing adaptation.

The Episcopal Church and the People

The work of the Episcopal Church in the Navajo area began in the late 19th century at Fort Defiance, Ariz., situated near the New Mexico border. Good Shepherd Mission there perhaps has the longest continuous history of any mission on the reservation. Originally the mission compound included a school, hospital, church, and extensive staff. Today Good Shepherd Church is one of the most impressive Indian churches to be seen anywhere, and several outlying chapels are also served from there. The mission buildings house the headquarters for the Navajo Episcopal Council and provide facilities for pre-school and

educational enrichment programs, and for tribally sponsored community activities. San Juan Mission, Farmington, New Mexico, has provided a center for the congregations located in the Diocese of the Rio Grande. In southern Utah, St. Christopher's Mission, Bluff, is the point from which other work has extended.

For many years evangelistic work among the Navajo was handicapped by different policies in the three dioceses spanning the area, and by the difficulty of obtaining clergy or lay workers who could master the Navajo tongue. Navajo clergy were unheard of in the Episcopal Church or in other denominations. How would Episcopalians of Western Massachusetts, Southern Ohio, or Upper South Carolina feel if their bishops and most of their clergy could only use German to preach, officiate, or engage in social conversation?

Yet a strong foundation was laid. As greater self-awareness has emerged among almost all Indian peoples, Christian leaders have been recognized among the Navajo. An arrangement with Cook Christian Training School in Tempe, Ariz., has made possible the establishment of a network for theological education by extension, for equipping lay readers, lay evangelists and catechists, those who will call upon the sick and aged, and so forth. At long last a Navajo priest, the Rev. Steven Tsosie Plummer, was ordained in 1976. Two candidates for the diaconate have just been approved. A number of others are taking courses of study which will prepare the way for ordination in the future.

Some Navajo are impressed that Episcopal priests have said mass in hogans, that the Episcopal Church (almost alone among major denominations) is prepared to ordain Navajo ministers, and that Episcopal bishops have been willing to visit and have conversations with tra-



Two members of the Navajo Episcopal Council talk outside the mission buildings at Fort Defiance.



The Rev. Edward O. Moore of Good Shepherd Mission, the editor, and Mr. Thomas A. Jackson.

ditional Navajo medicine men. Here and there over the reservation groups of families, in their clusters of hogans and small houses, have said that they hear good news in the preaching of such a church, that they would like to be baptized, and would like to join in a Christian way of life and worship in their own communities.

The Area Mission

For many years, Episcopal leaders in Navajo work have speculated as to the possibility of someday bringing the field together into one jurisdiction. The preparation for formal canonical steps began in 1973. The House of Bishops, which has the primary responsibility for missionary jurisdiction, encouraged the Navajo Church to become an Area Mission, under Article VI of the Constitution of the Episcopal Church and under Canon I.10, as this was amended in Louisville in 1973. Since this would be the first such jurisdiction established under the new Canon, some uncertainty resulted.

In 1974 the Navajo Episcopal Council was formed to coordinate work in the three dioceses and to promote leadership training. The chairmanship rotated among the three bishops. The following year, Navajo Episcopalians in Utah and Arizona began to work with their diocesan authorities to arrange the ceding of territory in accordance with Article VI, Section 2, which proceeded without difficulty. Meanwhile, the Navajo congregations in New Mexico preferred for the time being to remain in the Diocese of the Rio Grande, although their work was voluntarily coordinated by the Navajo Episcopal Council. In early 1976, the NEC was admitted to Coalition 14, so that it might receive financial aid from the national church in

the same manner as the dioceses of the midwestern and western states. The 1976 General Convention accepted the secession of territory from Utah and Arizona but the House of Bishops felt that further preparation should take place before the new jurisdiction went into effect.

During the summer of 1977 arrangements were completed. The House of Bishops, at its recent meeting at Port St. Lucie, Fla., approved the establishment of the Area Mission (TLC, Oct. 30). Advent Sunday 1977 was designated as the effective date of the new jurisdiction. The Navajo Episcopal Council is recognized as the Standing Committee. In consultation with this council, the Presiding Bishop is to choose a suitably qualified bishop (possibly a retired or resigned bishop, or a former suffragan from another diocese) to be assigned as resident bishop for the Area Mission. If no such bishop is available or willing to serve, a new bishop will be elected and consecrated. The reason for seeking a resident bishop to serve for several years is that it is fully recognized and acknowledged that there is now no qualified Navajo candidate. It is anticipated that when the Area Mission is in operation, and several of its leaders have been ordained and obtained more experience, a suitable candidate for the episcopate can be identified.

Many people have asked whether it is appropriate to set up a jurisdiction based on an ethnic background rather than a geographic territory. In fact the Area Mission does comprise a geographic region. It happens that all the Episcopal congregations within this region are mainly made up of Navajo people, although non-Indian Episcopalians living in the area, or Indian Episcopalians from other tribes, can and do participate in the life of these congregations.

On October 21 and 22, the Navajo Episcopal Council met to proceed with arrangements [see p. 5], and the jurisdiction of the Area Mission will soon become canonically effective.

This is the culmination of years of hard work by missionaries, educators, and Indian churchmen themselves. Mrs. Joan Boardman, field worker of the National Committee on Indian Work, was among those who worked hardest. The day to day operation of the Navajo Episcopal Council has gone on, in spite of many obstacles, largely because of the faith and perseverance of its executive, Mr. Thomas A. Jackson. He has also tirelessly represented the cause of his people before the General Convention, the House of Bishops, and other meetings and agencies. His wife, Sarah, is treasurer of the NEC, and is also deputy comptroller of the Office of Navajo Economic Opportunity. Mrs. Jackson's mother, the late Rose Wauneka, will be familiar to readers of *WE WALK IN BEAUTY*, the 1977 resource guide. Many others have also contributed to the success of NEC.

This will not simply be one more jurisdiction among others of the Episcopal Church. The Navajo do not expect to have large parishes, or the kind of economic backing and administrative framework typical of most Episcopal dioceses. Worship will often be in hogans; some families will perhaps themselves build a special hogan to serve as a chapel. Most clergy will have to support themselves, in part at least, by secular work. Lay persons will have to assist the clergy in all aspects of church life. Since there is little printed Navajo literature (and few Navajo can read the language), Christian teaching will have to be memorized and passed on by word of mouth. Navajo must draw on their own cultural traditions to develop hymns, sacramental vessels, vestments, and ceremonial which will be appropriate and significant to The People. Finally, they must learn to bring to the church and share with the entire church, their deep sense of the sanctity of life, of sky, and of earth.

A few days ago Tommy Jackson took me to Canyon de Chelly (pronounced Canyon d'Shay), to the spot on the canyon rim where Steven Plummer was ordained a priest the summer before last. We gazed together at the beautiful and incredibly huge slabs of rock lining the valley before us. Spider Rock formed a vertical spindle rising 800 feet from the canyon floor. At the base of it, the guide books say, are archeological remains many centuries old. The Navajo also know that at the base of it, one century ago, many of their people were massacred by Kit Carson. "A sacred place for our people" Tommy said simply. I thought to myself, surely any people can also recognize this place as sacred.

THE STATE OF THE CHILD

*A bishop reflects
on the first nine months that
the PBCP has been operative.*

By WILLIAM B. SPOFFORD

In human biology, the gestation period prior to birth is nine months. At the end, a child is born and parents, both proudly and anxiously, reflect on what they and God have wrought. In the first nine months since the Proposed Book of Common Prayer became operative, we used it in this diocese rather consistently and a few reflections on the state of the child might be helpful.

We leave to others the theological hassles and arguments. We enjoy those, also, but now I am just sharing where we have been . . . and are. Fundamentally, in an over-all way, I would say that the Proposed Book of Common Prayer has served us well. We discover that those congregations which, sincerely and educationally, tried to study and use the preliminary orders, have a better knowledge of liturgical history and contemporary practice. They also seem to be living with the tensions of transition well. However, those congregations which didn't really get involved in that preliminary action, out of inertia, disagreement, or a static view of worship

practices, still appear to be moderately lost. The strengths and comforts of 1928 seem more real to them.

As a bishop, I would say that the initiatory rites seem to be more alive, coordinated and stronger. There are still many questions as to who is doing what to whom, as say, between holy baptism, confirmation, reception and reaffirmation, and, at this point, it doesn't seem clear as to how many communicants or baptized members we have. (Given the laxity with which members treat matters of "letters of transfer" between congregations, generally, I really doubt that those particular statistics have much meaning anyway.) Or, to put it another way, who gets counted where?

We did participate in our first Easter vigil, lasting all night, and featuring baptisms, the readings from Holy Scripture and concluding with the Easter holy communion. Not only for me, but for all who participated, it was a most mysterious, moving, and invigorating experience. The centrality of the Paschal Mystery in the Christian way struck home as, perhaps, never before, particularly as the total ministry of the church (bishop, priests, deacons, and lay ministers) were



involved, and the morning sun on Easter shouted "He is risen."

The real and symbolic nature of the office of the episcopacy in our tradition and practice seems to be well highlighted on visitations and is felt less as an "invasion," however happy, welcome or threatening, into a parochial situation than as a liturgical completion of the household of faith.

For those planning worship, multiple options seem helpful. I notice, however, that in most congregations, when the words "let us pray" are spoken, persons generally sink to their knees or adamantly remain standing, according to local tradition.

In the eucharist, we get more gripes about "the Peace" than any other item. It generally comes as a complaint that it is a disruptive "entre acte" after the Ministry of the Word and before the Offertory and Great Thanksgiving. We suggest that this has a lot to do with different individual's sense of "body distance." We have noticed in some more exuberant celebrations that the stately and reserved person tends to be forced or coerced into a response which makes him uncomfortable, angry or threatened. We have been in services where, whether you want to or not, you seem to be getting a medal from a head-of-state from France, Russia, or a Latin American country. And, on occasion, rather than a sense of peace-passing, the activity in the nave looks more like an ant-hill that has been kicked up out in the desert. Believing, as I do, that the concept of the total Shalom-Peace is of the essence of the kingdom of Christ, I'm not against the practice. But I also think that the concept is important in terms of helping discreet and unique individuals become full of Christ, and to be who they, individually, are called to be. Sometimes, in practice, it appears that if you aren't "with it," you're seen as being "out of it" . . . which is a strangely un-Christian result.

In biblical matters, we rejoice in the new lectionaries for their completeness and variety. This applies to both the holy communion propers and the office

Continued on page 14

*The Rt. Rev. William Benjamin Spofford
is Bishop of Eastern Oregon.*

EDITORIALS

The Navajo Church

One of the important decisions at the recent meeting of the House of Bishops was the approval of the Navajoland Area Mission. Because of the missionary potential of the latter, your editor attended the first meeting of the Navajo Episcopal Council following the decision of the House of Bishops, had the opportunity to renew contact with persons and places in the area, and had the pleasure of an extended visit with an esteemed personal friend, Thomas A. Jackson. Both the news report and a special report are included in this issue.

This week also marks the conclusion of the year for the 1977 Church School Missionary Offering which is directed toward the Navajo Episcopal Council and will be put to very good use. The Resource Guide for this offering will not go out of date, however, but will continue to be an interesting and attractive booklet for future use.

The Presiding Bishop's Position

Both in letters we receive from our readers, and in printed statements elsewhere, we see a very mixed reaction to Bishop Allin's statement at the recent meeting of the House of Bishops, that he has not himself yet been able to accept the ordination of women priests.

We fully understand that the statement was disappointing or painful to persons at the two opposite ends of the spectrum. The most absolute opponents of women's ordination were chagrined to learn that the Presiding Bishop would concelebrate with a woman, or respect the roles of women holding administrative or pastoral offices. Activists for women's ordination, on the other hand, expressed surprise and dismay that the priesthood of women should be publicly questioned.

We appreciate their feelings, for we have many good friends who are in the very conservative and the very liberal camps. Yet we wonder where some of our friends have been. Anglicanism inculcates respect toward others: who would ever suppose that a presiding bishop of this church would *not* act with fairness and courtesy toward any minister? But likewise, who would ever suppose that all Episcopalians would accept women priests, or that the vote of the last General Convention would convert all doubters? The leaders of both extremes of the church must surely have known all this: it is surprising if they did not share this information with their followers. False expectations are not really helpful.

Those who strongly advocate something affirmed in canon law (and the ordination of women is so affirmed) will understandably tend to feel that persons in authority should be utterly committed to upholding it. In all honesty, however, this is not an acceptable requirement for the constitutional governance of our church. At every General Convention canons are

changed. Such changes are only adopted because a majority of bishops and a majority of deputies do *not* agree with or advocate the previous form of the canon. No doubt the Constitution makes a deeper claim on our allegiance—but the legitimation of women's ordination was not sought by constitutional amendment. Presumably the Prayer Book makes a still stronger claim on the Episcopal conscience, but neither the 1928 BCP nor PBCP takes an explicit stand on the ordination of women as priests. The 1928 version (p. 536) refers to



the candidates as "persons"—the favorite word of the women's liberation movement!

In short, the printed legal documents of the Episcopal Church do not settle this question for the hearts or minds of individual church members, whatever official rank they hold. It would be well if those on both sides of the question would recognize this fact. The issue will only be resolved in the long run by somewhat different factors than the present opposing and deadlocked arguments. As our readers have seen these arguments repeated many times, in these pages and elsewhere, during the past few years, further statement at this point does not appear useful. In the future we anticipate printing articles and letters on this issue only if, in our judgement, they provide significant new information or new dimensions to the discussion.

Small Church Journal

Publishing religious magazines is a difficult business these days, and we congratulate those who have the courage to join in it. Volume 1, number 1 of *Grassroots* has just appeared under the editorship of the Rev. Robert B. Greene of Box 752, Luling, TX 78648. This magazine is directed towards the needs and opportunities of small churches. Since most of the congregations of the Episcopal Church are small, this publication should fulfill a useful function, and we wish it well.

NEWS

Continued from page 7

ecumenical movement as the unification of the Christian churches. Division in Christianity is "a serious contradiction of the Gospel," it states.

Limited successes, it adds, have caused some churches and individuals to be "resting smugly" over satisfaction with current cooperation without seeking further achievements. Others are frightened because they realize that further progress will call for mergers and the "half hearted are showing withdrawal symptoms."

Another idea where success has hurt the ecumenical movement, says the report, is in involvement over social issues. Councils of churches have been "primary vehicles for the churches in expressing social mission," and social involvement has probably cost many councils needed support.

This is still a "pre-ecumenical age," the paper notes, but ecumenism "will not die . . . the demand for unity is near the center of meaning of the Christian faith."

CHURCH AND STATE

Three R.I. Parishes Refuse Tax Bill

Three Barrington, R.I., churches have failed to pay property taxes and have filed appeals for tax abatements.

They hold that churches should not have to pay taxes despite a previously unenforced state law that permits taxation of church property beyond certain exemptions.

In seeking tax abatements, officials of St. Matthew's Episcopal Church, Barrington United Methodist Church, and Barrington Baptist Church are asking tax relief until 1978, when, they hope, the Rhode Island Assembly will change the law.

Under state law, tax exemptions are granted on all buildings used for religious purposes, up to one acre of land on which such buildings stand, and all church buildings used for educational purposes.

Also exempt is the first \$10,000 valuation on rectories, an amount which offered practically complete exemption on such residences when the law was enacted 20 years ago.

The Rev. Richard T. Laremore, rector of St. Matthew's, which owes \$658, says that "the intent of the law was that a reasonable amount of church property be tax exempt. We feel that the letter of the law is being carried out, but not the original intent."

Mrs. Joyce Lewis, the tax assessor, warned in January that she planned to tax the churches in accordance with state law, a law that is largely ignored by

most Rhode Island communities and never before has been observed in Barrington.

Housing for Elderly in Washington

Ground was broken by representatives of the Diocese of Washington and the District of Columbia for a \$4.2 million subsidized housing project for the elderly.

The 14-unit St. Mary's Court will replace an old federal housing project torn down on the site some five years ago.

A non-profit diocesan corporation will receive a loan from the U.S. Department of Housing and Urban Development (HUD) to construct the building on land leased by the city for 40 years.

George Washington University is expected to assist by staffing a professional services center in the building.

The units will be available to low or moderate income elderly people with the current cutoff set at \$9,400 for single people and \$11,600 for a couple. The rents will be subsidized by HUD so that tenants will pay no more than 25% of their incomes.

More than 200 people attended the ground breaking ceremony in the backyard of St. Mary's Church. The project has been termed a "miracle" and fulfillment of a long-time dream of parishioners and friends of the church, a more than century old congregation founded as the first church in Washington for black Episcopalians.

WASHINGTON

St. Patrick's Day School Dedicated

After 10 years of legal controversy, the new \$1.5 million facilities of St. Patrick's Day School, Washington, D.C., were dedicated by the Rt. Rev. John T. Walker, Bishop of Washington.

Originally opened in 1956, the school outgrew its space in St. Patrick's Church and planned to construct its own building in 1968. Some residents of the area opposed plans to build a school near the church and took legal action to prevent it.

Zoning and legal procedures halted construction until two years ago when the District of Columbia Court of Appeals ruled in favor of the church. The school was opened this fall for 275 students in grades one through six.

More than 100 parishioners, parents, staff and children walked the three-quarters of a mile from the church to the dedication of the new facilities, carrying green and white balloons and led by four bagpipers, Bishop Walker, and the Rev. Christopher Sherrill, rector of St. Patrick's.



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THE CHILD

Continued from page 11

lessons. The book is, surely, a biblical repository. But, believe me, I do miss having propers printed therein. As presently used, we are back in the book-juggling act, having to carry a Prayer Book, a Hymnal and a Bible (to say nothing of an Order of Service, the diocesan prayer-list, the Anglican prayer-list and, at points, a crozier!) Being a bishop, I luck out in that I generally have an appointed chaplain around somewhere to keep me straight but, I am sure, occasionally, my chaplain and I must look like a pitcher and a catcher out in the bullpen warming up—throwing books, rather than baseballs.

I strongly believe that the pastoral offices are richer and more helpful, once the rhythms and language starts to sink into the collective unconscious of our worshipping people. The book legitimizes such things as unction and penance, which seems to be a tremendous pastoral and historic gain, although they are not overly-used in this diocese which tends to fall on the liberal-evangelical side of the ecclesiastical spectrum.

In all honesty, I notice that, when I am going back-packing, I slip a combined 1928 Prayer Book-Hymnal into the side pocket for devotions, reading and services, simply because such occasions are not conducive to carrying a library. A tough grade up a set of switch-backs in desert heat quickly gives you thoughts of getting rid of all ballast, and compactness is of the essence, and the worship book inherited from my father seems to do very well on this score.

Liturgy that is real is, of course, living. I think and feel that the Proposed Book of Common Prayer is a living response to needs. In practice, it doesn't sometimes work out as well as hoped. But then, short of the arrival of the kingdom, what does? As Monsignor Ronald Knox once wrote, "It is possible that we are still part of the primitive church" and, given that eternal perspective, and looking at the product after the gestation period, I conclude that it's a lovely, kicking offspring.

Coming next week,
 the first in a series
 of special

Living Church
 interviews.

PEOPLE and PLACES

Ordinations

Priests

Southeast Florida—Michael F. Gray, assistant at Trinity Cathedral, 464 NE 16, Miami 33132; and Michael Stephen Jones, vicar of St. David's, Wellington, West Palm Beach.

Deacons

Nebraska—Samuel Marshall Catlin, Jr., in charge of Calvary Church, Hyannis 69350.

Southeast Florida—Christine Silvia Caines (Mrs. Robert T. Farrell), assistant at St. Gregory's, E. Boca Raton Rd., Boca Raton, 33432; Leo Frade, assistant at Holy Cross, 123 NE 36, Miami 33137; Dorsey F. Henderson, Jr., assistant at St. Benedict's, 7801 NW 5, Plantation 33313; Ronald H. Hooks, assistant at St. John's, 145 NE 10, Homestead 33030; David Ray Moores, assistant at St. Thomas', 5690 N. Kendall Dr., Miami 33156; and Paul A. Rasmus assistant at St. Andrew's, 14260 Old Cutler Rd., Miami 33157.

Texas—Robert T. Harrell, assistant at St. Gregory's, E. Boca Raton Rd., Boca Raton, Fla. 33432.

Retirements

The Rev. James R. Fortune, Missioner to the Deaf, Diocese of North Carolina.

The Rev. Erland L. Groton, rector of St. Timothy's, Milwaukee, Wis. Add: 9764 W. Metcalf Pl., Milwaukee 53222.

The Rev. Robert Douglas Martin, rector, of All Saints, Grenada, Miss. Add: Box 393, 43 Sweet Briar, Hernando, Miss. 38632.

The Rev. Ralph Reamsnyder, rector of Trinity, Alliance, Ohio.

The Rev. Howard S. Trask, rector of Christ Church, Beatrice, Neb.

The Rev. F. Allyn Walker, vicar of St. Augustine's, St. Louis, Mo. Add: 317 S. Forest Ave., Webster Groves, Mo. 63119.

The Rev. Richard F. Miles, Sr., rector of St. John's, Broken Bow, Neb. Add: Box 787, Lo Porte, Col. 80535.

Deaths

The Rev. William Howard Barks, 52, rector of St. John the Evangelist, Flossmoor, Ill. since 1962, died Sept. 6.

The Rev. William Vliet Carpenter, 53, rector of St. Luke's, Dixon, Ill., died Sept. 1.

The Rev. Rolin Erdman Cooper, 66, retired rector of Grace Church, N.M., died Sept. 7, after several recent heart attacks. His wife, Sue, died in June. Burial was in Roswell where they had been living.

The Rev. Clarence Lund, 78, retired priest of the Diocese of Ohio, died July 2, in Reading, Pa.

The Rev. Sears F. Riepma, Ph.D., 99, of Springfield, Mo., died in New York, Aug. 19. A native of the Netherlands, he was a minister in the Reformed Church for a number of years. Burial was in Springfield, where he had served Christ Church for 17 years.

Religious Orders

Poor Clares of Reparation, Mt. Sinai, N.Y.—Sister Mary Ursula has been elected Reverend Mother of the cloistered contemplative order. She entered the convent in 1965 and made her life profession in 1969. The sisters maintain 24 hour intercessions before the blessed sacrament, and offer conducted and private retreats.

Dioceses

Massachusetts — The Rev. Richard T. Loring, rector of St. Luke's Church, Chelsea, has received a Norman B. Nash Fellowship and is studying at St. George's College, Jerusalem, through the end of the year. The award is named for the ninth Bishop of Massachusetts who served from 1947-56.

Western New York — Frank A. Novak, organist and choirmaster of St. James' Church, Batavia, N.Y., is chairman of the diocesan music commission.

Executive Council

The Rev. Richard E. Hayes, deputy for administration for the Diocese of Wyoming, is the new Province VI representative to council. He succeeds Mrs. J. Brooke Robinson of the Diocese of Montana.

CLASSIFIED

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CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

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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.

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RETIRED priest for small mission in beautiful Ozark recreational/retirement area. Sunday services, pastoral work. Vicarage provided. Reply: Diocese of Arkansas, P.O. Box 6120, Little Rock, AR 72216.

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

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus. A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-352.*

ORGANIST-CHOIRMASTER, 18 years experience, Master of Sacred Music, seeks full-time creative position. Will re-locate in any area. Reply Box C-351.*

ORGANIST-CHOIRMASTER desires Episcopal position. Energetic, dedicated, and personable. Church experience with choirs, Bachelor and Master of Music degrees. Reply Box S-348.*

PUBLICATIONS

CHURCHWOMEN IN MISSISSIPPI, Robert Cooper on Sexuality — featured in the current issue of A-Cross, \$1. Box 1615, Iowa City, Iowa 52240.

SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar Service Book. Consists of pp. 323-395 PBCP. Send \$7.50 (post-paid) to St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012. Reprinted by permission of the Rev. Canon Charles A. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

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ACOUSTIC COUNSEL for churches. Experienced, reasonable. Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.

WANTED

CLERICAL capes, cappa negras, or cemetery cloaks are desperately needed by Familian monks working high in the Rocky Mountains. Send to St. Andrew's Abbey, P.O. Box 2169, Denver, Colo. 80201.

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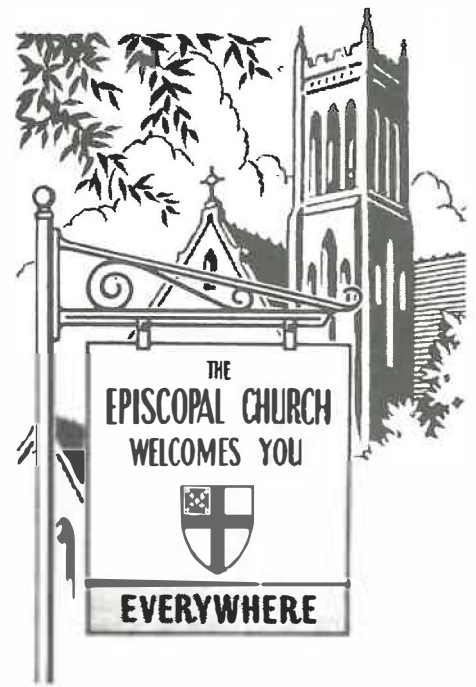
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CHURCH DIRECTORY

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



SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP 12S, 4S, Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 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 & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sai 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

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

BOSTON, MASS.

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

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

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn Duffy, Dan Riley
Sun 8 MP—Eu, 10 Sol Eu; Sat 5 Vigil—Eu

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; Saints' 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.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper
Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Howard T.W. Stowe, r; the Rev. Charles W. Weatherby, r-em; the Rev. Lyle Redelinguys; the Rev. Jan A. Maas
Sun Masses 8:30, 11 Sol; Mon 10 (req); Tues, Thurs, Fri 8; Wed 6. Mon-Fri 12 noon Office, prayers

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, EP & 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. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

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

TROY, N.Y.

ST. PAUL'S Third & State Streets
The Rev. Robert H. Pursel, Th.D., r
Sun HC 8; 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

CHARLEROI, PA.

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The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

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. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 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

KEY — Light face type denotes AM, black face PM; add, address; anno, 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; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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