

THE LIVING CHURCH



Pilgrims who marched from London to Canterbury Cathedral, during the Lambeth Conference, enter the cathedral grounds [see page 10].



Several weeks ago we began in this column to consider work and leisure as two basic states of our created human life. This has led us far afield. Let us return again to the basic biblical view of work as something required in human life, and leisure—the observance of the Sabbath—as something commanded to those who recognize God as their creator.

In work we learn about things, how to use things, how to do this in order to accomplish that. We learn of the order and

the interconnection of all things. To see this is to see part of what creation means. The Jewish and Christian faith is not simply the affirmation that God made things. It is rather that an infinitely wise and loving God made things good, that he made us in his image, and in spite of our sins he loves us. In the *workability* of the world, the practicality and usefulness of things, we see part of their goodness. Our own ability to understand, use and shape things is part of our kinship to our Creator.

Yet these are only half-truths. The wisdom of God is not just ingenuity; his goodness is not just practicality; nor is his love simply an adequate kindness. The qualities of God are, as the theologians say, *transcendent*. That is to say, they go beyond, they overflow, they exceed all our categories. We cannot define his attributes; we can only cry out with the Psalmist O Lord our Governor, how exalted in your Name in all the world!

What is man that you should be mindful of him?
the son of man that you should seek him out?

(Psalm 8:1,5)

Or we can speak “of the plan of the mystery hidden for ages in God who created all things” (Ephesians 3:9), or sing with the angels and saints

Splendour and honor and kingly power
are yours by right, O Lord our God.

For you created everything that is, and by your will they were created and have their being.

(Revelation 4:11)

For this we need leisure as well as work. A businessman may calculate the cost of a building, but after hours he can gaze at a sunset beyond all cost. A workman can put a beam into place, but in his garden he may watch a spider cross a chasm on a silken thread. A farmer may understand his crops, but away from home he may notice the delicacy and variety of wild weeds. On the job we serve by the clock, but on holiday we can observe the rhythm of waves on water, or wind in the trees, or the coming and going of children at play.

It is part of our created nature that we need the practical, useful, and reasonable things with which and for which we work. Yet it is by reflection, by considering the wonder and beauty of things without regard for their working usefulness or profitability to us, that we gain some sense of the transcendence of the God who is the source of all things.

THE EDITOR

September Joy

Run, get your flute and your stringed guitar.
Let us have music of wild asters
And late September joy.
Make melody of lavender, marjoram and mist.
Take up the shrill bagpipes
And play a slow march
Of bright yellow tansy and plumed goldenrod.
Go, sing with high voices,
Softly but clear,
Of bluebirds returning
And orange butterflies.
Chant of your finding the purple foxgrapes
And cry from the fields
That fragrant red apples
Are ripe for the gathering
Out in the sun.
Sing thanks to the Lord,
for heaven and earth,
And for the wide river
That runs to the sea
Through hills of blue darkness
And soft woven gold.

Jean L. Connor

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CALENDAR

September

24. Nineteenth Sunday after Pentecost/Eighteenth Sunday after Trinity
25. Sergius, Abt.

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

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LETTERS

Retraining Clergy

I thought the guest editorial of Fr. Page [TLC, July 16] was excellent. His fourth suggestion of financial help for retraining "surplus" clergy for alternate or part-time non-parochial careers motivates this letter. I am in the generation of Fr. Page, being ordained in 1959 and faced with unemployment in the early '70s. Because a scholarship was available, plus G.I. Bill which I had earned years before, plus an understanding con-

gregation concerned with my future I was able to return to school to earn an MSW. When the crunch came and the parish closed I had a job and a ministry as a psychiatric social worker, which led to my present ministry which requires the employing of both professional disciplines (clergymen and social worker).

I investigated getting help from Continuing Education Funds both at a diocesan and national level and found that usually these funds are limited to study projects which can be shown as enriching specific ecclesiastical ministry. Thus, continuing education programs tend to exacerbate the problem. I think continuing education funding

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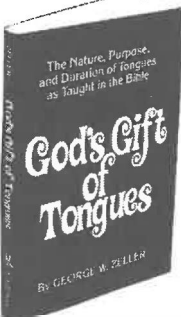
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would be a source of help to many looking at new forms of ministry and their retraining for those new forms. To use the funds only for further training in old forms of ministry compounds the problem of the clergy "surplus."

(The Rev. Canon) T.H. WHITCROFT,
ACSW
Director, Social Services and
Community Concerns
Diocese of Montreal
Montreal, Que., Canada

Openings in Jamaica

I would like to comment on the news story [TLC, June 4] about clergy oversupply.

I have been in the ministry for almost ten years and have experienced the problem of being unable to get placed anywhere in the United States. I said I would go any place at whatever support, but could not make *any* contacts.

There is hope for those priests who want to work in the kingdom. The Spirit led me to Jamaica where I have a full ministry. I have four churches, an old peoples' home, and a primary school all in my cure. Since coming here I have had almost 100 baptisms. Jamaica has 283 congregations and they are all very short of priests. Sixty congregations have no priest at all. The United Theological College in Kingston turns out only about three or four new priests each year. The bishop has to recruit overseas and continue to use retired priests. The stipends are all equal in the diocese and the clergy are able to get by on them.

I, as a non-Jamaican, am out of the local pension fund and am not covered by the American Pension Fund. Perhaps if this were taken care of more American priests would think of serving in this lovely island where the Anglicans are the strongest body. The harvest is truly ripe but the laborers are all too few.

Hope this inspires those who have a few years in retirement or adventure to make inquiries.

(The Rev.) HARRY KRAFT
St. Michael's Anglican Church
Clark's Town, Jamaica, West Indies

"Rubricatiousness"

Fr. Giovangelo's letter regarding "rubricatiousness" [TLC, July 9] surprised me. I thought the enormous flexibility provided by the Proposed Book of Common Prayer supplied sufficient latitude to satisfy every priest's liturgical predilections. In fact, the Good Friday "Reproaches" cited by Fr. Giovangelo can well be comprehended under the rubrical phrase "other suitable an-thems" (page 281).

There is much to be said, however, for strict conformity to the rubrics. Such behavior reflects that rare virtue in these days of "doing your own thing": obedience to authority. True, legalism

concerning rubrics can degenerate into narrow pharisaism. But, as Richard Hooker argued at such length against the Puritans, if liturgical and ceremonial practices are "adiaphora" or "things indifferent" not specifically prescribed by Scripture, then precisely for this reason a church by proper authority can authorize and require what it considers right, decent, and in order. Ironically, old-fashioned Anglo-Catholics were most Protestant when they substituted the American or Anglican Missal for the Book of Common Prayer.

I invite Fr. Giovangelo to visit St. John's Church in Elizabeth, N.J. There he will find the Decalogue read once a month, the First Exhortation read thrice yearly as prescribed, special intercessions read directly following the Nicene Creed, and never a hymn substituted for a canticle in Morning Prayer.

(The Rev.) DAVID R. KING
Secretary, The Anglican Society
St. John's Church
Elizabeth, N.J.

New Perceptions

Re the editorial on homosexuality [TLC, July 30]: Either St. Paul's anathemas are infallible and absolute or they are not. The church has decided that they are not. In ordaining women priests, the church has dramatically demonstrated that the Bible is not to be interpreted in a literal, fundamentalist way. So much for the injunction that women keep silent, and as for the decrees that women obey their husbands and slaves their masters. . . .

If the directives of the church are to be obeyed, then the informed material provided by the recent publication of the Catholic Theological Society of America, *The Homosexual and the Church* by John McNeill, S.J., the excellent commission report of the Diocese of Michigan, and the Quaker Studies, as well as books by professionals such as Tripp's *The Homosexual Matrix* must be considered seriously. The consensus of these and other religious studies is that homosexuality is not a moral issue at all (we are not to be compared to thieves!) but a given condition present in all societies and cultures. Furthermore, if homosexuals must not "practice" in order to be accepted as clergy, then this is equivalent to denying heterosexual clergy the right to "practice"—i.e., a celibate clergy such as one church demands.

Not too long ago such things as birth control, abortion, and remarriage after divorce were forbidden as immoral—at an incalculable cost in human suffering. We have begun to understand a little of what Jesus meant by the spirit of the law, not the letter, and that the Sabbath was made for man and not man for the Sabbath. Otherwise, the church becomes

another truth-denying, life-denying agency of oppression.

One can only remember with despair that when Galileo and Darwin gave us their new perceptions of truth the church responded, "Nevertheless, it is contrary to holy Scripture—let it be anathema." Today the same response is given to the new knowledge of the diversity and reality of human sexuality.

We are here to speak to the church, to bear witness to our truth. Is anyone listening?

LONNY COTHRON
Los Angeles Integrity

Los Angeles, Calif.

Religious Orders

I am sorry that "Name Withheld" [TLC, Aug. 27] had such an unhappy experience in an Episcopal religious order.

I for one hope that the church not only tolerates but encourages vocations to the religious life. While a seminarian I had the good fortune to live with the Sisters of St. Margaret in Boston. Our relationship, centered on our mutual love for Christ, grew into an abiding friendship. This is not to say that I agreed with all their views, practices, etc., or they with mine. But their witness to Christian life in community changed my own perceptions and actions as to what it means to live as a Christian in the various "communities" in which I have since been a part. A disciplined prayer life, simplicity, hospitality, and love are just a few of the gifts which the sisters so freely shared.

I am most grateful that there are religious orders in our church that are consciously witnessing to "another way."

(The Rev.) GERALYN WOLF

Ardmore, Pa.

The Sacrament of Ordination

It would appear from his letter [TLC, August 13] that the Rev. L. Bausch not only was not required to study canon law in seminary, but theology as well. I try to be charitable with the opponents of women's ordination, but when someone tries to justify his prejudice with erroneous theology, I find my tolerance quickly dissipates.

He claims that women cannot be priests because they are not the proper "matter" for the sacrament of ordination. Whatever justification he may give for this statement, it is based on a mistake; the ordinand, whether man or woman, is not the matter (*materia*) of the sacrament. The matter is the imposition of hands by the bishop. If the sacrament is performed with proper matter and form (the rite), it is valid regardless of who the ordinand is. Fr. Bausch is also overlooking the fact that inasmuch as a sacrament works *ex opere operato*, whosoever, without exception, the bishop ordains receives the Holy Ghost and thereby the *character* of ordination.

His assumption that God does not want women to be priests and any woman declaring such a vocation is mistaken is really rather presumptuous. I would never pretend to have such certain knowledge of God's will on an issue which is controversial because he has given no direct revelation about it. Nor would I ever be so hasty to declare that someone, anyone, else has no true vocation to the priesthood, for I at least have not the ability to look into another's soul and see what is there. There are few problems in the church worse than this sort of uncharitable presumption.

ANNEC. GEORGE
All Saints Church

San Diego, Calif.

Aunt Josephine's Chuckles

I've just finished chuckling my way through the Rev. Emmet Gribbin's "Effective Reading" in the "Feasts, Fasts, and Ferias" column [TLC, August 6]. A thought came to mind and I couldn't resist writing you and sharing it.

Aunt Josephine isn't the only one who listens to how lessons are read as well as to what is read. I, too, have gotten enough chuckles out of readers who try—and try to read commendably and consciously. This applies to me as well as to other lay readers.

While reading the column, I couldn't help but remember all those times I

heard it then, and all the collects themselves that begin "O Lord . . ." It all depends upon how it's said.

ART LEIBY
St. Luke's Parish

Church Hill, Md.

Soul as a Garden

Your meditations on nature and the outdoors, and the significance and importance of our enjoyment of them, in "The First Article" in recent issues, strike me as having an odd parallel. In an unpublished 19th century work by the psychologist Theodore Schwann (1810-1882) which I am currently editing, dealing with natural theology, he quotes St. Teresa to the following effect:

"She thought of her soul as a garden in which God has pleasure. He alone can pull out the weeds that develop because of the corruption of the soul, plant the seeds of the virtues, and bestow growth and prosperity. Men can only perform the functions of the gardener, water and cultivate the plants."

THE LIVING CHURCH continues to present us with a balanced view of the church and our faith in these times of trouble. May the peace of the Lord be always with us all.

(The Rev.) BRADLEY TITUS SCHEER
(Professor of biology emeritus,
University of Oregon)

Trinity Church
Santa Barbara, Calif.

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THE LIVING CHURCH

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Pentecost 19 / Trinity 18

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Priest Slain by Robber

The Rev. George Fabian Tittmann, rector of St. Mark's Church, Berkeley, Calif., was shot and killed by a robber on a Berkeley street August 26.

Fr. Tittmann and his wife had arrived at a friend's house at about 7:30 p.m., and were getting out of their car in the driveway when a man approached them and demanded money. Fr. Tittmann was shot as his wife tried to seek help.

The author of several books, and a long-time contributor to THE LIVING CHURCH, Fr. Tittmann was 63. He graduated from Harvard in 1936, and from Virginia Theological Seminary in 1940. Fr. Tittmann served churches in St. Louis, Mo., Arlington, Va., Lake Forest, Ill., and during World War II served as a chaplain in the U.S. Naval Reserve. At the time of his death, he had been rector of St. Mark's for 15 years. He was past president of the Overseas Mission Society, and the Association of Episcopal Clergy.

His wife of 36 years, the former Frances Middlebrook Messinger, survives him, as do four children and two grandchildren.

Approximately 800 people attended a memorial service for Fr. Tittmann at St. Mark's on August 30. The Rt. Rev. C. Kilmer Myers, Bishop of California, celebrated at the service of thanksgiving for Fr. Tittmann's life and ministry. The procession included more than 100 clerics, and the Very Rev. Frederick Borsch, dean of the Church Divinity School of the Pacific, preached.

Bishop Myers and other leaders of the diocese have established a reward for information leading to the arrest and conviction of the murderer. Contributions are invited to "The George Tittmann Reward Fund," in care of *The Berkeley Gazette*, 2043 Allston Way, Berkeley, Calif., 94704.

In addition, the parish of St. Mark's has begun a George Fabian Tittmann fund.

Chaplains Cite Abuses Against Seamen

The Seamen's Church Institutes in Philadelphia, New York, and Port Newark are concerned about the growing problem of abuse at sea of the men they minister to.

It ranges from mysterious deaths at sea to beatings. Most commonly it in-



The Rev. George Fabian Tittmann

volves seamen cheated of their wages by unscrupulous captains, and financially hard-pressed shipping companies. Many of the victims are Third World personnel who hire on cheaply—salaries of some are \$65 to \$100 a month—and come from nations with little political or union influence.

Abuse is not limited to the poorly kept and minimally run "flag of convenience" ships which register under the flags of countries who have few safeguards for seamen; the ultramodern ships run by computers produce another kind of abuse.

The Rev. Robert H. Peoples, director and chaplain of the Seamen's Church Institute in Philadelphia, says alcoholism is taking its toll aboard the modern ships.

"When you have a crew cut in half from 40 to 20, and all a man does is look at a panel board with a panic button all day, boredom sets in. And this boredom is driving a lot to drink, and we are seeing more alcoholics in church services." He spoke of an incident in which a drunken man stood up and began cursing during a communion service. Chaplain Peoples' ministry involves on-ship visiting to determine sailors' needs. More, he said, are being referred to detoxification centers.

The Rev. William M. Haynsworth, chaplain of the New York City Seamen's Church Institute, cites the need for more

staff. "The maritime industry is in a state of stress in a world of keen competition. It is not a happy picture. We could use three times our staff. . . ."

The Episcopal Church has been active in serving the needs of seamen since 1834 when the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York was founded. It continues today, providing religious, social and special services to the crews of all types of ship. The institutes provide transportation for shopping, set up soccer games between crews, distribute books, put seamen in touch with legal counsel and such agencies as the International Transport Worker Federation and the National Maritime Union.

Fr. Peoples, with his aide, ship visitor Bob Haines, has been instrumental in reporting abuses aboard various ships; federal officials have detained ships several times until salary controversies were resolved.

The Rev. George P. Dawson, chaplain and manager of the Port Newark branch of the Seamen's Church Institute, also said that back wages were a concern. He called many of the ships who use poorly paid crews the seagoing version of "slum landlords."

Marine Week magazine carried an account of a Sri Lankan second officer who said in London that a crew member was thrown overboard in European waters to cut costs.

Although the three chaplains have not heard local reports of men thrown overboard recently, Fr. Haynsworth says he has helped 12 persons who feared for their lives to get off ship in the last 18 months.

"They feared physical danger, including accident-related incidents of being lost at sea," he said. "Their fears were real. . . ."

Fr. Peoples told of an Indian ship officer who told him of the death of a radio officer who had quarreled with the captain. "The radio operator was found hanged in the shower. It was made to look like an accident," Fr. Peoples said.

Other sources tell of ships' holds that fill with deadly gas, and disgusting conditions aboard ship. A National Maritime Union official told a researcher looking into the problem that many of the tankers and freighters with problems are owned and run by money manipulators with little or no seagoing expertise.

Racism Held Factor in Growth of British Black Churches

In an article in the *Christian Action Journal*, Guyana-born writer Morris Stuart says that black churches in Britain will continue to grow as long as the crisis in race relations exists.

Mr. Stuart, a youth worker who wrote *The Black Mirror*, published by the Community and Race Relations Unit of the British Council of Churches, claims that white churchmen welcome the growth "because it lets them off the hook of facing up to their failure in their own churches, where they have at best not encouraged and at worst have obstructed the full and free participation and leadership of black Christians."

Nowhere but in the black churches can a black man, made to feel insignificant elsewhere, join a community in which he matters—where he is a deacon, an evangelist, a Sunday school superintendent, or a pastor, according to Mr. Stuart. Black churches, he feels, will continue to be important as long as blacks living in a white society experience injustice and rejection.

Christian Action is an organization founded in 1946 "to stimulate Christians and all men of good will to action in public affairs in accordance with Christian insights," according to *The Church of England Yearbook*.

"Habemus Papam"

The lightning-fast, unheralded election of Albino Cardinal Luciani, Patriarch of Venice, to the papal throne, came as a great surprise to nearly everyone, including those generally regarded as "insiders."

Only two days before Pope John Paul I was elected on the first day of balloting by the 111 cardinals of the Roman Catholic Church, a report, written by the Italian Ambassador to the Vatican, Vitorio Cordeiro de Montezemelo, was causing a splash in Rome. He predicted that either Cardinal Sebastiano Baggio or Cardinal Paoli Bertoli would be elevated to the papacy. Covering his bets, the ambassador mentioned seven other likely candidates. Cardinal Luciani was nowhere on the list.

The new pope, the first in the history of the church to take a double name, is a man known first and foremost for his pastoral skills. He appears to shun pomp, and has a particular interest in the wants of the poor and needy. Observers feel that the choice of name is significant; it means, many feel, that he is committed to carrying out the policies of his two predecessors, John XXIII, and Paul VI.

Queen Elizabeth II, titular head of the Church of England, sent a message of congratulation, as did Anglican leaders

from around the world. "It gives me great pleasure," said the Queen, "to express to Your Holiness my warm congratulations on the assumption of the high office to which you have been called and to send you my sincere good wishes for your pontificate."

The Rt. Rev. John T. Walker, Bishop of Washington, had proposed that Anglican and Orthodox leaders be invited to observe the papal conclave. In a cable to William Cardinal Baum, Bishop Walker noted that the late Pope Paul VI had worked for the healing of rifts between Roman Catholics and other Christians.

"To assure that the interests expressed by the life of Pope Paul are not lost," Bishop Walker said, "I ask you to call upon those who hold such responsibilities to extend an invitation to the Archbishops of Canterbury and York, and perhaps also to Bishop John Howe, secretary general of the Anglican Consultative Council, and Marian Kellerman, chairman of the Anglican Consultative Council, and representatives of the Orthodox communities to be present as observers as you proceed in this awesome matter before you."

Roman Catholic authorities in Rome noted that rules for the current conclave could not be changed, but indicated that Bishop Walker's proposal might be considered for future conclaves.

Episcopal Historians Meet

Historians came from Eastern Oregon and from Maine—and 14 other dioceses—to the 1978 National Conference of Episcopal Historians held August 16-18 in Amarillo, in the Diocese of Northwest Texas.

The historians' group—with neither dues nor officers—met at the Conference Center of the Diocese of Northwest Texas. The Rev. James A. Mock, of Plainview, registrar of the Diocese of Northwest Texas, was host for the meeting which attracted 21 persons, including one historian from St. Croix, U.S. Virgin Islands.

The conference featured papers prepared by the Rev. Lawrence L. Brown, retired dean and history professor of the Seminary of the Southwest in Austin, and by the Rev. Robert S. Kinney, rector of St. Andrew's Church of Amarillo.

The conference ended with a workshop conducted by the Ven. Charles Rehkopf, retired archdeacon of the Diocese of Missouri. The workshop focused on use of available history sources yet to be "mined"—scrapbooks, oral history, diaries—and ways of organizing the writing of histories—chronologically and topically.

Taking a long view of recent decades, Fr. Rehkopf said that the church in the 1930s was interested in college work—Canterbury Clubs. In the 1940s, he said,

Continued on page 14

BRIEFLY . . .

The Church of the Holy Cross, Shreveport, La., has announced the establishment of a Community Services Endowment Fund to provide a perpetual ministry to the pressing spiritual, emotional, and physical needs of its community. Generous gifts have made the fund possible, and the Rev. Kenneth W. Paul, rector of Holy Cross, has appointed the Rev. Donald Heacock, ACSW, to be its director.

The Rev. Mikko Juva, 60, chancellor of the University of Finland and past president of the Lutheran World Federation, will be consecrated Primate of the Church of Finland at Turku Cathedral Oct. 1. He will succeed Archbishop Martti Simojoki, 70, who is retiring after serving for 14 years.

American Lutheran Church Women (ALCW) meeting in convention in Minneapolis, Minn., voted to approve a resolution criticizing the Nestle Co. for continuing to sell and distribute its infant formula in Third World countries. The resolution said that since the baby food requires sanitary water, bottles and nipples, which are largely unavailable in undeveloped countries, its use "can become a deadly transmitter of bacterial infections leading to diarrhea, dehydration, and death." Cost of the formula to Third World families, it noted, is "often prohibitive, sometimes equalling as much as 25 to 40 percent of the total family income..." Individual ALCW members, of whom nearly 10,000 were registered for the conference, were asked to express their opposition to Nestle's alleged practices in any way they chose.

A detective television series in the USSR depicts Jews as criminals and villains, according to reports received in New York by the Greater New York Conference on Soviet Jewry. Three successive episodes of "Delo Vedutzmatski" (It Is In Expert Hands), aired in June, showed "bad guys" with Jewish names, accents, and stereotyped mannerisms. "These shows are in the worst anti-Semitic tradition," a spokesman for the conference said. "We demand [their] cessation as part of every Soviet Jew's God-given right to lead a true Jewish life without fear."

EVENTS and COMMENTS...

We take pleasure at this time in introducing a new feature. Events and Comments will normally appear each week and will be devoted to news which arrived after the current issue had been set in type, to occasional editorial comment on recent events, and to other material from time to time.

...

The inauguration of a new pope has aroused a great deal of interest. Unlike previous popes in recent centuries, John Paul began his episcopate in Rome simply with private prayer and an out-of-door mass on Sunday, September 3. Several questions about it have been raised.

Prior to his elevation, Cardinal Luciani was Patriarch of Venice. Isn't patriarch a title in the Greek Church?

Yes, this title is usually associated with Eastern Orthodoxy, but at certain periods of history it has also been used (in a few instances) for archbishops in the Latin Church. Venice formerly had a commercial empire spanning the eastern and western Mediterranean, and in the fifteenth century its bishops secured the title patriarch.

Why aren't popes ordained or consecrated to their office?

It is being bishop of Rome which makes one pope. Originally, the clergy of the city of Rome would elect one of their own number, a deacon or priest, to be their new bishop, and the suffragan bishops would then ordain him. Later, when the papacy became internationalized, a distinguished bishop from some other place was elected. This is the modern practice. Hence he has already been ordained and consecrated as a bishop.

What was the papal coronation which John Paul declined to have?

In the Middle Ages, the pope was the civil ruler of some parts of Italy. This coronation conferred on him the monarchy over these areas. Under modern circumstances, such a coronation seemed very questionable.

What was the distinctive emblem with which John Paul was invested?

The so called pallium is a strip of white woolen cloth, marked with black crosses, which goes loosely about the neck. A tab hangs down from it vertically in front and back. Today this woolen vestment is interpreted as a symbol of the role of pastor (i.e., a shepherd). Originally, however, it was a form of stole worn by the bishop of Rome over his chasuble. It later came to be conferred on other Latin archbishops as a symbol of authority. They wear it on certain special occasions. In Eastern Orthodoxy, on the other hand, all bishops wear a pallium, called an omophorion. Today it is a long and wide stole-like vestment, usually made of heavy brocaded cloth. After the breach between England and Rome in the sixteenth century, the pallium continued to be worn by the archbishops of Canterbury and York for a short period. It was retained only on the heraldic shield of Canterbury, where it appears as a white Y with crosses on it.

...

Before the startled eyes of the new Pope John Paul I, Metropolitan Nikodim of Leningrad, second-ranking prelate of the Russian Orthodox Church, died of a heart attack in a private audience in the pope's study.

Metropolitan Nikodim, 48, had a history of heart trouble. He had just expressed congratulations to the pope on his election, and told him that the people of the Moscow Patriarchate were praying for him.

The Russian churchman had frequently visited Rome as head of ecumenical delegations from Moscow, and had attended part of the Vatican II meetings as an observer. He celebrated a Russian Orthodox prayer service for the dead before the body of Pope Paul VI in St. Peter's.

THE CAMPUS CHAPLAINS

By JOHN HALL

A student comes to you with a problem: homesickness, trouble with roommate, trouble with parents, trouble with boy or girl friend, trouble with academics, unwanted pregnancy, drugs, financial bankruptcy, spiritual bankruptcy. You listen, and try to help. There are many other counselors on campus: peer counselors, medical counselors, psychiatric, academic and career counselors. Each has an orientation and a bias. Sometimes they reveal it and sometimes they don't. You reveal yours. You offer counseling as a Christian, and from the perspective of Christian teaching and belief. You may or may not pray with the person, depending on the circumstances. But you will pray. That is clear.

A member of the faculty calls to ask about a student. "Do you have any ideas about how I might be of help to him?" You try to help another helper. Sometimes such an encounter, sometimes even a year or more later, will lead to something directly between you and the helper. Lots of faculty people want to believe but, for all sorts of reasons, find it difficult. A part of your job is to try to help them. Sometimes it takes years.

Someone who works as a janitor comes to your door to talk about suicide. You hear of an Episcopal student who is in the hospital, and you plan to visit. A couple is coming in that evening for pre-marriage preparation.

You walk across campus and wish you had time to put into all the pastoral needs which are staring you in the face.

The Rev. John Hall is Episcopal chaplain at the University of Rhode Island, and vicar of St. Augustine's Chapel in Kingston, R.I. He is active in diocesan youth work, camps and conferences, and he writes a monthly column for the R. I. Churchman. He spent the autumn semester, 1977, as a Proctor Fellow at E.D.S. This article originally appeared in the R. I. Churchman.

At the same time, you are struck by the number of faces which are totally unfamiliar to you. You hope that they know who you are, but you know very well that many of them do not. A big part of your work is missionary—getting out, getting known. You cannot be available unless you are known. The first witness is a witness of presence and involvement. You try to get around campus, to meet and encounter as many people as possible. How shall they hear without a preacher? How shall you preach effectively unless you be known?

You try to keep to the policy which you and the other chaplains adopted some years back: that whatever you do, you will try to make it excellent, so that a student's encounter with the institutional church, even if it has never before been excellent in his/her eyes, will be excellent now, so that the student will have to deal with at least one example of excellence which cannot be denied. That is what you try to do.

Everywhere you go, you keep running into students and other members of the campus community. On the campus, of course, but also in town, in stores, hospitals, restaurants, at the beach, at basketball games, etc., etc. Everywhere, there are opportunities for ministry and evangelism. You try to take advantage of as many of them as you can, and you try to help other Christians on the campus to do the same.

Some people will not speak to you when you are wearing your clerical attire. They have felt too alienated from the church. But on the street, or at a party, or on the beach, an inroad sometimes becomes possible. You do not always wear your clerical attire on campus. Some people, probably lots of them, think that we clergy are often hiding behind our clericals. You try to strike a balance between the identifiability which you get when you wear them, and the opportunities you get when you don't. So a lot of days you wear them, but some days you don't.



Fr. Hall

You go to a class as a resource person. Your job is to present the Christian point of view in some area. You try to do it with a degree of excellence. It is important that the Christian faith be presented very well on campus. Too many people here have stereotyped, really simple-minded, often grossly wrong views of what Christianity is all about. You sometimes wonder how they could think that we could be such fools as to believe what they think we believe. So you take every opportunity you can find to present Christianity well. Often it is on a one-to-one basis. Sometimes it comes in a bull session, or at a meeting. It might be in a class or informal seminar. You might set up a lecture for the campus, or an interdisciplinary discussion. It's fun, but it is often hard work. You have to be willing to let your back be up against a wall.

But in the long run, Christianity is caught, not taught. You catch it the way you catch a common cold. Once you have caught it, there is, to be sure, a lot to learn. And, thank God, once you have caught it, it does make a lot of sense.

So you work a lot with your community of believers. You work a lot at infecting one another. You live the Christian year as faithfully, imaginatively and well as you can. You celebrate the Holy Communion, hear confessions, baptize, marry, bury.

It is a good life. In some ways, it is not all that different from the parish ministry. But it is a specialized ministry. A person does not just walk on campus and do it. You have seen people try. You remember yourself when you first started.

Your parish is a campus. Most of your

Continued on page 15



Bishop Westall and Tish Kendig at Canterbury Cathedral during the Lambeth Conference.

Pilgrimage from London to Canterbury

By TISH KENDIG

A varied group of pilgrims gathered in high spirits for Eucharist at Southwark Cathedral, London, Sunday July 30. A pilgrimage from London to Canterbury where the Lambeth Conference was in session had been mapped out by the Anglican Pacifist Fellowship. The walk was to assert our faith in the power of divine love victorious on the cross.

As a member of the Episcopal Peace

Tish Kendig, Washington, D.C., is national staff coordinator of the Episcopal Peace Fellowship.

Fellowship, the counterpart of the APF, I was representing the Fellowship, in addition to my personal commitment to this historic walk. For the Rev. Gordon Wilson, chairman of the APF was to nail their "Seven Reasons Why War and Armed Violence are Incompatible with the Christian Faith"—Martin Luther style—to the west door of Canterbury Cathedral [TLC, Sept. 3]. This, to drive home while the 440 Anglican bishops were still in the Lambeth Conference "the urgent need for the Christian Church to come to terms with the crucial issue of faith which arises from the con-

flict between the theology of the cross and the practice of war and armed violence."

The 56 mile pilgrimage, divided into four days, took us along the old Roman road, Chaucer's pilgrims' route and the A-2 motor highway; through cities, towns, villages and the beautiful Kent countryside. The reactions of the people we passed varied. Some called encouragement as they read our banners and placards, many averted their eyes or did not see us.

At stops along the way, a group of drama students from Manchester University performed in the open air an updated medieval mystery play "Who Killed Everyman?" especially written by one of the students for the walk. The lovely green expanse of Blackheath was to have been the first stage, but rain was falling. The Rev. Paul Ostreicher offered his church at the edge of the heath and the play went on.

The play points up how Everyman has learned to justify wars by treating them as political questions, a matter of honor and/or cowardice, and of patriotism. In the end he dies, killed by his own inability to act, to act responsibly, to take a stand. The Bringer of War, Nuclear Power and War sweep over him, and he falls on the sword he has just accepted from them.

Each night the actors would join us, sleeping on the floors of the YMCA, Methodist Meeting Halls and the Friends Meeting House. Most of us had not met before. There were Simon, 10, and my son, Charles, 14, university students, professionals, retired, a well-known artist and the son of a knight; Anglicans, Quakers, Methodists, Non-Conformist, churchd and unchurchd.

Our very diversity seemed to bring us closer as we shared the heat, driving rain, blistered feet and aching legs and the hard floor at night.

We will never know what effect, if any, our walk had; whether we changed anyone's thinking or caused anyone to question, or to what degree our symbolic hammering of the Statement on the west door was heard by those bishops gathered nearby.

We do know that a number of bishops juggled their schedules to get to the public meeting held that night in the choir of Canterbury Cathedral with Bishop Wilfrid Westall, president of APF presiding, and speakers Archbishop George Appleton, chaplain of APF and the Rev. Gordon Wilson, chairman of APF.

Most of the bishops present were Americans, among them Bishop Spofford of Eastern Oregon, Bishop McGehee of Michigan, Bishop Frensdorff of Nevada, Bishop Charles of Utah, Bishop Davidson of Western Kansas and Bishop Clark of Delaware.

And we do know that we 27 pilgrims are not the same.

EDITORIALS

Word-of-Mouth Month: Last Week

During the past weeks we have solicited the assistance of our readers in making this magazine better known to clergy and laity in their parishes and in urging others to subscribe. We are extremely grateful for the efforts that many have made. The loyalty and support of TLC readers is something for which your editor constantly gives thanks. Blessings on you all.

We still have a week left in our Word-of-Mouth Month. There is still time to speak to others about the magazine. If no public recommendations of THE LIVING CHURCH has been made in your parish, try again to arrange it. If some public presentation has been made, something to follow it up is useful. People lose subscription coupons, or decide to subscribe and then forget to do so. A reminder can get results.

On previous weeks, we have suggested using

salesmanship to other members of your parish. This week, we suggest that you may have opportunities also to present the magazine to other people you know, who may not be fellow parishioners. In some congregations there seems to be no one who receives this magazine or any other church journal. Maybe you know someone in such a church who can break the ice.

And of course our subscribers are not limited to members of the Episcopal Church. We are very happy to have members of other religious bodies among our readers, and we want them to feel welcome. Often some of them have contributed excellent articles, book reviews, and letters.

Once again, we wish to thank all who are taking part, directly or indirectly, in this word-of-mouth campaign. If you or your parish have any interesting, humorous, or unusual experiences in connection with this, write us and tell us about it.

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Cardinal Hume gives a realistic, compassionate analysis of the problems that can beset the individual in his search for God. He is aware that one person's approach to his religious life may not work for another, but—in the spirit of Saint Benedict—Cardinal Hume reminds us that there is a way for all of us.

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POET'S PROPER

According to Matthew and Goethe, Not Marlowe

(Matthew 20:1-16)

According to the parable of the workers
In the vineyard,
The Lord of the vineyard went five times
Into the marketplace to hire workers.
On the fifth visit he asked the loiterers
Why they were hanging around
Idle.

As Matthew tells it, they replied
That no one had hired them.

There is really more to the story.
One at least did not reply
Hoping that his silence
Would be taken
As assent that his case
Was like the others.

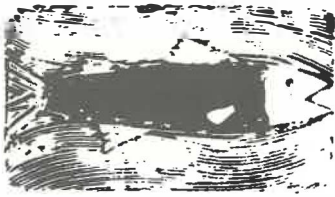
In truth he had been hired early
By the Lord's greatest enemy,
But by midafternoon
Sickened by his work
Had run off without his payment.
He'd just returned to the village square
When the Lord of the vineyard hired him.

So when the time of payment came
He tried to hang back a bit
But the Lord insisted
That those last-hired
Be first paid.
He worried; was the stink
Of the dreadful work he'd left
Still on him?
Could he merit the pay
Of an honest loafer?

The queue formed; he was caught in it.
The first were paid. A full denarius.
Half-unbelieving,
He waited his turn.
Then the Lord
Handed over his denarius—his!
And smiled
At Faust.

James P. Lodge, Jr.

*(The literati will of course recall
That Marlowe's Faustus clear to Hell did fall,
While Goethe's stayed to pay redemption's wage
And chastely lived unto a ripe old age.)*



LET'S GO FISHING

By GILBERT RUNKEL

The Bible of "The Compleat Angler"

When William Carey, the British shoemaker, said, "My business is to preach the Gospel—and I cobble shoes to pay expenses," he was saying something that applies to all of us: because the proclamation of the Gospel, by word and deed, is every Christian's business. However, there are many people who are "fuzzy" about what the Gospel (the Good News of God) really is.

St. John says that "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us." And he goes on to say that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Why is it that John puts so much stress on the point that "the Word was made flesh, and dwelt among us?" He does it, he says (John 20:31), "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name."

A professor of mine used to explain the Incarnation as being like a father who gets down on the floor on his hands and knees—and plays trains with his little boy. The child does not care about what clothes his father has on, or whether he has a beard or is cleanshaven. The important thing to him is that his father has (in a sense) become a little boy such as himself—able to divest himself of all the prerogatives of fatherhood, and to speak his language. And, in becoming a little boy that his own son can relate to, the father is able to give the boy some of his "spirit."

That is how our Lord's first followers thought of him. They didn't bother to record for us what he looked like, or where he went to school, or what his exact itinerary was as he went about his ministry. The important thing to them was that he was the Son of God who had come to earth in order that all men might be saved.

To say this (that the important thing to them was that he was the Son of God who had been sent to offer salvation to mankind) is not a contradiction of what I

have said previously in this series, namely, that the disciples first came to know him as a human being like themselves—but merely to say that while Jesus, as man, is the initial point of contact in the Christian faith for all of us, it is Christ (as God) who offers us salvation: which is why we should remember that Jesus Christ is all we have to offer to those we would evangelize.

It is not our opinions, but the truth of God, that people need—the truth the New Testament drives home to those who will read it seriously: that Christ is the only legitimate foundation for our lives. It is with him that we must begin, because he is the Alpha and Omega of our faith.

This has sometimes been difficult for Christians to understand. Jesus Christ is at the center of our message and the Holy Spirit gives us the means to preach that message.

St. Paul (1 Corinthians 12:8-10) lists nine gifts of the Spirit. Yet, a large part of today's pentecostal thrust is in the area of tongues, the interpretation of tongues, and prophesy. And all too often, some people of Pentecostal persuasion give the impression that the Holy Spirit has put his stamp only on their brand of activity and theology.

St. Paul, to be sure, did not condemn "speaking in tongues" (when it was practiced privately), but was opposed to its practice in public worship—because it brought no edification unless it was interpreted. And if Paul's assessment of the use of tongues is valid, it would seem that the use of this gift is useless as an aid to evangelism.

Peter, on Pentecost, probably spoke in Aramaic (or, possibly, in Greek)—and not "in tongues." And while Paul disclosed the fact that he (sometimes) spoke in tongues, the New Testament nowhere describes him as doing so. Also, he was not pleased about the Corinthian Church's seeming pre-occupation with this least gift of the Spirit. And, of course, our Lord did not speak in tongues.

I would not claim that tongues, the interpretation of tongues, and prophesy

are not gifts of the Holy Spirit. But I believe the Creed is correct in saying that he "proceedeth from the Father and the Son—and that he does not "speak of himself" (John 16:13), but in glorification of the Son.

Later, we will go into this more deeply. But, right now, it would be good for us (as evangelists) to remember that Paul preached and bore witness to "Christ crucified" (1 Cor. 1:23)—first, last, and always. And who can argue with Paul's success?

Our task is to introduce people to the Lord that Paul "preached"—and carried with him wherever he went. So, let us offer people *Christ*—and let the Spirit give them the gifts *he* thinks they need (which may not be the gifts *we* think they ought to have—in our belief that people cannot be "Christian" without them).

If one would learn the reason why there are those who are dedicated to fishing for trout (wherever they may be)—and the way to make such a quest a success—he could do no better than to read "The Compleat Angler" that the gentle Izaak Walton wrote some three centuries ago. And if one would attempt to become a "fisher of men"—he could do no better than to read the Gospels and St. Paul: for they are the Bible of "The Compleat Angler" intent on carrying out his Lord's command.

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NEWS

Continued from page 7

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.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park.
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA

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

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE Dwight Chapel
 The Rev. A.H. Underwood, chap.
 HC Sun 6; Full-time active program

FLORIDA

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

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 8:45, 11:15; Wkdays 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

KNOX COLLEGE Galesburg
GRACE PARISH 151 E. Carl Sandburg Dr.
 The Rev. George F. Wilcox, Ph.D., r
 Sun 8 & 10 Daily

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

MARYLAND

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

MISSISSIPPI

UNIVERSITY OF MISSISSIPPI
ST. PETER'S Oxford
 The Rev. J. Douglas Stirling 113 S. 9th St.
 Sun 8, 9, 11, 5:30; Wed 5:30

NEBRASKA

KEARNEY STATE COLLEGE Kearney
ST. LUKE'S 23rd St. & 2nd Ave.
 The Rev. Dr. C.A. Peek, r
 HC Sun 8 & 10, Thurs 5:45 EP or HC, Fri 12:10 HC Sat 6:15
 EP or HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
 Eucharist: Sun 10:30, Wed 12:10; other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
 The Rev. Sandra B. Michels, chap.
 Sun HE 5, Tues 7, Thurs 12 noon HE

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

OKLAHOMA

CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
 The Rev. Rober Spangler, r & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA

DUQUESNE UNIV. Pittsburgh
ST. MARY'S COLLEGIATE CHAPEL
 In St. Luke's Oratory: Enter through Main Chapel
 The Rev. C.D. Keyes, v
 Sun 12:15 MP, 12:30 High Mass & Sermon

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

URSINUS COLLEGE Collegeville
ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 Sun 7:45, 9 & 11. Forum 10

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

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
 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

emphasis was on town-and-country work—the programs offered at Roanridge, near Kansas City. He sees the 1950s as a time of effort dedicated to education within the church—the Seabury Series. The 1960s, he said, saw the church involved in social action—the General Convention Special Programs. The 1970s he sees as a time of rethinking—dealing with equal rights for women, new liturgies, and consequences and continuation of social action of the 1960s.

Fr. Rehkopf, who lives in Webster Groves, Mo., is editor of the newsletter of Episcopal historiographers.

Fr. Brown, who lives in Austin, edits the *Historical Magazine* of the Episcopal Church. His research papers prepared for presentation in Amarillo placed the Episcopal Church within the framework of national and state history. The establishment of a congregation in Matagorda in 1838 marked the first organized foreign mission of the Episcopal Church, he said. Two missionaries, appointed to serve without salary, were sent to what was in 1838 the Republic of Texas. Dean Brown also described efforts—unsuccessful for years—to permit Texas to have its own bishop.

After Texas became a state, the territory was considered a domestic missionary area, he said. In the years before and after the Civil War, one clergyman thrice refused his election as Bishop of Texas and three others refused once.

Fr. Kinney traced the history of the parish he now serves from 1892, when the first Episcopal service was held in Amarillo, to the present. St. Andrew's Church, on Interstate 40, uses buildings and land valued at \$2.5 million. Cost of the building completed in 1903 for St. Andrew's congregation was \$2,100, Fr. Kinney said. Two rectors of the parish became bishops—the Rt. Rev. Cecil Seaman, who led the Missionary District of North Texas from 1925 to 1945, and the Rt. Rev. George H. Quarterman, who became Bishop of the Missionary District in 1946 and first Bishop of the Diocese of Northwest Texas which was organized in 1958. He served until his retirement in 1972.

Philip L. Shutt, of Springfield, Ill., is registrar of the conference of historians.

PATRICIA MASTERMAN

The Living Church Development Program

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

Previously acknowledged \$22,073.03
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 Aug. 11-28 1,705.10
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CLASSIFIED

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MEETINGS

EIGHTH ANNUAL CONFERENCE on the Secularly Employed Clergy, sponsored by NASSAM (The National Association for the Self-Supporting Active Ministry), November 9-11, 1978, Kansas City, Kan. Theme: How does the diocese relate to self-supporting clergy and self-supporting clergy to the diocese? Write/Call: The Rev. James L. Lowery, Jr., 14 Beacon Street/Room 715, Boston, MA 02108; (617) 742-1460 (617) 492-1275.

NAMES WANTED

IT'S a big university, so the chaplains at Michigan State, East Lansing, would appreciate receiving names of Episcopal students, staff, faculty at MSU this fall. Address: Chaplains Mitman, Towler, 800 Abbott Rd., East Lansing, MI 48823.

NEEDLEWORK

DESIGNS in Needlepoint: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals, children's "Noah's Ark and animal motif" kneelers. Custom or stock designs hand-painted. French canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185.

NOTICE

PRIESTS and bishops interested in establishing an order of discipline within the Episcopal Church, based on the Chicago-Lambeth Quadrilateral as adopted by the House of Bishops in 1886. This order is open to both single and married men. Order of discipline to be established at the first general meeting. Please write for further information. Order of Saint Matthias the Apostle, P.O. Box 302, Oconomowoc, Wis. 53066.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-388.*

ANGLO-CATHOLIC celibate priest, with 20 more years of active evangelical ministry ahead of him, seeks correspondence with interested vestries, parishes, and bishops. Reply Box W-387.*

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

CAMPUS CHAPLAINS

Continued from page 9

parishioners, real and potential, are just passing through. Sometimes the campus can be brutal. People can easily get lost in the System. The System can get going in some terribly wrong directions. Sometimes you need to make a witness by standing up for what you believe to be right in the midst of what you consider to be some terribly wrong thinking and doing. You have to be willing to be unpopular when this becomes necessary.

You run like crazy during the semester, and then you try to get caught up during the breaks. You plan a pattern of study, because a chaplain has to be up-to-date and mentally alert. But often it turns out to be as busy during the breaks as during the semester, because people start to have time for their problems once the pressure is off. You remember that it is like that in every parish.

Some people think that a Christian ministry on campuses is a waste of time and money. That hurts. You know better. You know that the future of the nation and of the church is intimately tied up with what is going on in higher education. You wish you could convince the critics. You wish they would at least come and spend a day with you.

It is commencement time. You are to give the Invocation, and you put a lot of effort into its preparation. You want it to be a moment of excellence, a moment in which people's minds and hearts will truly be lifted to God. A young woman appears at the doorway of your office. She says, "I just had to come in and thank you. You will never know how much you helped me that time in my sophomore year." She gives you a kiss and leaves. You cannot remember her name, and the details of that time in her sophomore year are pretty hazy. But you thank God.

You get a letter from a former student. He says, "I am finally a Christian now, and I couldn't be happier." You thank God.

You go to a parish in the diocese to take a service in the summer, and you spot someone in the congregation who used to worship in your congregation while he/she was passing through. And you thank God.

A faculty member asks you to make a return visit to his/her class next semester. You thank God.

An institutional wrong is corrected, or a little piece of bureaucracy turns human, or a student who was lost in some way gets found. You thank God.

And you thank the people of your diocese and its parishes for making it possible for you to exercise the ministry of Jesus on the campus. Sometimes, when you are feeling really high-minded, you even thank the critics, for keeping you on your toes.

CLASSIFIED

POSITIONS WANTED

EXPERIENCED priest, age 34, General graduate seeks eucharistic-centered parish. Good pastor, teacher, and preacher with excellent references from previous bishops, fellow clergy, and laity. Open to be considered rector in medium sized parish or associate rector in large parish. Will consider position as tentmaker when combined with teaching. Reply Box H-389.*

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PROPERS

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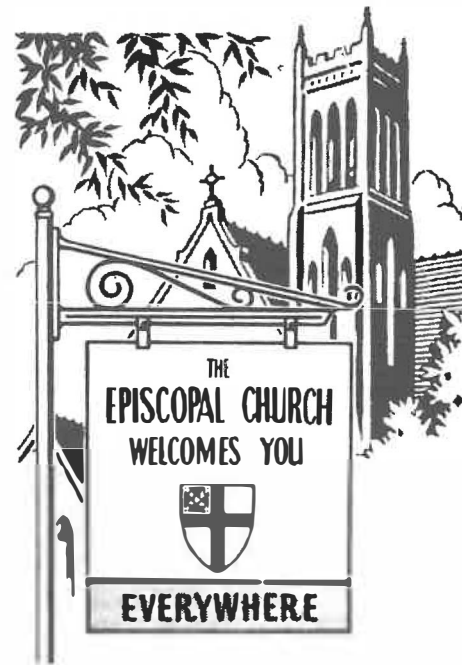
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CHURCH DIRECTORY



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 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
7:30, 7:30. Prayers & Praise Fri 7:30 C Sat 8

CHICAGO, ILL.

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

NAPOLEONVILLE, LA.

CHRIST CHURCH "An Historic Landmark"
Levee Street (La. 20)
The Rev. Charles S. Womelsdorf, v
Sun 8:45 Sol Mass; HD anno. Oct. 29 Friends Meeting & lunch
1, organ recital 4. Fri, Nov. 3, Shreveport Boy Choir 7:30

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

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. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S), Wkdy HC Tues 12:10;
Wed 8 & 5:15; Thurs 12:10 & Saints Days 8EP Tues & Thurs
5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15, Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Sun Masses 8:30, 11 Sung; Tues, Thurs, Fri 8; Mon, Wed 6

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 5-8,
Sat 2-3, 5-6, Sun 8:40-9

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Martin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel
open daily 9:30-4:30

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Gary Fertig, the Rev. Ronald Lafferty, 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 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. 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

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Masses 8:30 & 10:15

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 (EVANGELIST) 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. C. V.
Westapher; 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, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. 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. Jacques Paul Bossiere, Ph.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

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

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 Church-
men; 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, Inter-
cessions; 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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