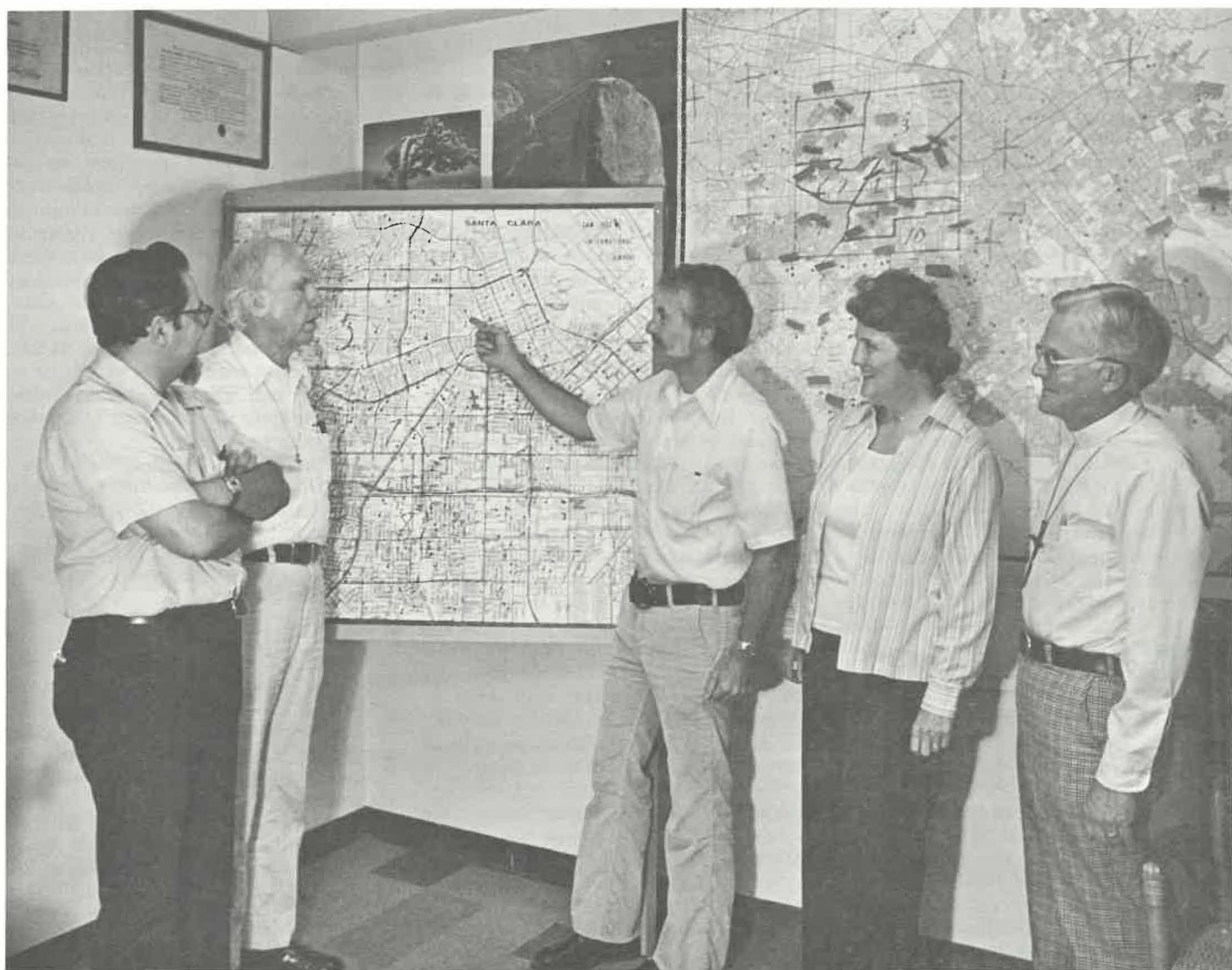


THE LIVING CHURCH



Members of the ministry team at St. Mark's Church, Santa Clara, Calif., observing the parish map. From left: The Rev. Joseph Bacigalupo, deacon-worker and production manager for Foxboro ICT; John Cole, chairman of the group for lay apostolate; the Rev. Maurice Campbell, deacon-worker and engineer with Lockheed; Joan Gorham, chairman of the Liturgy Commission; and the Rev. Canon Ward McCabe, rector [see p. 8] .

Parish Administration Number



Last week we thought of the coming of the Holy Spirit at the baptism of our Lord as a sign of continuity with certain important events in the Old Testament. Like many other things in holy scripture, however, it is a strange sign, a sign of many meanings. For the Fourth Gospel, that of St. John, the descent of the Spirit on Jesus, as seen by John the Baptist (John 1:24-34), is rather a sign of discontinuity, a sign that the old has passed away and that the new has come. Prophecy and anticipation are now no longer needed: the Son of God himself is manifested.

This raises one of the most puzzling of all questions in Christian theology. On the one hand, Christians have always interpreted the Spirit of God in creation (Genesis 1:2) as the Holy Ghost, the Third Person of the Most Holy Trinity. We believe that God the Spirit was and is involved in the bestowal of existence to all things, and especially in the bestowal of life, or "breath." Yet on the other hand, we believe that the gift of the Holy Spirit is the special, unique, princely gift of God the Father to God the Son, as adumbrated in the Old Testament (for instance, Isaiah 11:2) and as indicated here in St. John 1:32-34. It is then Jesus who in turn shares the Spirit with his followers. The coming of the Holy Ghost to converts to Jesus Christ, and the work of the Spirit within the church, is of course referred to again and again in the New Testament.

Thus we have a paradox. Those who perceive the Holy Spirit operating in all

of life find themselves in opposition to those who believe the Spirit can only be identified and properly recognized within the Christian Church. Is the Holy Ghost the divine agent of creation, or only of re-creation? Among those who limit the Spirit's scope of known activity in the world (what theologians call the Spirit's "economy") to the church, there is a further and more contentious division. Christian theology generally speaks of the Holy Ghost being present in all baptized people. Others, especially some who may identify themselves as charismatics, would acknowledge the gift of the Spirit only in an invisible spiritual baptism received as part of a conscious conversion experienced as an older child or an adult. This seems close to saying that "ordinary Christians," who recall no such conversion, have never really had the completion of a true Christian baptism. This is a difficult case to maintain, when one thinks of the great saints and martyrs who never claimed any such special "baptism in the Spirit."

What does it matter, and why do Christians argue over such questions? We argue on the one hand because to deny that the Holy Ghost is present in persons and places where one sees the Spirit at work seems blasphemous. We argue on the other hand because to affirm the presence of the Spirit in what is really alien to the Spirit likewise seems blasphemous.

This division of opinion affects our understanding of many passages in the Bi-

ble. It affects our interpretation of the rites of holy baptism, confirmation, and ordination. It affects our view of the Christian status of ourselves and others. Will these questions somehow be resolved? Not likely, at least in the near future. As Socrates told the indignant citizens of Athens so many centuries ago, the search for truth involves endless questioning. Or as our Lord told the chief priests and elders in the temple when they asked him a question, "I also will ask you a question . . ." (Matthew 21:24). What we know about God is very little as compared with what we do not know. The acknowledgement of our ignorance continues to be wisdom.

Who has seen him and can describe him? Or who can extol him as he is?

Many things greater than these lie hidden, for we have seen but a few of his works. For the Lord has made all things, and to the godly he has granted wisdom.

(Ecclesiasticus 43:31-33)

Let us conclude this consideration of the work of the Spirit with a prayer to the Holy Spirit by Thomas Traherne, a great Anglican writer of the seventeenth century with whom we will be spending some time during the weeks ahead. For Traherne, the Holy Spirit is his own best interpreter.

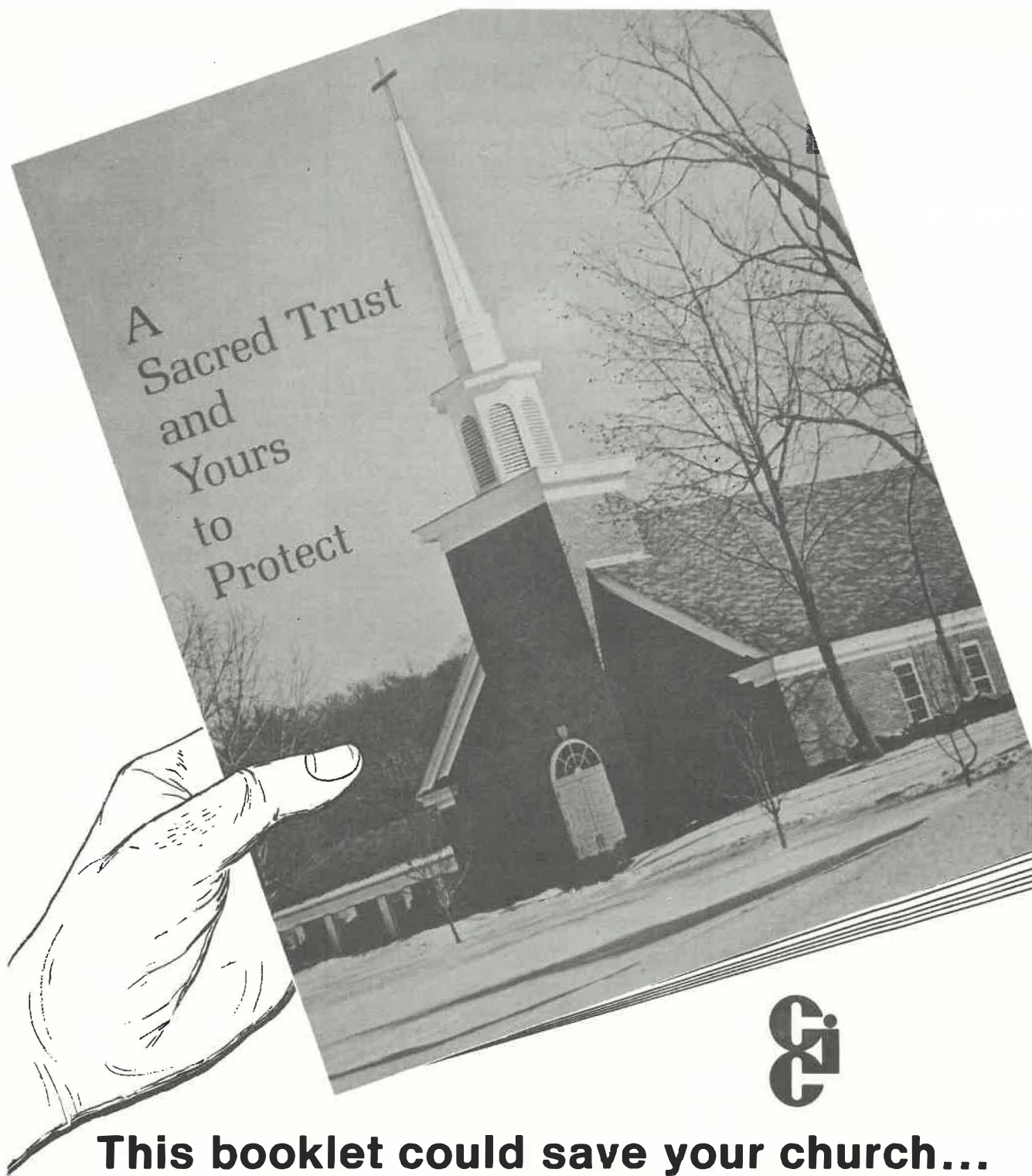
Thou art he who shewest me all the treasures in heaven and earth, who enablest me to turn afflictions into pleasures, and to enjoy mine enemies: thou enablest me to love as I am beloved, and to be blessed in God: thou sealest me up unto the day of redemption, givest me a foretaste of heaven upon earth. Thou art my God and my exceeding joy, my comforter and my strength for evermore. Thou representest all things unto me, which the Father and the Son hath done for me. Thou fillest me with courage against all assaults and enablest me to overcome all temptations; thou makest me immovable by the very treasures and the joys which thou shewest to me. O never leave me nor forsake me, but remain with me, and be my comfort forever.

(Centuries, I, 98)
H.B.P.

Prayer

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The Living Church

Volume 176 Established 1878 Number 3

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DEPARTMENTS

| | |
|-------------------|----|
| Books | 13 |
| Editorials | 12 |
| The First Article | 2 |
| Letters | 4 |
| News | 6 |

ARTICLES

| | |
|----------------------------------|----|
| A Parish Team Ministry in Action | 8 |
| Ward McCabe | |
| Time for a Change | 9 |
| Don Prester | |
| Christian Education Materials | 11 |
| Susan M. Clark | |

CALENDAR

January

15. Second Sunday after Epiphany
17. Antony, Abt.
18. The Confession of St. Peter
19. Wulfstan, B.
20. Fabian, B.M.
21. Agnes, M.
22. Third Sunday after Epiphany/Septuagesima
23. Phillips Brooks, B.

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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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.

Little Benefit

Re the article "Where Did My Pension Go?" [TLC, August 15, 1976, written by Dee Handord Barrett and Margaret B. Arnold]: There was an urgent response to this article from many clergy wives who have found themselves divorced and suddenly discover that they will not be entitled to widow's benefits from the Church Pension Fund.

General Convention in 1976 passed a resolution ordering the CPF to make further study of this situation and report to the next Convention. (This has been "studied" for years.)

During this past year, many recommendations have been made, weighed, and thrown into the wastebasket. Finally, in October, a new regulation was passed by the CPF trustees.

In essence, it will allow a priest to give up a portion of his pension to the date of his divorce, this money can then be used to purchase a death benefit for the divorced spouse. Furthermore, the clergyman will keep the widow's benefit for any future wife.

At first glance this may look encouraging, but when delving into particulars, it appears that the divorced widow receives nothing unless her former husband has remarried! Why? Because the attorneys of CPF are convinced that it takes a canonical change at General Convention to provide for a "new category," i.e. the former wife, and widow. This is debatable.

The irony and injustice continue to be cruel and unchristian. The solution is so simple—a divorced widow is entitled to the benefits accrued during the duration of her marriage. Any future wife would be entitled to the years of that marriage. It is an earned benefit, hard earned.

More ironies appear on the scene daily. Such as the priest who walks out on his wife, moves in with another woman, but does not marry her. Wife of

25 years cannot receive benefits. Or, the divorced bishop who marries a clergy widow, currently receiving her widow's benefits. The former of 30 odd years will receive approximately half of her widow's pension under the new rule. The second wife may choose whichever pension will give her the most benefit. And now, the new category of "dissident" clergy. It seems their beneficiaries will receive nothing upon the death of the priest.

There are many who feel the injustices of these regulations. Where do we go from here?

MARGARET B. ARNOLD

Carmel, Calif.

West Orange

TLC of November 27 contained a letter from Bishop Stark [The Rt. Rev. Leland Stark, retired Bishop of Newark] concerning St. Mark's Church, West Orange, N.J., on which I feel compelled to comment.

Although not parishioners of St. Mark's, my family and I have attended services there as it is one of the few churches where the Book of Common Prayer [1928] is used. This is important to us, as it is to others who also come there from different parishes, and we are grateful to Fr. Burns, the rector, for his courage, integrity and honesty in anticipating the "dignity of choice" which must ultimately prevail, so that we and others may worship as our families have for generations.

Let us hope that despite differences of opinion decorum may be maintained, and a true sense of caring will mark our efforts to resolve our differences, so that the dignity of the church as well as the individual will prevail.

SUSAN P. TOMKINS

Mountain Lakes, N.J.

Name of the Church

I do not recall seeing recently the acronym PECUSA in the pages of THE LIVING CHURCH. I hope it stays lost.

I never was, and am not now, and hope never to be affiliated with any such monstrosity as PECUSA.

VIRGINIA C. JONES

North East, Md.

We agree with you. See editorial in TLC of October 9, page 13. Ed.

Navajo Resource Guide

Thank you very much for the superb coverage you gave the Navajoland Episcopal Church [TLC, Nov. 20].

In the editorial you said, "The Resource Guide for [the 1977 Church School Missionary Offering] will not go out of date, but will continue to be an interesting and attractive booklet for future use."

I would like to let TLC readers know that copies are available at the Navajoland Episcopal Church Development Office, Fort Defiance, Arizona 86504. A donation at the time of ordering would be appreciated.

(The Rev.) EDWARD O. MOORE

Development Officer

Navajoland Episcopal Church

Fort Defiance, Ariz.

CDO Vacancies Listing

Before using the Clergy Deployment Office, clergy should be aware that CDO has changed its format in the past two months, and much of its usefulness to clergy has been lost. For those of us seeking new positions, the problem of presenting ourselves to vacant situations is compounded.

Up until October, 1977, clergy on the CDO mailing list would expect around the first of each month a listing of often as many as 30 "positions open" which would present both a short parish profile and expectations of their new minister. It was easy to sense what vacancies might be approachable and to make our responses.

Since November, we have been receiving a computer printout of all vacancies presently known to CDO, with their assumption that such a listing is more

valuable because it lists all vacancies. But the printout tells the searching clergyperson nothing except the location and perhaps name of the cure, communicant strength, stipend, financial strength, and some other statistical data. Where is the personality of the parish reflected? Are they conservative or liberal? Catholic and/or evangelical? Looking for spiritual life and/or community action?

CDO's new approach to placement may be well intended, but it certainly does not meet my needs. I wonder if this new approach really is helpful to others.

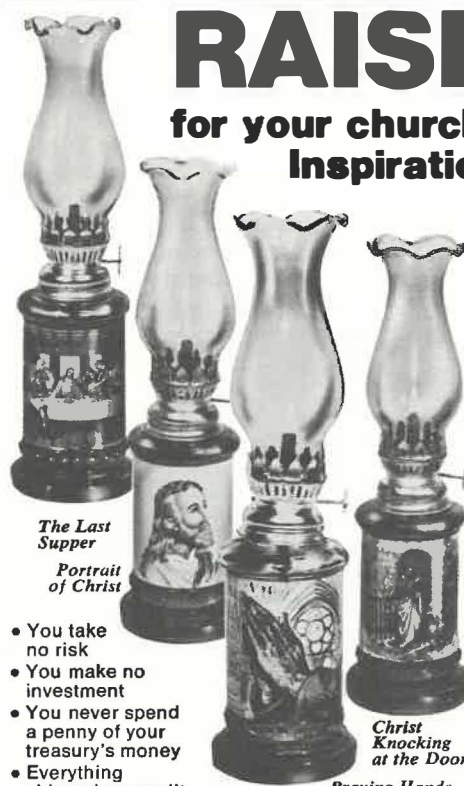
NAME WITHHELD

Tentmakers

I read your interview with Fr. Neilson Rudd [TLC, Nov. 27] with great interest. Many of the points that were brought out in the interview were also mentioned in my "As Others See It" article in TLC of May 8. It was so good to read of at least one other person who agrees so closely with what I feel on this very important concept in ministry.

I also think that it is wonderful that Fr. Rudd was able to pursue his studies leading to ordination as he was. In too many dioceses the idea of studying under the direction of a local priest—or any

Continued on page 14



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CONNECTICUT

Double Ordination

In St. James' Church, Danbury, Conn., the Rt. Rev. John B. Coburn, Bishop of Massachusetts, ordained his son and daughter-in-law to the priesthood on December 17. It is the first time that a married couple has been ordained together in the Episcopal Church.

Bishop Coburn officiated at the ceremony in the church where he himself had been baptized and confirmed, and where his father served as rector from 1913-1928. Ann and Michael Coburn have been working as deacons at St. James' since their graduation from the Church Divinity School of the Pacific, Berkeley, Calif. They are both 28 years old, and have been married since 1970.

When Bishop Coburn, in his presentation of the candidates for ordination, asked the question from the Proposed Book of Common Prayer, "... if you know any impediment or crime because of which we should not proceed, come forward now, and make it known," the Rev. William D. Loring stood up. Fr. Loring, rector of St. John's Church, Sandy Hook, Conn., made a short statement expressing his respect and affection for Ann Coburn. He said that he did not expect to alter the course of the day's events, but that he was convinced that

"Ann Coburn's womanhood is, in fact, an impediment to priesthood." Fr. Loring then left the church.

Spontaneous applause greeted the couple after the laying-on-of-hands. They plan to continue working at St. James' as assistant rectors to the Rev. F. Graham Luckenbill. St. James', which is the second largest Episcopal church in New England, has a membership of over 2,000.

According to the *New York Times*, Mrs. Coburn said, "We'll be continuing as before. Of course now we can celebrate holy communion, absolve sins, give blessings and perform marriages. We love the work we are doing and hope to continue."

DEACONS

Bishop Sorge Convenes Committee

"Does the church need the order of deacons? If so, what should deacons be doing?" These and similar questions were faced at the first meeting of a committee on the diaconate held at O'Hare Airport, Chicago, on December 20, 1977. The committee was convened by the Rt. Rev. Elliott L. Sorge, Field Officer for the Development of Ministry of the Episcopal Church. The meeting was held in response to a proposal of the House of

Bishops that a study of the diaconate as a distinct vocation be undertaken, and a request from the same body that the Episcopal Church Foundation assist with funds. The committee is made up of ten persons from different agencies and bodies within the church, and includes two representatives of the diaconate, Frederick L. Redpath, Executive Vice President of the Episcopal Church Foundation and deacon in the diocese of Newark, and Frances G. Zielinsky who is in charge of the National Center for the Diaconate in Evanston, Ill.

The committee took steps to constitute a task force to enquire into policies, attitudes, and expectations of bishops, of deacons themselves, and of diocesan commissions on ministry throughout the church. The focus of consideration will be on the "vocational" or perpetual deacon, not on the "transitional deacon" who is in fact preparing for the priesthood. Future recommendations will be made in the light of findings. It is anticipated that a report will be made to the General Convention of 1979.

Bishop Sorge, formerly a missionary in Brazil, was last year appointed as the field officer of the Council for the Development of Ministry. The Board for Theological Education, the General Board of Examining Chaplains, and other bodies are represented on this council, together with representatives of each of the nine Provinces of the Episcopal Church. Bishop Sorge said that he hoped that this study of the diaconate would provide a pattern for constructive and innovative projects to be undertaken with the sponsorship of the council.

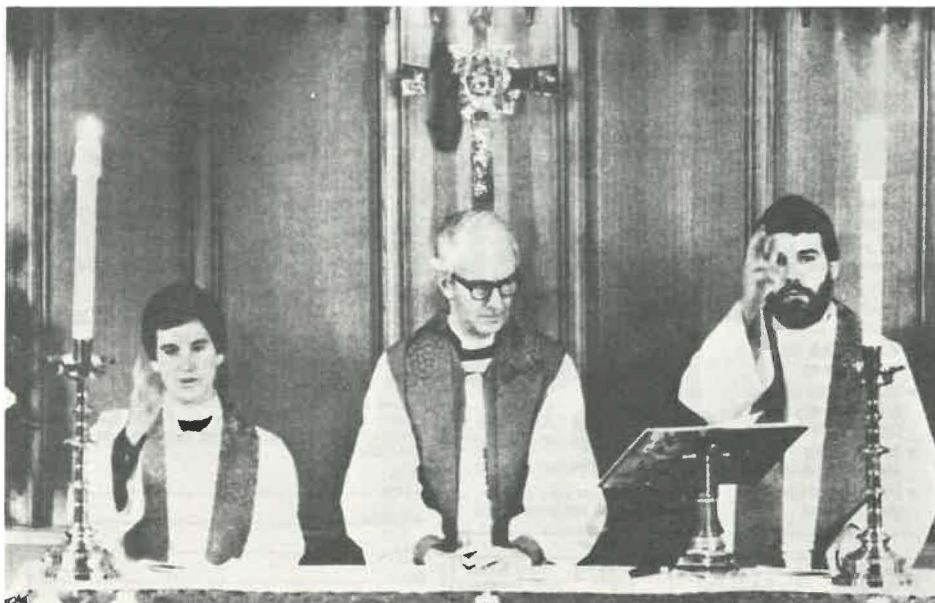
CENTRAL FLORIDA

Bishop Speaks Out

A notice has arrived from the Rt. Rev. William H. Folwell, Bishop of Florida, on the subject of the so-called "Christian Yellow Pages" which, judging from the bishop's statement, may indeed be yellow, but hardly classifiable as "Christian."

Bishop Folwell said that he has received an announcement stating that 20,000 copies of the directory, which purports to list only businesses owned by "Christians," have been distributed in the Greater Orlando area.

"I am *distressed*," Bishop Folwell said, "that such a thing as this has even got-



The Rev. Ann Coburn, Bishop Coburn, and the Rev. Michael Coburn: First husband and wife ordination.

RNS

ten started and been given credence by Christians. I believe it to be quite *un*Christian in what it attempts to do. At its very best, it is a way in which Christians can 'throw their business' to one another, but even that is not a healthy Christian attitude. At its worse, it is a subtle but nonetheless devastating boycott and a highly discriminatory practice.

"This is the exact opposite of what the Christian faith and life is all about. In Christ, God reached out to all people regardless of their faith and condition, so Christians are to reach out to all people and dwell and work among them.

"Whatever makes us think that we cannot witness to God in a 'nonChristian' business? Why should we assume that God cannot minister to us through a 'nonChristian' business?"

"The whole idea of a 'Christian Yellow Pages' is abhorrent, and I hope that none of our people have anything to do with it."

SOUTH AFRICA

Bishop Upholds "Banned" Leaders

The Rt. Rev. Philip W.R. Russell, Bishop of Natal, has urged Christians to defend publicly the integrity of four persons connected with the banned Christian Institute of Southern Africa. They themselves have been banned by the government.

Bishop Russell said, "I believe any reference to subversion in respect of such persons as Theo Kotze, Brian Brown, (Dr. C.F.) Beyers Naude and David Russell . . . to be totally devoid of truth." Bishop Russell described the four Christian leaders as people with whom he had the closest association, and for whose integrity he would stake his own reputation.

He said, "Those of us who can must be prepared to state this publicly. It will in part scotch the insidious 'no smoke without a fire' innuendoes, and give real support to those against whom the state has taken action. In the grey area of half-truths and allegations, so many of which are now being used by the state, I believe that the clear light of an 'I know this person or these persons and I trust them in Christ,' is a sheer necessity."

HUMAN RIGHTS

Situation Deteriorating

The Rev. William L. Wipfler, director of the National Council of Churches' (NCC) Latin America and Caribbean Office, told a seminar that the human rights situation around the world has deteriorated in the last 20 years.

The purpose of the Human Rights

Seminar, which was sponsored by United Methodist Women at the Church Center for the United Nations in New York City, was to provide information and suggestions for projects in connection with the 1979 mission study theme: "Human Rights and the International Order."

Fr. Wipfler reported that torture is used by more than half of the nations of the world. He pointed out that countries such as Chile withhold jobs and food from people who oppose the government. President Carter came in for a share of criticism. It was reported that he told the president of the Dominican Republic, Joaquin Balaguer, that the leader had "set an example for the leaders of Latin America." Not a very good example, according to the NCC official. The Dominican Republic, he said, has been guilty of gross violations of human rights, particularly involving the suppression of government opponents just before national elections are held.

Each U.S. embassy has a monitor to report on the status of human rights in the country where it is located, Fr. Wipfler said. There is, however, no such monitoring system for the U.S. itself. "It is up to non-governmental organizations, including the churches to be concerned about the fulfillment of basic human rights in this country," he said.

OHIO

Bishops Study Steel Mill Closing

The Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James A. Malone of Youngstown, Ohio, have joined forces to determine what can be done about the closing of a steel mill in nearby Mahoning Valley.

The new Ecumenical Coalition of Mahoning Valley will sponsor two studies at \$12,500 each which relate to the closing of the Youngstown Sheet & Tube Co. plant by its parent firm, Lykes Corporation. The closing will be responsible for the loss of 5,000 jobs.

Bishop Burt said that while the studies have come about as a direct result of the closing of the Youngstown plant, they have significance for all other industrial cities of the U.S., "where similar situations hang like a sword of Damocles over our heads. Companies are picking up every day, moving out and transferring their operations to foreign countries with regularity." Bishop Burt has been involved in religion-industry relations since his days as a parish priest in California.

Bishop Malone, president of the 185-member clergy coalition, said the closing of Youngstown Steel & Tube raises the issue of corporate responsibility, and "the decision is the result of a way of doing business in this country that too often fails to take into account the

BRIEFLY . . .

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, reacted angrily at the scheduling of the Fiesta Bowl football game. The game was carried nationwide by the CBS-TV network on Christmas Day. The bishop said that last year, the Arizona Ecumenical Council expressed vigorous opposition to another such game, but this year the council has taken no stand. It believes, he said, that nothing would have been accomplished by condemning the game's scheduling.

Miss Olivia de Haviland, the Academy Award winning actress, is a member of the Venture in Mission committee of her local church, the Pro-Cathedral of the Holy Trinity in Paris, France. Miss de Haviland, 61, also served on the cathedral's altar guild, and is a charter member of the recently formed Seabury Society for the Advancement of Christian Literature and Learning. The Rt. Rev. John M. Allin, Presiding Bishop, is credited with interesting Miss de Haviland in VIM, which he strongly endorses.

The 20-member board of United Ministries in Higher Education (UMHE) has voted to hold meetings of its policy board only in states that have ratified the proposed Equal Rights Amendment (ERA) to the U.S. constitution. The UMHE board took the unanimous action in accord with its principles of advocacy on behalf of women in securing equal rights in society. Member denominations of UMHE are the Episcopal Church, American Baptist Churches, Church of the Brethren, Christian Church (Disciples of Christ), Moravian Church in America, Presbyterian Church in the U.S., United Church of Christ, United Methodist Church, and the United Presbyterian Church.

Jerusalem's Al Aksa's mosque needs repair, and Mayor Teddy Kollek has asked authorities to permit a Jewish and an Arab municipal official to go to Cairo and talk with experts there. The suggestion for a cooperative Israeli-Egyptian effort to repair the arson damage suffered in 1969 was made by Egyptian President Anwar el-Sadat during his recent visit. The mosque, built on a site consecrated by Muslims about 700 A.D., is situated inside the walled Old City of Jerusalem.

Continued on page 15

A PARISH TEAM MINISTRY IN ACTION

By WARD McCABE

In a typical parish of above average size, say 750 communicants, if the rector comes down with "London flu" in midafternoon of Christmas Eve, there is a hurried call to the diocesan switchboard—which turns out to be closed for the holidays—and then frantic calls to neighboring parishes for help.

Not so in a number of parishes now in the Diocese of California. When this happened several years ago at St. Mark's in Santa Clara, the rector called three unsalaried clergymen, two from his own parish, who then took all services for a week.

This is only the more visible side of the

The Rev. Canon Ward McCabe has been rector of St. Mark's Church, Santa Clara, Calif., since 1959, and has served in many positions of responsibility in the Diocese of California.

extraordinary benefits of team ministries in the many parishes which now have such volunteer help. For when Deacon Joe Bacigalupo, Deacon Maurice Campbell, and Fr. Robert Mayer took responsibility at that time, a great added value was their knowledge of the people. Unlike someone from 100 miles away, they already knew the people, and were familiar and reassuring in both voice and presence.

A further value of this ministry is in the bridge-building which it creates with the lay ministries of the parish. Rather than a parish with two rather widely separated sets of pastoral talents and concerns, the parish becomes aware of the ministry of all the people in a steady line from rector to newest parishioner and back again. The unsalaried clergy have their lives in both worlds. When they speak of the ethical pressures of dangers of unemployment in the secular work-world, they speak as insiders, "Yes,

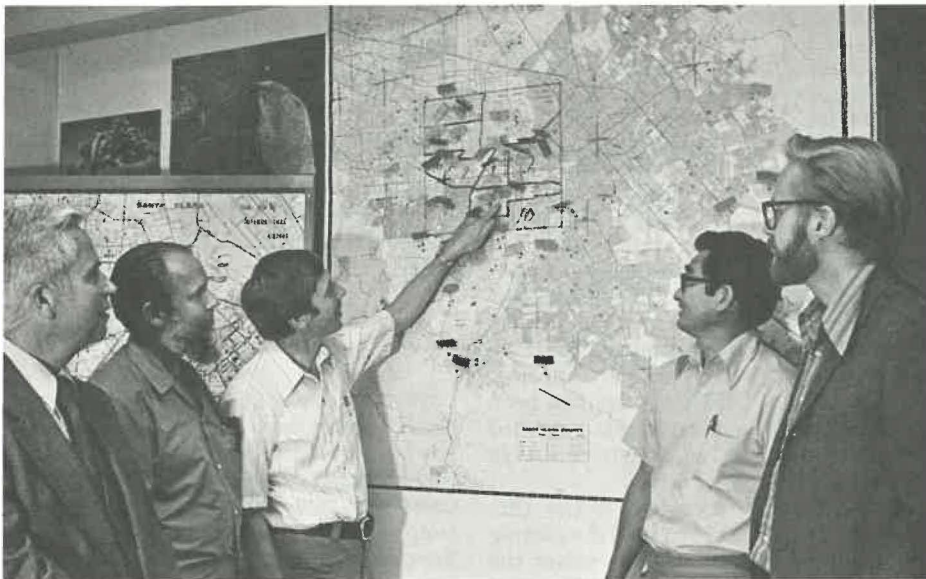
we know." Prophecy is often more persuasive from such a standpoint.

What sort of a parish is this? St. Mark's has approximately 700 members. The electronics industry is preeminent here, and mobility is high, both in terms of employment and place of residence. The area is also well churched. There are 19 Episcopal churches in Santa Clara county. Hence when families move, even to a comparatively nearby neighborhood, they often change parishes. At St. Mark's, we have an average turnover of membership of 30% per year. In other words, we have to build up a largely new congregation every three years simply to stay at the same size. For this reason, the leadership of certain continuing members is extremely important to the parish. The development of locally trained ordained leadership began shortly after my arrival.

Four clergy have been "raised up" in this parish. The first, Fr. Christy Plank, ordained a deacon in 1962 and a priest in 1967, demonstrated special talent in serving as *locum tenens* in a series of parishes, coming back to serve at St. Mark's in between assignments. Ultimately he was called to be rector of one of these parishes, All Saints', in Watsonville, and he resigned from his secular work at Lockheed Corp. to accept the call.

Fr. Frederic Meagher was ordained a deacon in 1963 and a priest in 1970. His secular work is as a city planner and aerial photographer for San Jose. He went out from the parish in a different way to become priest-in-charge of the Church of St. Joseph the Worker, in nearby Milpitas, a small, young mission which could not possibly fund a salaried priest.

Our other two clergy from this parish have both remained here as deacons. Far from restricting their service to Sundays, Maurice Campbell, also an engineer at Lockheed, and Joseph Bacigalupo, a research mathematician and physicist with Foxboro Corp., take part in all aspects of ministry. Their familiar presence in the parish means that they may be called in emergencies when the



Study group on team ministries meeting at St. Mark's Church look at flags on the parish map indicating locations of those who accepted commissioning for lay apostolate. From left: John Lewis, senior warden; Dr. Wheaton Smith, of St. Mark's, Palo Alto; Jack Gorham and Arthur Nakata, co-chairmen for stewardship in the parish; and the Rev. Winston Davis of the Department of Religious Studies at Stanford University, who was a priest volunteer in the area.

rector is already on call somewhere else. They take part in adult education, youth leadership, in parish planning, in calling on new families.

As much as anything else, however, they represent persons of different talents. The cycle of sermons is from several different points of view, and the people often observe that this greatly adds to the proclamation of the Good News, and to the understanding of the parish.

For the past two years, the ministry of the clergy has been complemented and enhanced by a group of 18 men and women specifically trained for lay apostolate. Their preparation and course of study has been modeled on the course which this diocese, like many others, provides for those studying for the unsalaried volunteer ordained ministry. The lay studies are briefer, but intentionally just as deep in the issues studied and in the intent of preparation. Making use of the Form of Commitment to Christian Service in the Proposed Prayer Book (pages 420 - 421), at the time of the visitation of the bishop for confirmation, they have publicly accepted assignment to certain areas of service in the parish. For example, some of them lead courses of Bible study. Others are the youth workers. Others provide information and liaison with the organized social services in the surrounding community. In addition to this more specialized lay ministry, St. Mark's has the usual activities and organizations of other parishes, such as lay reading, altar guild, Sunday school, and so forth.

These things, in turn, have led to a different style of vestry meetings, most of the time being given to the study of parish life, and issues before all Christians, and minimal time to "housekeeping" items. This makes it possible to draw more on the various talents of individual members.

How does one measure the impact of all of this? Probably not so much in terms of statistics, though the average giving per family in the parish is among the best in the diocese, as is the mood of the parish.

Otherwise ordinary aspects of the life of a congregation take on more meaning, and there is a closeness of all in the common pilgrimage. Also—and this may be one of the most encouraging qualities of the experience—issues which tend to divide the church on the national scene are absorbed with very little hostility. The introduction of the new Prayer Book, the ordination of women, and other issues, have been widely discussed, but caused almost no internal conflict.

Some things are visible—there are Bibles in all the pews, there is appreciable study on a regular basis, attendance is good, but most of all there is a feeling that rather than being dramatically different from other parishes, there is simply an effort to be faithful.

TIME FOR A CHANGE

*Do confirmation classes really
produce the results we want to see?*

By DON PRESTER

Our beloved bishop will be with us next Sunday at the 11:00 a.m. service for confirmation. I will meet with those who would like to be confirmed in the parish hall on Saturday at 1:00 p.m. to give you the needed instructions. Last year we had 100 confirmed. This year we want to beat that record. If you are not confirmed, I invite you to come to the parish hall next Saturday and to bring your friends.

Jack

I just made that up. It is not a quotation from a parish bulletin. The name and events are purely fiction. If it resembles someone you know it is purely coincidence. Now that I have your attention, what I really want to say is that confirmation class is not a success and it is time for a change.

The Need for a Change. I have a right to an opinion. I have taught confirmation classes every year for more than 25 years. My classes have been as thorough and well-prepared as those of any other priest I know. They lasted from 12 to 18 sessions, depending on the size and interest of the class. During this time we covered all the curriculum in *The Church's Teaching* series (the six volume set, published by the Department of Christian Education). I have served in a large parish, a medium-sized parish, a small parish, and a mission. I have been in the East, the Middle West, and the

West Coast. I have been a curate, replacing a director of religious education on the staff, and I have also been alone with no assistance and inadequate budget.

My own experience is typical of that of the hundreds of priests with whom I have talked: confirmation class doesn't work. It does not produce the results we want to see. Taking the confirmation class has rarely produced any permanent change in the life of the students. Within five years most of the young people confirmed no longer practice their religion (or any other, for that matter). Ten years later they can remember not one significant thing about their confirmation class. I have had an unusual opportunity to check on this. I served as a Navy chaplain for six years. I lived with young men 20-30 years old. On a given Sunday only about 10% of them attended any church. Informal conversation with hundreds of Roman Catholics, Episcopalians, and Lutherans revealed that no one remembered anything significant about his confirmation class. They could remember the personality of the teacher (this is of tremendous significance) and that the classes were boring and long and dull. They remembered the relief when classes were over. This fact alone would justify just about any change we would like to make. Nothing we could try can be as bad as what we are doing. I have a deep abiding pity for the priest who doesn't prepare his people for confirmation. The deadly sin of sloth shows its handiwork in too many affluent parishes with priests who are spiritually

Don Prester is the pen name of a priest of the Episcopal Church.

*We will have
a better idea of what
will work for us if we examine
what works for those around us.*

destitute. But for those who are willing to work, we have the consolation that anything we do will be an improvement over what we have traditionally been doing.

What Might Work? We could glean some good ideas of what we want to use in a new approach to confirmation classes by looking around us at other programs that are highly successful in changing lives. We will have a better idea of what will work for us if we examine what works for those around us. Look at some successful programs and see what they have in common: Alcoholics Anonymous, Cursillo, Marriage Encounter, Recovery Inc., Search, and Youth Encounter. What do they all have in common that produces a real life-changing dynamic? I suggest that there are four common characteristics of these successful programs:

1. Clear, achievable goals
2. Concentrated time commitment
3. Peer group teaching
4. Effective teaching techniques, concentrating on basics only.

Whatever we decide to do will need to share these four characteristics if it is to share the dynamic of these successful programs.

How Did We Start? I was musing one day. "Given all the money and facilities needed, what would be the ideal confirmation class?" My answer took form as a retreat, administered by experts, rather resembling a Cursillo for young people. But where would I find the experts? And how would I handle the problem of expense? Perhaps the youngsters could not be persuaded to take off for that much time during the school year. The ideal seems to be impossible. What about second best? We could have lay

people teach the course. We could shorten it up to perhaps four Saturday mornings or even less. We could use films and other good instructional tools. We could eliminate the "nice to know" items and concentrate on the things we expect them to remember ten years from now. A lay director for the program volunteered and we began meeting every week for two hours. At each meeting we committed ourselves to homework to be prepared for the next meeting. As time went on the program took shape, as we worked and prayed, in directions we had not originally contemplated. Other priests with whom I shared my plans wondered why we had not all been doing this for years. After several weeks this nebulous concept coalesced and took solid form. We found both young people and adults crowding each other to take part.

Features of the Confirmation Retreat. Our one clear achievable goal is to encourage each student and teacher to make a personal commitment to Christ. Everything we do or plan is measured by its contribution toward the central goal. The retreat ends with a festival eucharist of instruction at which time an opportunity is made for each person to make this public commitment in the presence of the retreat community. Such a public commitment is encouraged but not required.

The participants are asked to attend a one-day retreat. In twelve hours, from 8:00 a.m. Saturday to 8:00 p.m. we cover as much as they can absorb. The most effective educational techniques are used: demonstrations, plays, films, dramatizations, in order to give maximum impact and memorability, in the minimum time. In preparation, a book *Basic Christianity* by John Stott is given

to each participant three weeks before the retreat begins. It is required reading.

Young lay people are the teachers. Under the direction of a lay couple, they are prepared and coached for their specific responsibilities. Their presentations are rehearsed to minimize nervousness. Three meetings of the whole staff are held to permit training in those subjects all will be needing, such as "discussion leading," "chapel visits," and "leading Bible study." These meetings build up among the members of the staff a community of faith into which the candidates are welcomed at the beginning of the retreat.

The curriculum was carefully designed to include only what they would remember for the next ten years of the basic requirements for Christian life. Some of the subjects are: the decision to follow Christ, the church, vocation, prayer, study, and Christian living. Each of the sacraments is given separate treatment. Worship is covered not only under Christian living but also by a eucharist of instruction at the end of the day. Wherever possible topics are demonstrated rather than merely described. Prayer, study, baptism, penance, unction, communion, stewardship, all are participated in and experienced in addition to being explained.

Basic Assumptions. This radical departure from the normal confirmation preparation is justified to us because of three basic assumptions we make: (1) It is firmly based, (2) we are willing to do the rather large amount of work required, and (3) there is follow-up.

By being firmly based, we mean that this one-day confirmation retreat is being conducted within the framework of a community which is centered on the holy eucharist. High school and junior high classes are provided every week for further instruction. There is opportunity to consolidate what is learned, fill in gaps, and amplify if needed in the regular on-going religious education program.

I remember a businessman showing me a slogan something like this: "There is hardly a product made that someone cannot produce cheaper. They know the value of their product." That applies to confirmation classes, too. This confirmation retreat requires at least five times the usual amount of time invested by the priest, plus all the time of the lay people involved. It is not worthwhile if it is done half-heartedly. It is a lot of work. A sign in my office reminds me, "Pray for a good harvest—but keep on hoeing."

Finally, the success of the program requires follow-up. In addition to the regular classes and Sunday worship, it should be coordinated with an active youth group to provide mutual support in spiritual growth and access to renewal programs such as Search or Youth Encounter.

CHRISTIAN EDUCATION MATERIALS



sive and objective and can be obtained by writing to Seabury Book Service, 815 Second Ave., New York, N.Y. 10017.

Morehouse-Barlow

By SUSAN M. CLARK

As a church school teacher of 20 years, I continue to marvel at the wealth of curricula and curricula resources available today. Much of the material is very good. How then does one choose from among the quantity and quality?

First, by not expecting the curriculum to do what you as a church and as a teacher must do. A curriculum cannot teach *everything* and neither can a church school. When definite areas of content, experience, or approaches are clearly in mind, it is then not too difficult to find appropriate material.

Secondly, advertising circulars and catalogs from the publishing houses offer a substantial, albeit glowing, summary of their offerings. Such mail flows into every parish, often to go directly into the waste basket. Ask to have this saved for you and then read it.

Thirdly, the Religious Education Office of the Episcopal Church has published a great number of curricula reviews found in their publication *AWARE*. These reviews are comprehensive

and objective and can be obtained by writing to Seabury Book Service, 815 Second Ave., New York, N.Y. 10017.

Morehouse-Barlow has been updating its Episcopal Church Fellowship series with a curriculum based on Dr. Ronald Goldman's theories. Dr. Goldman believes that religion is not a separate body of content to be learned but is life itself, if only we had eyes to see. He looks at the world around the child and, indeed, around us and finds glimpses of God everywhere. Thus, this curriculum begins with the stars, our friends, our feelings, the earth, our families, and sees what God has wrought. Unfortunately, many see only that this is the content of everyday school (of course it is) and fail to see that we are talking about God's creation, about God's gift of life; that we are offering grateful praise. Perhaps it is necessary that one sees these themes himself in our religious language in order to translate what seems so evident.

By the foregoing, you may discern that I persist in finding this new curriculum an exciting teaching tool and, therefore, I would recommend the newest additions, *CIRCLES* for nine and 10-year-olds and *PATTERNS* for five-year-olds. Many do not think as I do and point out that God is rarely mentioned whereas I find him on every page. The point of disagreement may rest upon whether we start with the world around us and work toward God, or, on the other hand, start with God and other religious content and

work toward our experiences. Either is a valid teaching technique, but a little self knowledge in choosing appropriate curriculum for yourself and your teachers and parish helps immeasurably.

Circles provides a student's workbook and take-home cards; also a teacher's manual with 26 session outlines. *Patterns* offers a teacher's manual with 30 sessions and parents' letters for each session. Both teacher manuals include psychological data appropriate for the age groups as well as resources, songs, and activity suggestions.

Morehouse-Barlow continues to put out resource booklets which meet a wide variety of needs for teacher and parent. This publishing house is to be commended for attractive layouts which please a teacher's somewhat orderly aesthetic sense as well as for uniformly worthwhile content. Following are brief descriptions of recent publications.

EYES TO SEE GOD, by Ann Elliott. This book of arts and crafts is written with the pre-school parent particularly in mind. Any teacher of young children will love it also. The activities are for kitchen table or counter top. The projects take their themes from the Bible and the church year—creation, thank him (turkeys, well done), lamb of God, Epiphany. Helpful are the patterns for many shapes and the ideas for combining the work of a number of children or even the mass production output of one

Continued on page 17

Susan M. Clark is coordinator of Christian education at Christ Church, Whitefish Bay, Wis.

EDITORIALS

Parish Administration

The parish, mission, or local congregation of whatever name, is the basic unit of the church. The health and vitality of the whole church rests on this foundation. For this reason, the effective administration or good ordering of the parish is of vital concern to all church members. One thing we have learned in recent decades is that good parish administration cannot simply be delegated to the rector and such paid staff (if any) as he has to assist him. The good order of a parish requires thought, responsibility, and the contribution of the different talents of the members of the congregation as a whole. We hope that material in this issue may stimulate lay people and clergy alike in facing present opportunities in creative and constructive ways.

Deacons

Parish administration involves the wise use both of the gifts of grace and of the human resources which are available. One neglected area involving both grace and human ability is the diaconate, or order of deacons. It has been neglected both in the administration of the parish and in the life of the church as a whole. We applaud Bishop Sorge for taking steps to initiate a national study of the diaconate in the Episcopal Church (p. 6) and rectors such as Canon McCabe (p. 8).

The order of deacons originated in the first age of the church and expressed in a special way the meaning of



Associated Parishes

the ministry of the Christian community. Deacon is a Greek word for servant, and this order finds its basis in Jesus Christ who came among us "as one that serveth" (St. Luke 22:27).

The other two ordained orders, that of bishops (the episcopate) and that of priests (the presbyterate), are in a sense more easily understood and dealt with. They are, after all, somewhat comparable to the regional and local officials of other religious or secular organizations. Deacons, on the other hand, do not make sense by the world's standards. They are officers without command,

leaders without power, dignitaries without privilege. In the institution of the diaconate, the church acted out of obedience to our Lord's saying, "Whosoever would become great among you shall be your servant ('deacon'), and whosoever would be first among you shall be your slave" (St. Matthew 20:26-7). This is an odd puzzle to the non-Christian: ironically it has been a puzzle to the church as well. Yet this office remains there to challenge and confront us.

There are in fact large numbers of dedicated, thoughtful, and able men and women who would respond, after seeking God's guidance, if the church called them to undertake the obligations and responsibilities of this order. Unfortunately, the Episcopal Church has for many years been grudging and condescending in its attitude toward the diaconate as a whole. Because seminary graduates spend about a year (or less) as deacons before being ordained to the priesthood, the diaconate has been viewed as a mere apprenticeship. Worse, it has been viewed as a youthful initiation into the ministry, a period during which a young minister might be tested not only by hard work but by occasional disrespect and discourtesy. Those who believe they are called to spend the rest of their life in the diaconate (some of them older persons) have often been unwittingly insulted by lay people who ask them when they are going to be "really ordained," or why they aren't "real ministers." Priests have sometimes been resentful of them—sometimes (sad to say) because some older deacons have a measure of human experience and pastoral sensitivity which younger priests have yet to attain. Sometimes deacons have been at fault in associating too much with priests and casting themselves in the same role. Bishops have often been puzzled at having persons who, in principle, are assistants to the bishop, but whom the latter may not know how to utilize in a constructive fashion. In some dioceses, the ordination of permanent deacons has been so sharply resisted that only ambitious, aggressive, self-assertive, and clerically oriented persons were able to persevere in achieving it. If you have this kind of process of selection and preparation, then that is the kind of person you get.

Open and positive attitudes tend to attract open and positive people. Where both the letter and the spirit of the canons are followed in allowing local churches a responsible role in the proposing and training of candidates (Title III, canon 10, section 10), the results can be very favorable. Whatever may have been the procedural infelicities in the past, the fact remains that the so-called perpetual deacons have in almost all cases served with devotion and success. Often they have ministered in difficult situations where no priest was either available or willing to serve. In some cases they exercise an extensive ministry outside the boundaries of the Episcopal Church. Possibly some of the most effective diaconates are being carried out in ways largely unknown to most of us. We hope that during the months ahead we will receive reports and articles from different areas where the diaconate is proving significant. In the meantime we hope that many members of the church will be devoting some reflection to this topic. Both for the parish and the diocese, the diaconate is a largely untapped resource, both for the ministry of the grace of God and the good stewardship of the talents he has given to his people.

BOOKS

Renewal of Worship

KEEPING THE CHURCH YEAR. By H. Boone Porter. Seabury. Pp. 153. \$3.95.

Keeping the Church Year is a most worthy successor to two small books of an earlier generation: *Prayer Book Interleaves* by Dean William P. Ladd and *The Living Liturgy* by Massey H. Shepherd, both of which were published in the 1940s, both of which had their genesis as a magazine series (in the old *Witness*) and were, like Dr. Porter's book, carefully considered suggestions for making liturgy come alive in the parish church.

Both Dean Ladd and Dr. Shepherd worked with *Common Prayer 1928* and were among the early voices which brought liturgical renewal to the Episcopal Church.

Dr. Porter had the good fortune of writing his essays at a time when the Proposed Prayer Book was before the church for consideration, and in the preface is confident in assuming that it will be in 1979 the new Book of Common Prayer. The original essays helped people see the logic of the proposals, by showing how they made explicit many things that were merely implicit in the Prayer Book.

The book will be most helpful to the multitudes of parish clergy who, in spite of all the conversation and controversy, are really not knowledgeable about what the renewal of worship can contribute to the renewal of church life in general, especially evangelism and education.

The most helpful essays are perhaps on the part of the Prayer Book entitled "Proper Liturgies for Special Days." This reviewer wishes calendar producers would read Dr. Porter's sections, for ex-

ample, about the "white" nature of the Last Sunday after Epiphany and the last Sunday after Pentecost, which is "Christ the King" without the title. When Lutherans have adopted it, why are we fearful? His comments about the "green" days are very helpful (including how to transfer patronal festivals to them and how there is permission to celebrate red letter days on "green" Sundays). My experience with Brethren relatives would prohibit me from endorsing his suggestions for footwashing on Maundy Thursday. Liturgy must not be something people watch the priest do, but participate in. And the Brethren could teach us how, if we are to adopt this ancient custom. We have experimented with the members of the congregation "wiping" the feet (shoes) of their pew neighbors as a modern adaptation, and to good effect.

My first reading of this material occurred in a small town church. Many suggestions applied to that situation, but others received the thought, "Interesting, but not here." Now, in a large urban parish, some of *those* ideas come alive—like turning a baptistry chapel into an Easter "garden-tomb" for the Vigil.

Throughout, Dr. Porter's belief that the Eucharist is the center of our lives as Christians comes through loud and clear—how this applies, not only to Sunday mornings but to the other great events, such as marriages, and funerals is spelled out in detail. The offices are not, however, neglected, and many helpful suggestions are made for their increased use.

This volume makes the printed page of the Proposed Prayer Book come alive in the worship and witness of the parish church with the evangelical and catholic tradition of the Episcopal Church. Many Lutheran and Roman Catholic parishes will also use the book to good effect.

(The Rev.) J. ROBERT ZIMMERMAN
St. Mark's Church
Philadelphia, Pa.

A Footnote on the Use of Incense

By WILLIAM D. LORING

Some months ago "Feasts, Fasts, and Ferias" encouraged the use of incense, especially on festal occasions. Many smaller parishes, however, hesitate to make a large investment in the necessary paraphernalia, particularly if its use would be infrequent. Borrowing, too, is rarely practicable for prospective lenders would be most likely to be using their own equipment precisely when others would most wish to borrow it. A few years ago I constructed a quite serviceable thurible for rather less than \$10.00.

The Rev. William D. Loring is the rector of St. John's Church, Sandy Hook, Conn.

To do this I simply adapted one of the Victorian revival string dispensers which have become a popular mail-order item. The one I used was fitted with a foot, which is a desirable though not essential feature. To convert it I lined the lower section with foil to hold the ashes and simplify cleaning; attached a length of chain to the top, using a large link but lightweight chain sold for hanging ceiling lamps; and enlarged one of the openings (by breaking off a vertical bar) so that incense could be spooned in without having to open the dispenser each time. The only tools required were a pair of pliers to open and close the chain links and to break off the bar, and a file to smooth the edges of the break.

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LETTERS

Continued from page 5

course of study other than full-time attendance at an accredited seminary—is not accepted as an alternate means of preparation for ordination. More power to Bishop Hillestad and all other bishops who can see the value of the “tent-makers” who usually can prepare themselves for their dual vocation only by part-time studying.

I wholeheartedly agree with Fr. Rudd’s comment that there is no “realistic alternative to the non-stipendiary ministry” if the church is to keep many of the smallest missions and parishes from being closed. The pattern of ministry illustrated by Fr. Rudd and other “tentmakers” represents the wave of the future. It is the pattern that the church must adopt if she is to grow and fulfill her mission in the world.

WAYNE H. THOMPSON
Sacramento, Calif.

Setting an Example

I was attracted to the letter in TLC of Dec. 18 written by Bishop Conkling. He was at St. Luke’s Church, Germantown, Pa., and I had met him there years and years ago. My aunt was a member there so that made the letter doubly interesting to me.

The two ideas he expressed are important. I wish the letter could be reprinted in all the diocesan papers.

ALICE E. BROWN
Palo Alto, Calif.



I cannot resist the temptation to say to Bishop Conkling, “Congratulations! Bravo! Hats off!” At last someone, and a bishop at that, has had the courage to suggest we return our conventions and other large meetings of the Episcopal Church to our cathedrals, large churches, or schools.

We have felt for a long time that going to secular buildings is too costly except for bishops, diocesan staffs and those in poor parishes who have their expenses paid. There are too many clergy and laymen who are in independent but poor parishes who feel that this is a great burden of expense. Even if there were no shortage of funds, is it good stewardship to spend selfishly?

Apart from being a waste of money, the flow of alcohol at church gatherings is a poor example for the church to set, and I must say we find it an embarrassment when non-Episcopalians poke fun over situations in which we find ourselves.

I also find the growing number of divorces amongst the clergy to be alarming to say the least. How can these men pretend to counsel others for marriage when they cannot solve their problems

at home? Surely there must be a great lack in background and training. We must try to get our higher standards back, to set a good example to the young.

WIFE OF A PRIEST

Lay View

Sometime before the next General Convention I should like to see a nationwide survey of laypersons of the Episcopal Church, conducted by a non-Episcopal professional group, to find out how what must be called a “silent majority” feels on major issues of the church: the ordination of women to the priesthood and episcopate, the revisions in the Book of Common Prayer, human sexuality (especially homosexuality), and separatism.

True, lay people elect their deputies to General Convention, but, having attended several such conventions, I am not sure that the deputies really represent the majority view of the laity. Often, in the mass, people are swayed by emotionalism. In calmer moments there must surely be some regrets.

Let us have an unbiased census of only laypeople to find out their real reaction to the state of affairs confronting them.

PHILIP L. SHUTT
Historiographer-Registrar
Diocese of Springfield
Springfield, Ill.

The Calendar

In TLC of December, in the calendar, you include the following:

5. St. Clement of Alexandria
6. St. Nicholas
7. St. Ambrose.

Of course, I know who each one of these men were, but I would like to ask, “On what authority do you state that they are in the calendar of the Protestant Episcopal Church?” I have understood for all of my life and the lives of three generations before me, that the calendar of the church consisted of those dates, feasts and fasts, listed in the Book of Common Prayer, but I cannot find these any place therein.

EDWARD GUY FRANCIS
Ormond Beach, Fla.

The book entitled The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions, generally known as Lesser Feasts and Fasts, was published by the Church Pension Fund in 1963, as authorized for trial use by General Convention. The revised edition, similarly authorized, was published by the Church Hymnal Corporation in 1973. It gives the three days cited in this letter. The same calendar of major and minor feasts will be found on pages 19-30 of the Proposed Prayer Book. These minor days are for optional observance on weekdays. Ed.

NEWS

Continued from page 7

human dimensions of economic action."

One of the studies, due soon, will cover the condition of the closed mill, the cost of rehabilitation, and whether it could operate successfully again. The second study depends in part on the findings of the first, and concerns redevelopment under community-worker ownership. The first study is being conducted by a local social agency and the second by the Exploratory Project for Economic Alternatives in Washington, D.C.

In answer to a question about the involvement of the clergy coalition Bishop Burt said, "We felt it might be easier for government agencies to relate to a neutral group, rather than thinking they were being asked to bail out a failing corporation."

The bishops did not place the entire blame for the plant's closing on the Lykes Corporation. They said that local and national labor organizations, detrimental railroad policies and inadequate federal support for steel production shared the responsibility, too.

JESUS

UAHC Resolution; Missionary Bill

The Union of American Hebrew Congregations (UAHC), at its recent assembly, overwhelmingly passed a resolution condemning the tactics and misrepresentations of certain groups that proselytize Jews. Although the resolution does not say so specifically, clearly one of the groups that the UAHC is reacting against is the so-called "Jews for Jesus" organization [TLC, Aug. 21, Oct. 2].

The resolution says that, while the right to proselytize is protected by constitutional guarantees in the U.S., those guarantees "neither legitimize nor justify tactics which some missionary groups and cults use when directing their efforts towards Jews: coercion, misrepresentation of the meaning of religious symbols, abuse of religious rites and practices."

The UAHC states forthrightly that "Judaism rejects the theological belief that Jesus was the Christ—the Messiah. Since one cannot be a Christian without subscribing to that notion in some form, it follows that one cannot be a Christian and a believing Jew at the same time. Judaism further rejects any suggestion that one is 'fulfilled' as a Jew by becoming a believer in or follower of Jesus Christ . . . to teach otherwise is to teach false doctrine . . . to distort Jewish teaching. Such misrepresentations and abuses are offensive . . . we commend the efforts of those in the Christian community who have demonstrated their sensitivity to this problem by refusing to endorse or cooperate with [these prac-

tices]. We applaud their condemnation of such unacceptable practices. They realize, as do we, that the danger of these groups is not so much that they will convert Jews, as that such approaches stigmatize all Christianity and jeopardize legitimate interreligious communication and efforts."

The resolution also touches on cults not unlike that of the Unification Church of the Rev. Sun Myung Moon when it says, "Membership in some cults is frequently sustained by tactics of physical and emotional coercion which represent a violation of civil liberties: specifically freedom of choice and freedom of religion.

"We further oppose the practice of those cults that use deceit, fear, satanism and the distortion of our Bible, in their attempt to lure youngsters from their family and their faith . . . we commend those Jews and Christians who have brought to public attention the dangers and deceptions in such groups. We affirm the right to use legal deprogramming efforts. We fully understand the motivations of and empathize with Jewish families who may have lost a child to a missionary movement or to a cult, but we cannot affirm the right of the use of illegal deprogramming efforts

which use illegal coercive measures, even when they are designed to return an offspring to the family faith."

In conclusion, the statement says, "The book of Proverbs teaches 'train up a child in the way he should go and even when he is old he will not depart from it.' It is an admonition worth our serious effort."

In another story, the Knesset (Israeli Parliament) is debating a bill introduced by Rabbi Yehudah Abramowitz of the ultra-Orthodox Agudat Israel Party. The bill would make it a criminal offense to offer material inducements for conversion to another religion. Dr. Uzi Ornan, a professor at Jerusalem's Hebrew University and head of the Israeli Secularist League, has strongly denounced the draft law. He calls it a "charter for persecution of Christians, since even innocent talk might be construed as 'unfair' inducement."

CLERGY

Jesuit Joins Episcopal Church

The Rev. John A. Fitterer, S.J., 55, a Jesuit scholar and educator, who served for six years as the president of Seattle (Wash.) University, has been accepted



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into the Episcopal Church and has applied for admission to the Episcopal priesthood.

Fr. Fitterer was granted an official leave of absence in November and relieved of his position as provincial assistant for education of the Jesuits' Oregon Province, Portland, Ore. He had been in Oregon since mid-August.

A spokesperson for the Diocese of Massachusetts said that Fr. Fitterer met with the Rt. Rev. John B. Coburn, Bishop of Massachusetts, and the Rt. Rev. Morris F. Arnold, Suffragan Bishop of Massachusetts, in late November to discuss the possibility of his becoming an Episcopal priest. If approved, the process will take about a year. He also requested permission to marry.

Fr. Fitterer is a native of Ellensburg, Wash. He was ordained in Rome in 1953, and from 1956-65, taught philosophy and classical languages at Seattle University and served as dean of arts and sciences. He was named president in 1965 and chancellor in 1971. In 1972 he became president of the Association of Jesuit Colleges and Universities, and was based in Washington, D.C. He resigned that post in July, 1977.

ENGLAND

The Moslems Are Coming

According to the Imam of the London Mosque, B.A. Rafiq, the Islamic Ahmadiyya Movement will launch a missionary crusade in Britain that will include evangelization of committed Christians.

Mr. Rafiq said they were not expecting any objections—the British are a tolerant people, he said, and after all, Christian missionaries have been going all over the world doing the same thing. Followers of the movement will be going out making contacts and knocking on doors. Some say there are two million Moslems in multi-racial Britain today, and they have promised \$1,800,000 to help the missionary effort.

The Imam announced the crusade at a press conference in which he said it would be part of a worldwide campaign that will have as a central event an international three-day conference in London next June with the theme, "The deliverance of Jesus from the cross."

The Ahmadiyya Movement claims that Christ was removed from the cross while still alive, that he traveled to India in search of the lost tribes of Israel, and that he died at the age of 120 in Kashmir, where his tomb can still be seen. Mr. Rafiq said this was felt to be the right time to launch such a crusade because, among other things, Christians were showing an intense interest in the Shroud of Turin. The Ahmadiyya Movement believes the Shroud to be authentic.

The Church Times asked Mr. Rafiq whether the crusade would include recruitment of people already committed to a Christian church, and he replied, "Indeed, yes."

When *The Church Times* asked church leaders about the Moslem plans, they responded tolerantly, though with some caution, to the news. They expressed hope that the freedom to evangelize which was possessed by Moslems in Britain might now also be extended to Christians in rather less tolerant Islamic countries, such as Morocco.

Shortage of Clergy Called Challenge

The Rt. Rev. John Gibbs, Bishop of Coventry, feels that the Church of England's crisis in recruitment to the ministry presents the church with exciting opportunities.

The bishop said that he has been puzzled for some time about why God was not calling more men to the ministry, and eventually he concluded that the downward trend in seminary enrollment was in fact an opportunity for mission and growth.

"The pattern of ministry we have known for so long served well in a society which has now radically changed," he said. "Effective ministry in the future must depend upon a much fuller use of all the assets in lay leadership and potential."

NORTHERN IRELAND

"NO" to Peace Rally

The Rt. Rev. Arthur Hamilton Butler, Anglican Bishop of Connor, was one of only two religious leaders present when a peace rally was held December 17 in Belfast to honor Betty Williams and Mairead Corrigan, Nobel Peace Prize winners. The other clergyman who attended was Dr. Thomas Patterson, Moderator of the Presbyterian Church in Ireland.

Belfast's Roman Catholic bishop, William Philbin of Down and Conon, rejected an invitation to attend the rally, which drew only 2,500 people. Bishop Philbin reportedly turned down the invitation because he had been criticized for "inactivity" in the search for peace in Northern Ireland by leaders of the peace movement, one of whom, Ciaran McKeown, spoke at the rally.

Mr. McKeown said he deeply regretted remarks that had placed a barrier between the Roman Catholic Church and the Peace People, as the movement is called. He added that he hoped the breach would be healed when he left the movement's leadership next October.

Not a single member of Belfast's 52-man council attended the rally.

EDUCATION

Continued from page 11

pre-schooler into an organized whole. The second half of the book contains the recipes for paint, clay, glue and various techniques. An excellent resource put together in the attractive way that one has come to expect from Morehouse-Barlow.

HAPPY NOTES: Songs, Poems, and Bible Verses for the Young, by Joan K. Hamilton. The most helpful aspect of *Happy Notes* is perhaps the number of simple songs with a melody line appropriate for pre-schoolers. Those in charge of small children's worship services will find the prayers of thanks and praise, and the poems or songs about the seasons, myself and my family and God's care for me, welcome. It is as the title suggests—a happy book.

SYMBOLS OF CHURCH SEASONS AND DAYS. This resource follows naturally the previous *Saints, Signs, and Symbols*. The great wealth of Christian symbols insures that this second book is not repetitious. In fact *Symbols of Church Seasons and Days* offers explanations of greater depth. The arrangement is based on the church year, and the layout reminds one of a simple dictionary with descriptions of phrases and words, as well as symbols. "Making Seasonal Scenes" found at the back of the book suggests some interesting thoughts for teacher or parent.

THE GIFT OF TIME. This book outlines family activities and celebrations for Advent, Christmas, and Epiphany. There seem to be enough suggestions to appeal to all sorts of family situations and inclinations. I found the weakest section to be that of Christmas where most of the suggestions fall into the Advent time line. Picking up the Twelve Days of Christmas and developing activities for these days still needs to be done.

THE DISPLAY BOOK. Included within the pages of this do-it-yourself spiral bound book is an orderly collection of design, lettering, and layout ideas for posters or three-dimensional displays. This is an elementary book with hints about kinds of tape, how to frame, and arrangements. There are addresses for further information. Its success is due to a running progression of sketches accompanying the commentary. Those in any organization who find themselves promoting our many church activities will find this useful, as will the novice teacher.

CREATIVE DRAMA IN RELIGIOUS EDUCATION, by Isabel Burger. This book, a resource for drama teachers,

could just as easily find its place on the philosophy of education shelf. Mrs. Burger's belief in the integrity of the person and the dignity of teaching, both great gifts of God, make this closely written though easily read book appropriate for any teacher or parent.

The art of drawing out a "mind picture" or a story through the actions of the body seems so simple as one reads on. The very simplicity only underlines the great talent of Mrs. Burger. A lovely book. Several short plays based on the characters of St. Paul, Moses, and Naamaan, and a Christmas play are found at the end of the book.

Hope Church Publications

The following materials are published by Hope (United Presbyterian) Church.

AND ON THIS ROCK, Teacher's Manual and Student's Book. The assumptions upon which this non-denominational confirmation program is based are clearly outlined in the preface. (1) This program is meant to prepare students for membership in the church but not to attempt to accomplish 10 or more years of church school in a crash program. (2) The educational philosophy shaping the material is that of Piaget. This means that the program is meant for those in the ninth grade and above, when some sort of cognitive inquiry is possible. (3) The Christian religion is not primarily concerned with facts about the Bible, dates, etc., but is concerned with an experience of the "New Humanity."

If you buy these assumptions, the material set forth should be more than satisfactory. Input material or lectures are written out and four "Do It" exercises are suggested for each. The sections covered are the church, the faith of Christians, support systems for faith, and what is church membership. There is enough material clearly outlined for 25 weeks. This could easily be adapted for a high school class.

COME ALIVE! This curriculum is self-described as experiential-content material for grades 1 - 6. It is accompanied by a small booklet which explains its teaching theory and approach in comparison and contrast with other theories. The material, as the title suggests, attempts to satisfy both those wishing an experiential approach and those who are concerned with definite content.

The story telling approach would be a more accurate description. We are a people with a story, with many stories, from which we derive meaning and direction for our life today. All age groups are able to appropriate meanings and it is the gift of God that we may continue to derive insight as we relive and retell "our stories" all through our lives.

Volume I contains 13 stories under the

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headings of mythical, patriarchal, and Moses. There are objectives listed, along with discussion questions, and activity experiences. These outlines flesh out what many teachers are beginning to do instinctively in the classroom. This curriculum is of more than passing interest and may be particularly useful in small churches where it is necessary to combine several grade levels.

HERE I STAND, Teacher's Manual and Student's Book. *Here I Stand* offers a structure for forming Christian

support groups. In other times these may have been called prayer groups, study groups, or Lenten groups. Recognizing that growth of the whole Christian can take place only in community, this outline provides procedure and content for forming such communities.

Some considerations to which the authors have addressed themselves and which may make this particular material worthwhile are: (1) Adults need dialogue time. It is not enough to be "told" any longer. (2) Nor is it enough just to "come together and share con-

cerns." There must be some direction and input. (3) There must be a leader, or facilitator, and there are some definite duties that he must perform such as moving the group along, being responsible for meeting times, places, and such.

Primarily, the material focuses on input which translates our Christian heritage into today's language; time for reflection during the week (self-examination?); and sharing with the community which provides the necessary correction to way-out thought. Worth trying.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
ST. MARK'S Bancroft Way at Ellsworth
P.D. Haynes, chap.; G.F. Tiltmann, r
Sun 8, 10, 12, Compline 9; Mon-Fri 12:10

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

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

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
The Rev. Paul R. Thim, chap.
Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
Sun: 7:30, 9:30, 5:15

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 8 & Thurs 5:15—Duke Chapel

PENNSYLVANIA
PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
The Rev. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7 and as anno

YORK COLLEGE OF PENNSYLVANIA
ST. JOHN'S 140 N. Beaver St., York
The Rev. Canon George A. Kemp, r
Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS
NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS 1200 N. Elm St.
The Rev. C.E. Walling, r
Sun 8, 10, 5:30; Mon 5:30; Tues 9:30; Wed 5:30; Fri 7

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Sun 11. Spec. Program & Services anno

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
Sun 8, 10:30; Thurs 7

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR
The Rev. G. Randolph Usher, r
Sun HC 8, 10; Tues 7:30; Thurs 10

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

YOU AND ME, LORD, Volumes I and II and Leader's Guide. This material follows the support group approach outlined in *Here I Stand*. Although the authors continue to stress that Christianity is not primarily dates, Bible verses, etc, they do not exclude content, biblical, historical, or factual. There is substantial in-put on the Christian perspective toward life which necessitates all the above ingredients. Some serious attention to the material which considers the existential questions with which men will always wrestle—work, sex, marriage, selfishness, organization of society, meaningfulness—may outline Christian action more clearly than any number of sermons. Impressive.

WORSHIP SURVIVAL KIT. Finally, if you have read the above reviews, you may correctly guess that the primary ingredient in the *Worship Survival Kit* is the participation of the community, not attention to detail. To Episcopalians who are a people of the Prayer Book, whichever one, the services outlined may seem frivolous. However, our processions can easily be seen as "parades" disguised in more sophisticated language; and the use of a suggestion here or there within the context of the service may serve to jar the apathetic.

Particularly interesting is the worship workshop designed for three to five hours. I suspect that any group who followed through this design would come away with a deep appreciation that our worship patterns are based on a depth of accumulative community experience in response to the Lord.

Other Recommended Materials

CHILDREN'S COMMUNION BOOK, Series 1 and 2 (Revised); CHILDREN'S COMMUNION BOOK, Series 3. A. R. Mowbray, Oxford. These wonderfully illustrated service booklets for communicants under nine are meant for use in the Church of England. One can only hope that a publishing company in the United States quickly prepares the same for our PBCP services. One picture is worth a thousand words in this instance, for the artist has ably conveyed the church assembled, the creed, the world

we pray for, repentance, forgiveness, offertory and much more around the text of our eucharist. Parents who sit week after week with their children in the pew will rejoice in being able to offer them this kind of prayer book.

ONCE-UPON-A-TIME SAINTS: Faith Tales for Children. St. Anthony Messenger Press. This collection of tales will naturally appeal to children who appreciate good story telling—a bit of suspense, heroic deeds, and wonderful outcomes. They will intrigue adults for these are the people of stained glass windows and history books and perhaps dreary Sunday school classes. Purists will object that the once-upon-time approach lifts these characters out of history, but romantics will be thankful that their wonderful stories are being told again. Great fun to read quietly or aloud—especially to nine and 10 year olds.

STORIES ABOUT CHRISTIAN HEROES: Margaret, The Good Queen, Mother Seton Starts a School,

The Boy Who Made His Pennies Go a Long Way. Winston Press. These are read it yourself booklets intended for eight, nine, and 10-year-olds. They will probably make a great hit for this age group which loves reading about themselves as found in other boys and girls. It is the wise teacher who scatters several copies on the table for use as the children enter the church school room and then leaves them there during class. Avid readers will rush through many books; slower readers will still be able to enjoy the story. An unsuspected use would be as readers for children who experience reading difficulty. Reminiscent of the Arch Books, although for an older age level. One sees many more in the near future.

The following books are in the Winston Press Series, Books to Encourage and Inspire.

THE SPLENDOR OF THE PSALMS, by Herb and Mary Montgomery. The lovely photography which accompanies the familiar words of the psalms once

again accentuates their timelessness. For those who have never caught the imagery that was hidden in the printed page or the dreary chanting, this book will unlock the door. The cries and praises of centuries echo in our ears as our own.

BEYOND SORROW and LOVE AND LET LOVE, both by Herb and Mary Montgomery, combine excellent photography and personal reflections and quotations on death and on family life. These books should be read during quiet moments for they invite, as their titles suggest, reflection and meditation. They are meant to soothe the soul with a vision of what might be rather than mourn the world as it is.

AN IRISH BLESSING, by Cyril A. and Renee Travis Reilly, continues in the vein of the above books. Extensive use of photography illustrates the phrases of this familiar blessing.

Are these the new devotional manuals?

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BOOKS

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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.

48 volumes of Parker Society and 81 volumes of Library of Anglo-Catholic Society. The Rev. Donald Platt, Sheffield, Mass. 01257.

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THE LIVING CHURCH

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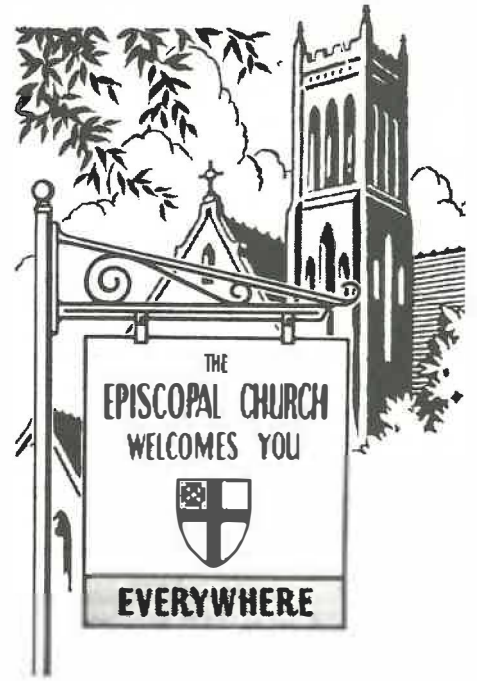
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CHURCH DIRECTORY

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, 10nCho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

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 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

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
"Sewing the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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

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.

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; 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. IGANTIUS 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. Gary Fertig, 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 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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine of Our Lady of Walshingham.

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

BROWNWOOD, TEXAS

ST. JOHN'S 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 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

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.