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The University of the South choir at Sheffield Cathedral: A journey through England [see page 15].

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During the past weeks we have considered some of the ways in which the doctrine of creation affects the content of our worship, particularly in the Holy Eucharist. The best is yet to come. For this part of our faith, as we will see, has a bearing on the sacrament of Holy Communion itself.

The bread and wine are taken and placed on the altar at the offertory and then the priest calls on the congregation to lift up their hearts and give thanks. The congregation agrees that it is right to do so, and the priest proceeds, as the ordained spokesman of the church, into the great eucharistic prayer. The first part of this one long prayer is known as the Preface, in which he says that it is indeed good to give thanks to the "holy Father, almighty, everlasting God." This is of course our creator. Ancient liturgies of the church often have very explicit references to creation at this point. Our attention is called to this ancient emphasis in one of the three proper prefaces now appointed for regular use throughout the year on Sundays.

Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord (Prayer Book, p. 344).

Here, in these few words are the clues to the theology of creation in our worship. "Source of light" takes us back to the third verse of Genesis where God creates light first and thus brings into being the first day of the Jewish week — the day we call Sunday. As "source of

life" he makes all living things, last of all making human beings in his own image — an image later to be perfectly incarnate in Jesus Christ through whom we attain new life, especially by means of his resurrection on the first day of the week. In short, creation is what we start with, but we only understand what we were meant to be through Christ, in whom there is a new creation. With the meaning of Sunday, as the day of light and resurrection in mind, we proceed to worship. We are not simply learning an interesting Bible lesson here: we are ourselves entering into the mystery of which we speak. This is the first day: we speak of living and present realities. So we sing Holy, holy, holy ... and we notice "heaven and earth are full of thy glory" — plainly a reference again to God as creator of heaven and earth.

As the feast of All Saints approaches, we remember that we do not do all this alone. It is "with Angels and Archangels, and with the company of heaven" (pp. 334, 362, and 367), it is "with the heavenly chorus, with prophets, apostles, and martyrs, and with all those who in every generation have looked to you in hope" (p. 370). Heaven, no less than earth, is part of what God created. Those souls who are now in his visible presence remain his creatures, as they are restored to that likeness of the eternal Son of God in which they were first fashioned. God is our loving, gracious, and merciful creator not only for this world, but for all eternity.

Canticle for Autumn

Early in the autumn of Creation
God laughed heartily outloud
His angels danced in celebration
canticles consumed the primaeval cloud.
The toiling sweat of summer's hand
melted in cups of Gilead's Balm
A tree bowered merrily in Edenland
sheltering tempests 'neath Holy Calm.

Now, Heaven's innocently pristine mirth
seems insulated from sullen earth
Lost in the computerized toll
of dour man's dreamless soul
Oblivious to laughter's redeeming Light
smiling through winter's dismal light.

Ray Holder

THE LIVING CHURCH

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CALENDAR

October

28. Pentecost 21 (Trinity 20)
29. St. Simon and St. Jude

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LETTERS

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

No Lone Hold-out

I ask your help in trying to correct what seems to be the damaging implication of a portion of the news story [TLC, Sept. 30] about the House of Bishops.

The facts are these: (1) I did indeed join with several bishops in voting "No" on approval of the '79 BCP, seeing this as the only way of expressing my feeling that the issue of continued use of the '28 book should have been settled first. (2) Asked if we could change our votes to the affirmative if authorization were given for continued use of the '28 book, the Secretary of the House of Bishops said that we could not. (3) Your article states that "Bishops Brady, Hosea and Haden assured the house of their acceptance and approval of the Proposed Book." I was absent from the House rarely and then briefly, and I did not hear this assurance. Assuming accurate reporting, either this took place during one of my rare absences, or else it was not done publicly. (4) I would have joined in such public assurance, and would have changed my vote had that been allowed. I have used the Proposed Book in the vast majority of services in which I have participated in the diocese (and elsewhere) and have done so most willingly and, I hope, reverently. I certainly accept it wholeheartedly as our Standard Book. If there is a lone episcopal hold-out against our new book, I emphatically am *not* he.

(The Rt. Rev.) PAUL REEVES
Bishop of Georgia

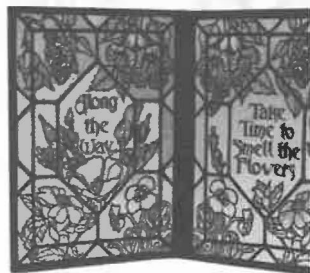
Savannah, Ga.

Priests in Politics

An article in *US News & World Report* for September 24 tells us that "conservative ministers and lobbyists are out to arouse the sleeping giant of American politics - millions of evangelical Christians who say they have enough votes to change the course of U.S. history in the '80s."

Senator John Danforth (R-Mo.) is an Episcopal priest serving in the U.S. Senate. Fr. Robert F. Drinan is a Representative in Congress from Massachusetts. There are at least four other clergymen serving in the Congress. I think this is a good omen; too bad there aren't 40 others.

I commend THE LIVING CHURCH on the nice things you say about Fr. Danforth. This is not true of the church at large. When I ran for the state senate in



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the state of Connecticut five years ago I
 "ran" without the support of my bishop.
 I have never been able to understand
 why I did not have his blessing or, at the
 very least, his good wishes for a success-
 ful campaign. His silence was deafening.

I hope that in the future when others
 besides myself and Fr. Danforth run for
 political office we will have some sup-
 port among the clergy and faithful lay-
 people of the church. I have often won-
 dered why most of the politicians are
 lawyers. Perhaps if we had fewer
 lawyers in Congress and more clergy-
 men we'd be a hell of a lot better off.

(The Rev.) WENDELL B. TAMBURRO
 Gresham, Ore.

Performing the Offertory

Fr. Ehrgott's article [TLC, July 8] on
 the offertory, and the rather voluminous
 correspondence that it provoked, all
 seem to overlook the rationale of the new
 Book of Common Prayer. The elimina-
 tion of the 1928 offertory rubric which
 requires the priest to "offer, and place
 upon the holy table, the bread and the
 wine," was not inadvertent. It was a rec-
 ognition of the fact that the Prayer of
 Consecration is itself the Offertory
 Prayer — the *Anaphora*. It is in saying
 that prayer, with whatever ceremonial
 actions he chooses to make, that the
 celebrant fulfills his offering role.

Every eucharistic prayer in the 1979
 Book contains explicit language regard-
 ing this offering, except Form 2 in "An
 Order for Celebrating the Holy Eucha-
 rist," in which the idea of offering the
 gifts is implicit.

The tendency to clutter and obscure
 the clean actions of the liturgy by pro-
 gressively earlier "little hallowings" of
 the gifts has been with us from patristic
 times. The 1928 rubric helped us recover
 our understanding of the importance of
 the offertory, but had us offering the
 gifts twice — once by gesture when they
 were placed on the altar, and once by
 word (and possibly also by gesture) in
 the oblation paragraph of the canon, the
 wording of which completely ignored the
 fact of a prior offering.

The ceremony for the new eucharistic
 rites should not include a dramatic
 elevation when the gifts are placed on
 the table. If there is a deacon or
 assisting priest, the celebrant should not
 even be at the altar while the assistant
 places the gifts upon it. When all is
 prepared, the celebrant should come to
 the altar and immediately begin the
 Great Thanksgiving, during which the
 gifts are offered and hallowed.

The double offering of 1928 had at
 least some rationale in that the
 Anaphora was so far removed from the
 offertory. That reason no longer exists.
 Let's not obscure the strong, clean ac-
 tion of the new rites by perpetuating a
 priestly elevation of the elements prior

to the Great Thanksgiving. What had
 some purpose in the 1928 rite would be a
 bit of meaningless sacerdotalism in the
 1979 rites.

(The Rev.) HOYT WINSLETT, JR.
 St. Paul's Church

Greensboro, Ala.

A Stumbling Block

The Episcopal Church has had a
 typically permissive attitude towards
 the use of tobacco that is not warranted
 by any type of theological, moral, or
 medical evidence.

Medically, it has long been recognized
 that smoking is a killer of human beings,
 and I have seen what it does. When I
 was young, I had to watch my father die
 slowly of lung cancer at the age of 46. He
 stopped smoking the last few months of
 his life, but it was too late. I find it sad
 and ironic that the federal government
 has taken a stronger stand against
 smoking than the Episcopal Church
 which seems to condone it.

I am really tired of going to church
 functions and coming out with my lungs
 intoxicated from tobacco fumes. I find it
 rather difficult to carry on a conversa-
 tion with someone at a coffee hour when
 smoke is being blown in my face. I
 have been to several seminary and
 clergy functions in the last few years,
 and it sometimes seems that the habit is
 worse among clergy than it is among lai-
 ty. Clergy should be an example of clean
 and wholesome living to others, but sad-
 ly Episcopal clergy are very lax about
 this.

Even if one personally feels justified
 in smoking, St. Paul has given us reason
 in Romans 14 not to engage in question-
 able habits. He says "Let us . . . not put
 an obstacle or stumbling block in a
 brother's way" (Romans 14:13). For
 those who are struggling to give up the
 habit, it is demoralizing and dishearten-
 ing to see Christians and clergy freely
 engaging in the unwholesome habit.

It is not merely the unhealthiness of
 the habit that makes it bad for Chris-
 tians, it is the attitude it seems to con-
 vey. To me, a smoking Christian seems
 to say "I don't care what kind of Chris-
 tian life I live . . . I don't care if I put
 a stumbling block in someone else's way
 . . . I don't care if I kill myself."

If these words convey a feeling of im-
 patience and anger on my part, then
 there is genuine reason. Some areas of
 moral practice may be debatable, but
 the medical evidence clearly shows
 smoking to be harmful. It is difficult for
 the church to proclaim salvation and
 new life to the world when many of us
 are killing ourselves. If we really believe
 that Jesus is "the way, the truth, and the
 life" then I hope that all of us will give
 up deadly habits.

DAVID SUMNER

Lexington, Ky.

THE LIVING CHURCH

October 28, 1979
Pentecost 21/Trinity 20

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Number of Christian Schools Grows

The increasing number of Christian schools across the country is engaging the attention of educators and other interested observers.

These schools integrate Bible study and religious teaching into the curriculum, and their supporters say they offer a "high moral tone" unobtainable in a public school setting.

Other observers are not so sure. They point out that the majority of Protestant parochial schools, unlike their Roman Catholic models, were established to circumvent public school integration. Questions have arisen of how much control the state should have over the curriculum and disciplinary methods employed in such schools. States now have the duty of certifying teachers, making sure that safety and fire laws are obeyed, approving the curriculum, and making on-site inspections.

But in Maine, for instance, a spokesman for the State Department of Education said recently there won't be time to approve the 30 requests for new schools until later this month. Classes already have begun in many of the schools.

Public school enrollments are declining in Maine, and State Sen. Barbara Gill of Portland, a member of the legislature's Education Committee, said recently, "If the [Christian] schools continue to proliferate, we'll have to look at the whole picture of education in the state, the route we're going." She said she is concerned that one day the state might have empty public school classrooms.

The Rev. Herman C. Frankland, president of the Maine Association of Christian Schools, doesn't think that will happen. "Christian schools offer a choice," he said. "There's a danger if we have to be programmed to one system. It's the American way, the right of an individual to a choice. The church and private schools will never put the secular system out of business."

In the 13-million Southern Baptist Convention, long known for its support of public education, the Christian school movement appears to be gaining momentum. The number of SBC parochial schools has increased dramatically since 1976.

In southern California, however, Roman Catholic church officials are

holding the line on enrollment and plan no new schools or expansion for the 1979-80 school year despite long waiting lists at parochial elementary and secondary schools in the more affluent suburbs.

Timothy Cardinal Manning of Los Angeles explained why: "We take seriously the fact that there are suburban parishes without a school or with a school that could be filled several times over," he said. "We are also sensitive, however, to the needs of the central city. The economically-deprived enjoy a high priority for us. . . . We feel that for the present their needs must take priority over any move . . . to expand schools in other areas of the diocese." In some predominantly black inner city neighborhoods, 40 to 50 percent of the children enrolled in Roman Catholic elementary schools are from non-Roman Catholic families.

While the Roman Catholic schools hold the line, the numbers of Protestant and Jewish day schools in the area are increasing.

Early in October, *The Christian School in America*, a program examining the reasons for the growing movement, was shown on the National Broadcasting Company (NBC).

Sudanese Priest Visits Seminary

The Provincial Secretary of the Episcopal Church of the Sudan, the Rev. John Lassu Kanyikwa (ETS-SW '76) visited the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Fr. Kanyikwa reported the situation in the Sudan, which has been devastated by conflict for almost a generation. The Bishop Gwynne Theological College in Mundri was almost leveled during the most recent fighting, and extensive effort is underway to raise funds to repair the campus buildings and to purchase books for the library.

After listening to Fr. Kanyikwa, the Executive Council of the ETS-SW student body passed a resolution endorsing the efforts of the Sudanese church to reestablish its seminary, and encouraging students, faculty, and former students to express that support "prayerfully and financially." The resolution pointed out that a special relationship exists between the Texas and Sudanese seminaries.

During lunch with the ETS-SW, Fr. Kanyikwa explained there are four Anglican dioceses in Sudan with three million communicants. He said the church is growing, and the clergy — most of whom are time — number only 100.

He said at the present there are second-year and eight first-year students at Bishop Gwynne Theological College. More than 150 applications are pending, but the faculty number only four: three teachers, one administrator.

"Sensational" Biblical Find in Sinai

In 1975, monks cleaning out an area in St. Catherine's Monastery on the Sinai Peninsula found thousands of ancient Christian manuscripts uncumulated debris.

Apocryphal literature expert H. Charlesworth of Duke University visited the monastery last February but was not permitted to see any of the items. Later, however, he received photographs (from a source he would not name), including some from the Gospel of Mark, Byzantine prayer books, and bilingual liturgical documents.

"If the other thousands of documents are as significant as the ones we have seen, then the discovery is of some . . . importance," wrote Dr. Charlesworth recently in the quarterly journal *Archeologist*.

In an interview, Dr. Charlesworth said the Genesis portion is from a fourth-century Greek manuscript and the fragment from the sixth century.

More significantly, 37 of 47 "codices" containing the writings are said to be in languages other than Greek — Armenian, Coptic, Ethiopic, Ge'ez, Latin, Slavic, and Syriac. If any of the pages or documents are as old as the Greek ones, there is the possibility of discovering long-lost treatises.

The monks are afraid, according to Charlesworth, that "these newly discovered precious items will be stolen from the monastery in the same way that the monks believe Codex Sinaiticus was taken by Russian Count Tischenko in the last century."

Count Tischenko claimed to have turned the manuscript of that version of biblical text to the monastery, where it was found in the 1800s. He said later he aided the monks in selling

of Russia. But Dr. Charlesworth noted that on a pillar close to the library, the monks have a 1839 letter from the count contains the words, "This ript I promise to return. . . ." hundred of the original 730 f Codex Sinaiticus are preserved British Museum. Charlesworth has learned that a ly team to study and photograph as has been organized recently in . The Greek Orthodox Church links to the monastery, but of f the latter say they are indepen-

Swing Consecrated in California

he Feast of St. Michael and All , the Rev. William Edwin Swing nsecrated bishop to assist and uccede the Rt. Rev. C. Kilmer Bishop of California. The ny took place on the 15th arny of Bishop Myer's consecration piscopate. Presiding Bishop, the Rt. Rev. l. Allin, was the chief consecrator. s assisted by Bishop Myers and Rev. John T. Walker, Bishop of gton. choirs of St. Mary the Virgin, San sco, St. John's-in-Montclair, d, and St. Bede's, Menlo Park, with the men and boys' choir of Cathedral, where the service took Baggpipes, a brass ensemble with i and the cathedral's carillon also uted to the musical celebration. isic was under the direction of nstermaker, cathedral organist oirmaster. w banner of Michael the Arch- in tones of blue, purple and red, a



Roger Richard

shop Swing: A festive consecration.

Montclair, made its inaugural flight on the tower of the Nob Hill cathedral.

After the service, about 4,000 people took part in an outdoor party held on the cathedral grounds and in Huntington Park, across the street. Food booths and special musical entertainment contributed to the festivities.

Secret Clergy Blacklist Discovered in England

The existence of one of the Archbishop of Canterbury's most confidential documents — a secret file of clergymen with black marks against their names — was discovered accidentally by a member of a clergy trade union recently, according to the *Church Times*, leading independent paper of the Church of England.

"We are trying to make public the nature of 'The List.' Its lack of natural justice will be apparent in itself," said the Rev. Neil Richardson, spokesman of the clergy group in the Association of Scientific, Technical and Managerial Staffs (ASTMS).

Mr. Richardson stumbled across the list when he was doing research for a paper concerning grievance procedures to be published this fall. He is vicar of St. Hugh's, Holts, Oldham.

The list is said to contain the names of "hundreds" of clergy. "Some people have had their names on it for more than thirty years, sacked without succor and left to die brokenhearted," said Mr. Richardson. "It leaves no possibility for rehabilitation, and for a church, this is going against the backbone of the Christian faith, which is about forgiveness and new life."

The ASTMS clergy group has written an open letter to the Archbishop of Canterbury-designate, the Rt. Rev. Robert Runcie, asking him to see that a man is told when his name is added to "The List," and told why. The organization also wants an annual review of cases by an independent body, and other changes to bring the Church of England's disciplinary code into line with that of other professions.

Church of Ireland Notes

The Executive Committee of the Irish Council of Churches (ICC) has appointed the Rt. Hon. David W. Bleakley as its General Secretary in succession to Canon Arlow [the Rev. William J. Arlow, Secretary since 1975]. When the Canon Arlow was appointed Secretary, all members of ICC were consulted and were at least able to express their views to the "curia." This time, they did not even know about the appointment till they saw it in the public press.

That does not mean that many of them might not have favored the appoint-

ment, it does suggest that ICC is suffering from creeping curialism.

The new Secretary began his career in Harland & Wolff's shipyard, and was a member of the Northern Ireland Labour Party. This could be described as the Unionist Labour Party for Socialism. Like everything else in Northern Ireland, it is divided between those who favor the union with Great Britain and those who might wish for a United Ireland.

He is a graduate of Ruskin College, Oxford, Queen's University, Belfast, and the Open University. He has taught in Tanzania and is a visiting lecturer in Peace Studies at Bradford University, as well as being head of the Economics and Political Studies Department at Methodist College, Belfast (a secondary school).

Mr. Bleakley is an Anglican, and indeed it begins to look as if the Church of Ireland had taken over the ICC Secretaryship! He is a member of our General Synod, the General Council of CMS, and president of the Churches Youth Welfare Council. He was the solitary Labour member in one of the last Northern Ireland governments as Minister of Community Relations.

The new Secretary will therefore be very distinguished, probably less inclined to try and make contact with the men of violence, and of course, a good deal older than his predecessor.

(The Very Rev.) CHARLES GRAY-STACK
Dean of Ardfert
County Kerry, Ireland

Sanctions Called too Strict

Divorced persons with spouses still living should not always be refused a second church wedding as provided in present Church of England law, according to the Rt. Rev. John Yates, Bishop of Gloucester.

Writing in the Gloucester diocesan paper, Bishop Yates said he had "come reluctantly" to the conclusion that bishops should be the ones to decide, after making inquiries, whether to issue licenses for such second weddings. But he added that there should be differences in the form of service to make the circumstances clear.

The bishop said that public or semi-public services of blessing for couples who had remarried in a civil ceremony after divorce were wrong "both in principle and practice." Such services become "a means of cloaking the painful truth that the failure of a person's marriage lay beneath the surface of the occasion," he said. A better solution, he believes, would be a private prayer.

While it has to maintain standards and to uphold the institution of marriage, the church also needs to show that it is "a sphere in which grace, freedom, love and ecstasy have their place," said Bishop Yates.

On the present excursion from Holy Communion of the remarried, the bishop said, "If the basic intention of a divorced and remarried person is sincere, and if there is no likelihood of open scandal in the congregation, surely the last thing we should be doing is to deprive those who have been through the misery of breakdown and divorce, and now want to put their lives together again."

Last year the General Synod of the Church of England decided by a slight majority to adhere to its earlier resolution against the marriage of divorced persons in church while the other partner was still living.

P.B.'s Fund Sends \$100,000 to Uganda

The Presiding Bishop's Fund for World Relief recently sent a check for \$100,000 to the Church of the Province of Uganda, Rwanda, Burundi and Boga-Zaire for the use of the Anglican Church of Uganda.

This sum represents the church's first payment on its pledge of at least \$250,000 pledged by Episcopalians in answer to a special appeal by the Presiding Bishop last May. At that time, the Fund's board had already sent \$50,000 to Uganda for emergency relief.

The Relief and Rehabilitation Committee of the Church of Uganda has set a budget of \$4 million for the next 16 months, according to committee coordinator Kodwo E. Ankrah. A second two-year phase will begin in January, 1981, he said.

The committee has asked the Anglican community, and especially the Episcopal Church, to assist with the reconstruction of the Ugandan Church and with programs for spiritual renewal and moral rehabilitation.

The Rev. Samir J. Habiby, director of the P.B.'s Fund, said that Episcopal Church contributions to Ugandan relief through the Relief and Rehabilitation Committee generally were undesignated by the Fund's board. He said, however, that if individuals or groups are interested in supporting particular projects, contributions to the Fund may be so designated.

Fr. Habiby returned recently from Uganda where he met with the Most Rev. Silvanus Wani and other leaders of the Uganda church, and said the situation in that country continues to be grave. "The church is the only means of leaven and cohesion in the recently liberated society," he said.

He pointed out that the large number of Christians there — some five million Anglicans and five million Roman Catholics — enables the church to have a very strong influence on the government. "While the government is searching for its own stability, and foreign

governments are reluctant to provide aid until greater stability is present, the church is the major vehicle for relief and rehabilitation," he said. "This gives the church within and outside Uganda the burden of great responsibility and the opportunity of great service."

Prior to Fr. Habiby's visit, the Rev. J. Fletcher Lowe, Jr., rector of the Church of the Holy Comforter, Richmond, Va., spent 16 days in Kenya and Uganda. Fr. Lowe, who is chairman of the church's National Hunger Committee, visited Uganda on behalf of the P.B.'s Fund. He accompanied Mrs. Yona Okoth to Uganda to join her husband, the Bishop of Bukedi. The bishop and his family spent much of their exile from their country in the Diocese of Virginia. Some of Fr. Lowe's reflections on his Uganda trip appear below. [A complete version appeared in the bulletin of the Church of the Holy Comforter.]

Uganda — A Modern Holy Land

"There is a sense of resurrection in Uganda these days. The eight years of the reign of death under Idi Amin have given way to the joy-filled experience of new life and rebirth. . . .

"The church in Uganda not only survived this recent reign of terror and persecution, but as in the days of the early church and its own beginnings a century ago, this church has found new faith and strength to meet the test and, in fact, has grown. So now in a climate of resurrection and joy, the church moves forward to a new test, that of reclaiming the land and the people.

"... I came away with four basic impressions: The first is bittersweet. On the one hand, there is sweetness in the great joy and excitement now present in



Fletcher Lowe

Mrs. Yona Okoth was embraced by Titus Okello, commander of the National Ugandan Liberation forces, at the service of Thanksgiving for the Okoths' return.

Uganda over the liberation that taken place . . . the people are crying once again. A real sense of refection — I heard that word used oft in the air because of the new life, hope, new birth they are experiencing. The man who had ruled that country as a despot . . . is now out of the way. That's good news! But there is another side — the bitter side. Not a family or individual has been left untouched by the rule of Amin — a brother or a friend murdered or forced into a brother, a sister, a mother, a father, one's self tortured — with the lasting reminder. There resists almost every Ugandan a lingering and grief, hurt and emptiness. It is unlike what Jesus and the disciples must have felt on the day of the refection. . . .

"Another feeling I experienced was the complexity of the situation as emerging. The short term is less than the long term. There is some immediate need for clothing and blankets and medicine. There is also some hunger and starvation, and malnutrition, but actually far less than I expected. . . .

"It's the long term problems that are so serious. On the physical level, there is an incredible amount of property restored that was damaged, looted, stolen — kitchen and office equipment, household furnishings, cars, trucks, buses. It remains beyond my ability to comprehend where Amin's soldiers retreated, took all that was looted. Somewhere in the bush or across borders, there is a whole nation's worth of material goods!

"Another part of the long range problem is economics. Over those eight years . . . the country's currency diminished nothing on the international market. Now there is no foreign exchange. Ugandan money is good only in Uganda. . . . There is also the whole long emotional, spiritual and psychological dimensions. People are still in shock.

"The church is in a unique position in its ministry to these long term problems. Eighty percent of the country is Roman Catholic or Anglican. The church has always played a crucial role in Uganda — unlike anything we can imagine here in the U.S. That's why I was pressed so hard to eliminate its leadership. . . .

"My third reflection was joy. This comes mainly from a personal experience with the Rt. Rev. and Mrs. Yona Okoth's recent return from Uganda. It was as if the dead had risen! I had assumed that they had died with so many others. . . .

"The final impression is a humbling one. On the one hand, to receive countless men, women and children through words and embraces, handshakes and gifts of a thankful

Continued on page 16



The Rev. John Hall

Reach for Magnificence

*We need a higher education
which is not afraid of the truth.*

By JOHN HALL

ted out as a pre-med student, but
ned out to be an Episcopal priest.
lks to the Episcopal college I at-

is what I used to think. I attend-
ity College in Hartford, Conn.,
sed to think that my college was
gest hindrance to the Christian
going. If not to the Christian
, at least to the Episcopal

was when I was still equating
at Trinity with chapel re-
nts, and those detestable little
s we used to have to sign to
trate that we had been. I have
see religion at Trinity College in
ent light, though to this day I
the chapel credit mechanism we
l.

ak of the hypocrisy of it all. I
of the unfairness to Jewish
s, not to mention non-Episcopal
ans, atheists, free-thinkers,
ans, slug-a-beds and liturgio-
i. I remember how easy it was to

there was my classmate, the pre-
ical student who in fact never
o theological school, who got to
black gown in chapel as he passed
l collected the hated chits, who
ught selling them. He was
ded for awhile, but not before be-
rt of the clique which was in-
ntal in getting me kicked out of
terbury Club. In my crowd, that

*Rev. John Hall of Kingston, R.I., is
pal chaplain at the University of
Island, and vicar of St. Augus-
Chapel, a diocesan mission. He
aduated from Trinity College in*

was kind of a distinction, but we got
back at them anyhow. The next
semester, a friend of mine who was
editor of the student handbook got me
listed as president of the Canterbury
Club. As a consequence, during my
senior year, I got to march in lots of pro-
cessions. Yahoo!

I have always been one of those people
who just plain enjoys church. Sue me,
it's true. But I don't expect it of
everybody. And I remember people do-
ing homework in chapel, reading
newspapers, playing tic-tac-toe, taking
bets on the length of the sermon, writing
letters and making faces. They were, in
part at least, reacting to the coercion.

We were supposed to wear coats and
ties on Sundays, when important
visitors might see. No coat and tie, no
tickee. I can remember reacting to that.
I would wear a coat and tie to Sunday
matins, and a grubby T-shirt full of
holes to the mid-week Eucharist. The
lesser attire for the greater service. The
lesson was pointedly clear to me, though
in retrospect I doubt anybody noticed.
Ah, the subtlety of those days!

Which reminds me of my friend whose
way of protest was to sing all of the
hymns in full voice – in itself a punish-
ment for all, because he sang off-key –
and to insist that each verse rhyme ex-
actly. Try it some Sunday when you are
bored in church. The one that I
remember – it must have been Advent
– is this:

Come, thou long-expected Jesus,
Born to set they people free;
From our fears and sins *releeze* us,
Let us find our rest in Thee.

Nobody in our general area could
manage the second verse. And, in fact, I

still get stuck on that line about every
Advent.

I used to think of all that as religion at
Trinity College. That and the religion
department. The latter was superb in
my day, and I gather that it has retained
a high quality of scholarship and
teaching over the years. But I never
took any religion courses. After I
switched from pre-med, I was advised to
save my religion courses for seminary.
Pretty good advice for the most part,
though I now know that I should have
taken comparative religion with Dr.
Cherbonier.

I did not discover what religion at
Trinity really meant to me until a few
years ago. I was at a relatively boring
presentation about the Episcopal
Church and education. There was a slide
show and a lot of PR. I dozed. But not to
the extent that I missed the failure to
list Trinity College among the institu-
tions of higher education. I had been
looking forward to a slide or two of *Trin.*
Coll. Sanc. to save the evening for me.

“What about Trinity?” I asked the
speaker after the presentation was over.

“Yes. Trinity College, in the Philip-
pines. It's . . .”

“No! Not that one. I mean Trinity in
Hartford. My Trinity. My Episcopal
Trinity.”

“Well, they're not with us anymore.”

I would not have thought that I would
have cared. I had not realized that I had
even thought of Trinity as an Episcopal
college, except in name. Or even as a
Christian college. Or even as a religious
college for that matter. I had thought of
Trinity as a regular, albeit particularly
fine, school of liberal arts, with a
magnificent chapel and chapel credits
tacked on.

without bells? Oh, I work in an institution of higher learning where they have bells. But they have it all wrong. They play things like "Doe, a Deer, a Female Deer," and "Red Sails in the Sunset." They don't understand that bells means playing "O Jesus Crowned with All Renown," "When I Survey the Wondrous Cross," and on special occasions "Jesu, Joy of Man's Desiring." And it means playing them by hand. None of this machine-roll stuff. When I hear bells, I want mistakes. Not a lot of them, to be sure, but enough to let us all know that there is a human being up there. And subtlety. Christians will suffer the mistakes in order to get the subtlety.

That, in fact, is part of it, part of religion at Trinity College. It is learning to live somewhere in between our capacities for human magnificence and our capacities for committing the most atrocious, unappealing and dissonant blunders, errors, blotches, mistakes, and plain old sins. And then, of course, learning to reach for magnificence. It isn't that we are naturally good, or beautiful, or talented. No, we are imperfect creatures in a thoroughly imperfect world. But we have capacities for reaching great heights of nobility, human decency, beauty, insight — in short, magnificence. And doesn't Christianity say, at its roots, "So reach for magnificence, brothers and sisters, reach for magnificence!"

That is part of religion at Trinity College. It makes of education something consistently more than vocational training or diploma production. And it is at this point where Christianity and education are inseparably welded together. How can a person be magnificent with any sort of consistency at all without self-discipline, without a developed capacity for disciplined learning, without an appreciation of the past and a vision of possibilities for the future, without a lateral exposure to other minds and other talents? How can humanity eliminate war and racism without an ever-widening cultural horizon, without a constantly increasing ability to see, know and appreciate more and more of the world and its people? How can we deal with the dangers and opportunities of technology without an accompanying philosophical quest? How can we create an art that lifts us and carries us forward without a sense of where we are and what we desire and need?

Mainly we need to be better human beings and more alive. Some do not need formal education to achieve this. Some do not need higher education. Many of us do.

We need a higher education which is not afraid of the truth, or of the search for beauty and goodness, wherever it

learning, certainly a truly Christian one, will trust in the truth and not be afraid. I think I learned that at Trinity College. I think I learned it by implication. I think I learned it because no doctrine was ever placed between me and any search I chose to make, and because, in fact, the search was expected. You have to trust that *the* truth is God's truth in order to be a religious college and to act like that. That's a heritage!

So is the Christian year, by golly. It was always there, always presenting itself, most always presenting itself beautifully, always to be reckoned with. You could reject it, but you had to reckon with it. After all, how could you ignore "When I Survey the Wondrous Cross" on that carillon? And while you can let Christmas carols go in one ear and out the other in a department store, you can't really do that when they are being played on those bells by human beings.

And the Episcopal milieu. Who could picture a Trinity commencement without at least one bishop, a cross at the head of the procession, bells, hymns, prayers. It's wonderful! It's Trinity! You don't even have to be an Episcopalian. You don't even have to be a Christian to appreciate and, yes, love it. Unless, of course, you are one of those fanatics who insists on the consistency of every ideal to the extent that just about all of life gets robbed of just about all its character and distinction.

I wrote to Trinity to ask, "What do you mean not being part of the Episcopal Church any more? Don't you know that this cannot be? That without the Episcopal Church, Trinity is no longer Trinity? that it is okay to be a religious, a Christian, an Episcopal college, just so long as you keep on being a good one?"

that it was all a mistake. They no belong to a particular associa Episcopal schools, but they are ce still closely affiliated with the Ep Church. I was glad. I was surpris I was that glad.

Because I used to think that was not all that religious. What want? Fundamentalism? Bible qu every class to "prove" every princ ing taught? an old-fashioned pa school mentality? ideological t control? crucifixes and imprima all the textbooks?

No, I'll settle for the trust in tru encouragement of the search whe may lead, and the honest present Christianity, as well presented as ble, in both chapel and classroc those who wish to hear it).

I don't go back to Trinity very It's not that I don't love it. I dic do. And I want it to continue to b for others. But it is over for me. can picture going back someday. can picture going into that chap ting where I usually sat, crooki finger through the tail of the carv looking up at the rose window, lis to the organ and bells, checking c crypt. And I can picture myself kr down and saying something like

"Thank you, God, for speaking in this place, in this chapel and school —

for breaking through the su and almost impenetrable sophisti of those years —

for *releezing* me from fears ar even in the midst of my smart ter —

for getting me kicked out of Canterbury Club (for you know am incorrigible) —

and more than anything, f emerging vision of you. Amen."



Chapel at Trinity College, Hartford: Making education more than vocational training or diploma production.

...and a beautiful business trip. There are many fun times, too.

Wednesday evening was B.Y.O.B. night. Now don't get upset. B.Y.O.B. means bring your own bishop. It was held at the Colorado Women's College where all the youths are staying. About 25 bishops were there including the Presiding Bishop, John Allin. There was lots of singing and fun and we learned just how friendly, intelligent and lovable those bishops can be.

We took a few hours off from the convention to drive through the Rocky Mountains, too. It was beautiful to be so high up that we were above the clouds. We hiked up onto a mountain to find a gushing waterfall and had a snowball fight using last winter's snow!

I've enjoyed the beautiful sights of Denver while learning so much about the church and God's love. Never has the church meant more to me and never have I been so proud to be an Episcopalian!

ELLEN BARNETT
Long Island, N.Y.

So We Don't Forget

This year at General Convention about 500 young people were lucky enough to be able to attend. Either by diocesan funds or paying their own way, they came from all over the world. We are grateful for this opportunity.

Even though we have no vote on what is decided, our presence is strongly felt. For we are the church in a few years and have to be able to understand the processes the church government is based on. A lot of people don't really know much about this.

As we travel about convention hall sitting in on the Houses, open hearings and committees we will be taking notes. While walking through the exhibits we will be collecting pamphlets and talking to people, asking them their viewpoints on the exhibit they are working. Because when we return to our homes we will be asked to speak at different churches. We will try to inform people to the best of our abilities about what happened, what topics were discussed and what was resolved by the convention.

We also keep journals, with our feelings on what happens, so that we don't forget anything. I personally think that no youth delegate will forget the 66th church convention.

BARBARA MOVEY
Staten Island, N.Y.

What the Young People Did

From September 8 through September 15, young people from all over the country attended General Convention in Denver, Colorado. Over 480 young people and their adult sponsors lived in

Continued on page 18

Youth Presence at General Convention

Five young people involved in leadership of Episcopal youth programs in the New York area traveled across the country to Denver, accompanied by Gary Dietz, Youth Ministries Coordinator for the Diocese II [TLC, Aug. 19]. They have recorded their impressions for Living Church. All are high school students except Susan Man, who is a freshman in college.

What to Be an Episcopalian

Being an Episcopalian is wonderful! Being part at the 66th General Convention of the Episcopal Church is a great thing part of it. I really would like to know how much it means to me to have the opportunity of representing the Diocese of Long Island. Can you imagine having thousands of brothers and sisters? Everyone here is. We're all Episcopalians and I hope to contribute to the growth of the church and ourselves. Being part of Youth Presence here is great

because we're learning so much here with the help of the older people. For example the delegates to the Triennial meetings from Long Island took me out to lunch one day. Since the ordination of women is an important issue, I asked them how they felt. All four of them had different ideas, and they tried to tell me all they knew about that issue.

The issues about the prayer books, sexuality, marijuana, the draft, and the death penalty have also been very important to me. I go to all the hearings and anxiously await the decisions.

But being here in Denver, Colorado,



Marshall Seifert

hundred young people attending General Convention visited the House of Bishops on September 14. A group of them addressed the bishops briefly. They presented the Presiding Bishop with \$300 they had saved at the offering at their Eucharist, designating it for aid for the people devastated by the earthquake on the gulf coast in the vicinity of Mobile, Ala. They also gave Bishop Allin a youth pin and a T-shirt. To the delight of the young people, he quickly removed his coat and put on the T-shirt.

EDITORIALS

Our Schools in the Future

Education is important for church, state, and society at large. It matters to all of us that American educational institutions, both public and independent, face some predictably tough problems in the future. After World War II, the large number of children born swelled the ranks. The bulge went from kindergarten right up through the system to graduate and professional schools. Furthermore, a larger percentage of American people began to complete high school and go on to colleges, universities, and graduate programs. The expansion of schools at every level called for more teachers, which in turn led to further expansions at the top. This was especially so with the graduate study of the humanities which has, at least in large part, served to prepare future faculty members.

Now things have changed. The reduced birthrate means fewer students. Perhaps the birthrate may go up again at some time in the future, but for now a shrinkage will work its way through the whole system.

Like other changes in American life, this will hurt the small operations. Those smaller independent schools and colleges where the individual is emphasized, where teachers and students know each other personally, and where spiritual and humane values are cultivated — these are feeling or will feel pressure. What are we going to do about this?

Pressure is also being felt in the teaching profession. People decide to enter teaching, as they do the ordained ministry, with an idealistic desire to serve and to find a meaningful career outside the prevailing cycle of competitive commerce. When such a desire to serve is then rejected it is disheartening. It is disheartening also to see a weakening of graduate programs in the humanities, since higher learning in these fields is important for an enlightened, civilized, and inhabitable society.

Do we want only a few conglomerated huge institutions to dominate education? Is bigness what education is all about? If not, our society must do some soul-searching about other alternatives.

The Year of the Child

The idea of observing the International Year of the Child has found widespread approval, but the practical results of it appear disappointing. The purpose of such a "year" is not simply to be kind to children: we always should do that. Rather it is intended to be a year for concerted action to improve the condition of children and to change circumstances that are disadvantageous to them.

We are well aware that serious changes need to be made in certain parts of the world where children are suffering grossly and in great numbers. We are less aware of the needs here in our own land. One technical area that needs attention is that of the legal rights of children. In the past it was assumed that the advocates and defenders of children would be their parents

and close relatives. Usually it is so, but we are becoming aware of the many tragic cases in which parents are really adversaries. Not only is there neglect of responsibility, but also the positive abuse of children physically, sexually, psychologically, and economically. Our society has evidently not provided children with enough safeguards against delinquent or criminal parents.

Another kind of situation arises for the many children of divorced parents. What rights do children have when their home is taken out from under them? Divorced parents sometimes cooperate wholeheartedly on behalf of their offspring, but sometimes they have divergent ideas of what is best for their children and as what is best for themselves.

In many cases, it has seemed that the simplest solution for courts to do has been to put children into foster homes. Many foster parents have been magnificent, some have not been. In many states, placement procedures have been slow, frustrating, and sometimes inhumane. This too is an area in which improvement can be made.

It takes a long time to change laws, and even longer to change institutional customs and habits. Necessary changes can at least be initiated by concerned citizens, although the Year of the Child will be long over before the time the desired results are attained.

POET'S PROPER

A Majority Opinion Concerning Miracles

(St. Mark 10:46-52)

Why, yes,
My name's Timaeus
It was my son
The wandering rabbi cured.
Now, I'm no expert
On matters theological,
And I've been told
The rabbi answered to the name
Jeshua bar David.
But even so,
Would God do a thing like that?
My son
At least made ends meet
As a beggar.
What's he going to do now?
Will that rabbi
Teach him carpentry?
Would God take away
A man's profession?
He won't even
Talk about it.
He seems to think
He'll live
Forever.

James P. Lodge, Jr.

nnouncing . . .

The 1980 Church School Essay Contest

Sponsored by ***The Living Church***

Subject: YOUNG PEOPLE SERVE

Many young people are involved in some activity of service to others. Essays are to be written about a service project in which the writer has taken, or plans to take part, or about which he or she has obtained reliable information. A church, school, community, or individual project may be discussed. The program should be described and evaluated from a Christian point of view.

Essays must be between 500 and 1,200 words in length.

PRIZES

FIRST PRIZE: gold medal and	\$100
SECOND PRIZE: silver medal and	\$50
THIRD PRIZE: silver medal and	\$25

Eligibility: All junior and senior high school students enrolled in any kind of Episcopal school – boarding, day, parish, or “Sunday,” except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 500 to 1,200 words. The manuscript must be mailed and postmarked not later than midnight, February 8, 1980, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than February 22, 1980. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school or parish. Accompanying each manuscript must be a signed statement from an instructor of the student’s school, or the rector or vicar of the congregation, that the entry submitted is the original work of the student and that the student is currently enrolled in the school or attending a parish course in instruction in sacred studies.

No more than three entries from any one school or parish will be considered.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 13, 1980, Educational Number of *The Living Church*.

SCHOOL NEWS

BOYS

Bard College, Annandale-on-Hudson, N.Y., is offering a film series on the Spanish Civil War this fall. Four veterans of the conflict are joining Dr. John Gerassi, a fellow of the Bard College Center, in discussions following each of the films. The Bard College Center was formally established in 1978. Its programs are designed to provide an educational and cultural resource for citizens of all ages and backgrounds in the Hudson Valley.

. . .

St. John's Military Academy, Salina, Kan., has been chosen by Warner Brothers as one of the schools where *The Brave Young Men* will be filmed this fall. The movie is a comedy dealing with life at a military school, in which the commander believes he is leading a regular army unit. The cast has not been announced.

. . .

The Hoosac School, Hoosick, N.Y., has received a \$30,000 grant from the Geraldine R. Dodge Foundation to fund the school's environmental science program over the next three years.

The grant will enable the school to develop further programs in the following areas: classes in land resources, studying flora, fauna, water, topography, and energy sources, and involving students in planning tree manage-

ment, Christmas tree plantings, maple sugaring and trail design for cross country skiing and hiking, and to begin to open up the campus for community recreational use.

. . .

Dr. Prezell Robinson, president of Saint Augustine's College, Raleigh, N.C., announced the approval of \$1,049,000 from the Department of Health, Education and Welfare for the next two years. Under Title III, Strengthening Developing Institution Programs (SDIP), HEW has awarded Saint Augustine's \$838,000 for two years. The college was among the top four-year institutions to be funded at this level. Dr. Thelma Roundtree, vice president for academic affairs is the Title III director. Programs to benefit from the grant are: Learning Resource Center, Special Education Program, Management Science Curriculum with a Computer Concentration, Criminal Justice, Faculty Development, Student Services, Planning, Management and Evaluation System Improvements, and the improvement of the Development office. This is the third consecutive funding from HEW for the improvements of the Development Office. These funds will be used for travel, consultants and for conducting workshops in estate planning, publications and public relations, and conferences for faculty and staff in

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Seeing double? St. Augustine College's identical twins, Candy and Ginger Jones, 22, are sociology-urban affairs majors from Bronx, N.Y.

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Support
the Church Schools



James T. Dowell, new head of the upper division at Oregon Episcopal School, talks with students.

proposal writings. Also approved is a \$211,000 grant in its Title III program to Saint Augustine's College to serve as the coordinating institution for a 32 institution consortium on a one year basis.

• • •

James T. Dowell has been named head of the upper division at Oregon Episcopal School in Portland, Ore., according to headmaster Peter W. Sipple. Mr. Dowell will serve as dean of faculty and coordinator of curriculum for grades 6 - 12. He also teaches freshman English and is advisor on the school's yearbook. Assisting Mr. Dowell are Eleanor Fass, dean of the Middle School, and David Streight, dean of the Upper School. Previously Dowell was assistant headmaster of the Friends Select School in Philadelphia.

• • •

The library of the Episcopal Theological Seminary of the Southwest, Austin, Texas, was enriched recently by the acquisition of the collection of the National Town and Country Church Institute. The 215 volumes and assorted magazines - all of which have now been catalogued - were received by the seminary after the closing of Roanridge, former site of the National Institute. Roanridge, a working farm north of Kansas City, Mo., was established in 1945 by the late Wilbur and Caroline Cochel as a facility through which seminarians and young priests might learn the rudiments of farming and rural life as preparation for small town ministry. After Mr. Cochel's death in 1955 (Mrs. Cochel had died five years earlier), the Rural Workers Fellowship of the

Episcopal Church established a library in their memory which was to constitute a "comprehensive reference and circulating library of rural church work." Composed of volumes pertaining to agriculture, rural society and the church in small communities, the Cochel Collection will be of primary value as sociological reference material for all those interested in small town ministry.

• • •

The mathematics department of Christchurch School, Christchurch, Va., has been able to purchase a Radio Shack TRS-80 microcomputer for classroom use through gifts from parents and friends of the school. The computer will be used in conjunction with algebra, geometry, and advanced math classes, as well as physics classes. During the special minimester schedule (between Thanksgiving and Christmas) courses will be taught in beginning computer programming for those students who are interested.

• • •

The Episcopal Divinity School, Cambridge, Mass., is sponsoring its semi-annual Visiting Days Program in October. This program is intended to be a time for prospective students considering theological education to examine their ideas and expectations of theological education. The program has also proven valuable for men and women who are examining their sense of vocation and who want to explore and share new ideas about ministry in the 1980s and '90s. EDS is the result of a merger of the Philadelphia Divinity School and the Episcopal Theological School in 1974.

The Sewanee Choir in England

By ELIZABETH N. CHITTY

The choir of the University of the South, Sewanee, Tenn., toured England in July. Elizabeth N. Chitty, who traveled with the choir, wrote about the experience. We present excerpts from her report of the Sewanee journey through England.

Thirty-three students, their director Robbe Delcamp, his wife Susan Rupert (who teaches voice), and I traveled from sea to sea. The choir members went to England, not as onlookers, but, for a time, as integral parts of the holy places. Their voices brought life to the ancient structures. Each church and cathedral had its own lesson to teach, as the choir learned how it responded to their voices. Cathedral precentors and vergers (and at Ely the dean and bishop) were grateful. Canterbury especially regretted that the choir sang there only once and that years would elapse before another Sewanee choir returned. The students' respect for their choirmaster made even the awkward times bearable, and they responded wholeheartedly to his leadership.

In Conventry for Sunday Eucharist and three Evensongs, the choir had time for strenuous rehearsals and participation in the Community of the Cross of Nails. Choir members attended the Litany of Reconciliation in the ruins of the old cathedral, destroyed in 1941 bombing, and linked with the new building.

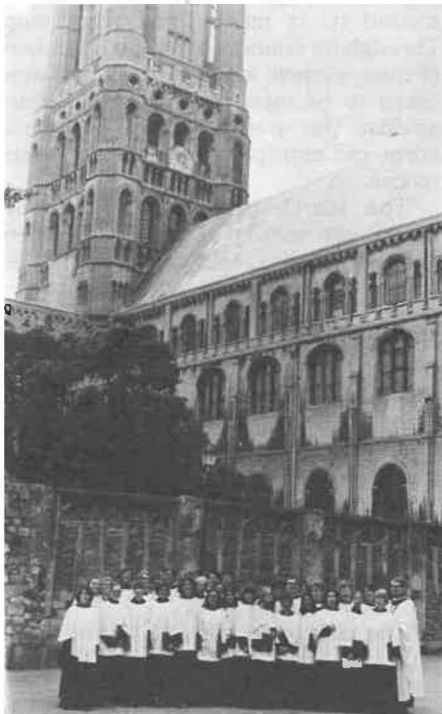
At Ely, a village with an enormous cathedral, bishop and dean greeted the choir before Evensong. At Cambridge, after a noon concert at St. Edward's Church, the students heard two of the finest choirs in England - King's and St. John's College - in a joint Evensong. At Lincoln, home of one of four copies of the Magna Carta, the towers of the cathedral were floodlit after Evensong. Industrial Sheffield was a startling change from rural beauty, but the staff of the cathedral was especially interested in sharing their tradition.

The seaside village of Bridlington housed the choir in parishioners' homes after an evening concert in the priory. At Selby Abbey there was change-ringing and Yorkshire hospitality. A free day in York gave students a chance

to attend services at the minster. At Liverpool the students found that the cathedral and its organ are enormous.

At Oxford there was Evensong at Keble College chapel and a party at University College. At Canterbury there was a splendid performance at Evensong and time afterwards to explore the town. The tour came to an end in London, with a final service of Evensong at St. Philip's Church, Norbury.

What shall I remember longest about our journey? Not the historic buildings and towns, thrilled as I was by them, not the glorious music which devoted rehearsals made possible, but that for three weeks a diverse group of people, all sorts and conditions, dwelt in unity as they traveled together. They cared for each other and for me. It was indeed a joyous thing for brethren to dwell in unity and to see to it that they conducted themselves, in the words of the Sewanee charge to its graduates, "to the glory of God, the honor of the state, and the good name of this university."



The University of the South choir at Ely: Each church and cathedral had a lesson to teach.

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NEWS

Continued from page 7

ple for what was done for the Okoths in
their exile was quite a humbling experi-
ence — even more so because the grate-
tude . . . rightfully belongs to so many
others. . . .

“ . . . I made a personal pilgrimage to
four holy places in Uganda. The first
was on a hill some 10 miles-northeast of
the capital city of Kampala — a place of
two shrines, one Roman Catholic and the
other, Anglican. It is called “Nmugongo”
where in 1884 and then again in 1886,
several young boys between the ages of
12 and 18 were wrapped in bamboo and
set afire because they refused to re-
nounce their faith in Jesus Christ. . . .
They have gone down in recent Chris-
tian history as the Martyrs of Uganda,
and in the Anglican and Roman calen-
dars, June 6 is set aside to commemo-
rate their martyrdom.

“The second stop was at the Kampala
Conference Center — a beautiful new
structure overlooking the downtown
area. It was in this facility that Idi Amin
would hold mock court for the country’s
leaders . . . mostly all Christian. At the
whim of his fancy, he would decide their
fate — life or death. It was into this
building in the midst of the night that
the Rt. Rev. Yona Okoth was taken.
Miraculously, he was released only to be
pursued . . . until he made it across the
river into Kenya and hence to exile in
the U.S. On other occasions, though,
such as in February, 1977, when the late
Archbishop Janani Luwum was brought
to the center, Amin’s verdict was
death. . . .

“Close by the conference center is an-
other building . . . barbed wire is all
around it. It marked my third stop.
Through its doors . . . countless numbers
of men, women, and even children, were
taken to be interrogated about crimes
against the state. Torture became a
norm and multiple murders daily occur-
rences. . . .

“The fourth place in my personal
pilgrimage was to Entebbe . . . where
Jewish hostages, held captive by Pales-
tinian hijackers, were kept those terror-
filled days in June of 1976. To that place
a band of courageous Israeli commandos
came by cover of night. . . . Because of
the bravery of those men death was
turned into life in a matter of 90
minutes.

“ . . . It is because of such places that
Uganda is for me a holy land, made holy
by the martyrs who died there, made
holy by the exiles who had to leave,
made holy by the strength of the faith of
the people who stayed. . . .

“The church in Uganda is now bust-
ling with life. . . . That may be the most
important message coming from Ugan-
da to the Christians of America today: to
experience through them what the cost
of discipleship can involve. . . .”

BOOKS

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**THE NEW SMITH'S BIBLE DIC-
TIONARY.** Completely Revised by
Reuel G. Lemmons. Doubleday. Pp. xi +
441. \$5.95 paper. **THE ABINGDON
BIBLE COMMENTARY.** Edited by
F.C. Eiselen, Edwin Lewis, and D.G.
Downey. Doubleday. Pp. xvi, 1442.
\$10.95 paper.

These “Doubleday-Galilee” volumes
have the advantage of being relatively
inexpensive and of providing a limited
quantity of reliable information about
the Bible. However, having said that
much, it must immediately be added
that both volumes are seriously out-of-
date and ought not, as such, to have
been republished. While the Dictionary
might be called a 1966 product, since
that is the time at which it is said to
have been “completely revised,” most of
the material in it stems from the late
19th century and is now seriously dated.



I noted that such entries as “Adam”;
“Eden”; “Isaiah”; “Jericho”; “Jonah”; and
“tent of meeting” represent a near-funda-
mentalistic point of view. For almost the
same price one may purchase John L.
McKenzie’s *Dictionary of the Bible* and
have at hand a much more accurate
presentation of biblical thought.

The Abingdon Commentary dates
from 1929 and has been republished just
as it appeared at that time. Having
drawn upon the talents of some fine
American and British scholars the com-
mentary was regarded as quite up-to-
date when it appeared. However, in 1929
the Ugaritic discoveries began and in
1947 the Qumran finds were beginning
— to mention only two major events.
These, and other archaeological ad-
vances, have not found their way into
this commentary. Even the article by
Christopher R. North entitled “The Old
Testament in the Light of Archaeology”
is woefully jejune. The commentary
shows almost nothing of form or redac-
tion criticism, and its use of “Jehovah”
throughout indicates that quality of be-
ing generally “out of touch” with the
wide range of biblical scholarship since

own day and age, using the technique of a monologue — St. Ignatius speaks directly to present day Jesuits, and, indirectly, to all readers of this book. The theme of Loyola's discourse is expounded in 38 pages of the text and can be thus summarized: [The ultimate task of today's Jesuits is] "to help others experience God directly and to realize that the incomprehensible mystery that we call God is near and we can talk to him."

The claims for these two books, viz. "Completely revised," and "a complete Bible library for twentieth-century Christians," are misleading and basically deceptive.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament and Hebrew
Nashotah House Seminary
Nashotah, Wis.

The Little Flower

THERESE: A Life of Thérèse of Lisieux. By Dorothy Day. Templegate Publishers. Pp. 178. \$4.95 paper.

The Spanish St. Teresa of Avila (1515-1582) and the French St. Thérèse of Lisieux (1873-1897) have often been confused. The latter has suffered more than most from well meant misrepresentation, including the prettying up of her writings by the sisters in her convent. She died at only 24 and left behind manuscripts which speak for themselves of her great love of God and of souls. The love of God the Father she learned from her great love of her human father (page 134). "Suffering became my treasure," she said and she welcomed the endurance of painful illness. Not all of us take to the Little Flower (her own nickname for herself). Once, when I was in seminary, a visiting bishop in his sermon spoke of St. Teresa, adding "the right one, I mean," and we laughed.

Dorothy Day — herself a saint of our time whose good works we admire — expresses her love of the Little Flower in this book which was first printed in 1960. After reading it, one hesitates to call St. Thérèse the wrong one! We need both the Spanish Teresa and the French Thérèse. Dorothy Day can help you to learn to like the latter.

(The Rev.) DONALD L. GARFIELD
All Saints Church
New York City

Jesuit Founder

IGNATIUS OF LOYOLA. By Karl Rahner. Historical Introduction by Paul Imhof. Photographs by Helmuth Nils Loose. Translated by Rosaleen Ockenden. Collins. Pp. 62 + 48 color photographs. \$14.95.

The name "Karl Rahner, S.J." could well intimidate the average reader because of Rahner's reputation as a formidable theologian whose writings are profound, highly technical and difficult to understand. Fortunately, this slender volume does not fall into that category; *Ignatius of Loyola* is comparatively easy reading.

The book has three sections. In the first, Rahner places St. Ignatius in our

own day and age, using the technique of a monologue — St. Ignatius speaks directly to present day Jesuits, and, indirectly, to all readers of this book. The theme of Loyola's discourse is expounded in 38 pages of the text and can be thus summarized: [The ultimate task of today's Jesuits is] "to help others experience God directly and to realize that the incomprehensible mystery that we call God is near and we can talk to him."

Fr. Rahner's text is followed by a second section of strikingly brilliant full color illustrations of persons, places and things connected with Ignatius and his order. There is a brief explanation for

each of the illustrations.

The third section of the book is life of Loyola written by Paul S.J. This historical introductory saint's life is accompanied by 1 which were engraved by the F Schools in Brussels.

Ignatius of Loyola will naturally commend itself to students of the hi the church in a very trying peric existence, and it will appeal part to those who are interested in l special school of spirituality, su updated by Karl Rahner.

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YOUTH PRESENCE Continued from page 10

community at the Colorado Women's College during their week-long stay.

Most of the young people spent their days at the convention center, sitting in on the Houses, the Triennial, and various committee meetings. We found it very interesting and exciting to be part of this convention because it strengthens our awareness of the church.

Although days were spent at the convention center, nights found the Youth Presence at the college. The General Convention Youth Committee (G.C.Y.C.) planned the evening programs. On Sunday night, September 9, the entire youth community gathered together for Eucharist. It was an exciting celebration because there was much singing and love. Everyone poured out their Christian love for each other and the result was touching.

The "Coffeehouse," CWC's dining room, was the site of the evening programs. On Monday night, the Youth Presence gathered for fun and fellowship. Fisherfolk, a Christian singing group, performed on Tuesday night for the Youth Community.

Wednesday night at the college was B.Y.O.B. night - Bring Your Own Bishop. Presiding Bishop John Allin spoke to the group. I feel that this meeting with our bishops brought us much closer to feelings and activities of General Convention.

On Friday night, a special event was held. John Denver gave a benefit for world hunger. All the young people attended the concert in the theater of the convention hall.

As a closing for the Youth Presence, a special Eucharist was held on Saturday morning. We felt sad at leaving, but we retain many memories of an exciting and rewarding experience. The Youth Presence at General Convention has played an important part in my Christian life, and I won't forget it.

SUSAN FREEMAN
Mid-Hudson Region
Diocese of New York

Chance to State Opinions

General Convention has given me a chance to strengthen the bond between the deputies of my diocese and myself. I never imagined being able to talk and joke with the bishops of my diocese as if they were good friends I had known all my life. Even though my first impression of General Convention was one of confusion, now through information I have obtained in a variety of different ways, it has proven to be a rewarding experience.

There are times at convention when most important, interesting, things are

going on at the same time, and at other times the issues being discussed can become monotonous. The resolutions are ones that will affect the youth of today, and I feel that youth should be given the chance to state their opinions on issues so that they will have an effect on the overall outcome of General Convention. I feel that today's youth can handle this responsibility intelligently, and what better way can a youth gain recognition in today's church?

A feeling of belonging is very important if youth are to stay active in the church. I intend to spread this feeling when I leave Denver and return home by informing the youth in my diocese with the knowledge I have acquired here at the 66th General Convention of the Episcopal Church.

ROBERT SODEN
Mid-Hudson Region
Diocese of New York

A Typical Day

The 66th General Convention of the Episcopal Church has proven to be a very rewarding experience. It has included times when three or four activities have been going on at once that would be worth attending. This has proven impossible to do, and to make a decision on one activity is just as hard.

Let me tell you about a normal day at the Denver Convention complex. After awakening at 7:30 or so we head downtown. Before starting we eat breakfast and discuss the activities of the day. Our morning is usually filled with attendance of committee meetings and/or legislative sessions. Committee meetings usually run from 8:00 a.m. to 10:00 a.m. These include presentation of resolutions and discussion on them. People are allowed to speak on the issue and then a vote is taken on whether or not to send it on to the Houses. Many of the discussions are heated and very interesting. Two meetings that appealed to me most were urban and social affairs committee and the national and international affairs.

Legislation is in the House of Deputies and the House of Bishops. The most exciting and historic decision I saw take place was the passing of the proposed Prayer Book. This will greatly affect the church in the future.

After the Houses adjourn there are a few hours when a limited number of things go on. This allows time to eat lunch and to walk around the exhibit area. There is so much literature, buttons, and T-shirts to collect one could read all year, cover an outfit in buttons, and wear a different T-shirt every day for a few months.

In the afternoon there are more committee meetings, hearings, and legislation. The open hearings are very informative with many people expressing

periods also add to the knowledge gained.

The evening includes attending our diocesan caucus and hearing how people from our own area feel on major issues. There is a great feeling of interest in youth shown at the caucus, which is a great feeling.

After the caucus we go to dinner — this could be with anyone from our Archdeacon Willing, to Boone Porter, to Bishop Moore. Quite a collection of people; we feel very happy that such people take out time to spend with us.

That usually ends our day at the convention complex. Actually there isn't much room for much more, and we are glad to finally reach our beds. It is all so exciting that his is just an overall view, and you really have to go through it all to gain the full experience of the General Convention of the Episcopal Church.

BRIAN JONES
Mid-Hudson Region
Diocese of New York

PEOPLE and places

Ordinations

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Deacons

Arkansas — Ronald Leon McCrary, intern curate, Trinity Church, Pine Bluff. Add: P.O. Box 8069, Pine Bluff, Ark. 71611. Harold Oscar Clinehens, intern curate, St. John's Church, Harrison. Add: P.O. Box 1066, Harrison, Ark. 72601.

Chicago — Stephen Louis Brehe, curate, St. Mary's Church, Park Ridge, Ill.

Retirements

The Rev. Richard D. Beaumont, Diocese of California, retired Aug. 1, 1979.

The Rev. Alanson B. Higbie, Diocese of California, retired July 1, 1979.

Panama and the Canal Zone — Martin I Barahona was received from the Roman Church to serve as a priest of the Episcopal

Address Correction

The Rev. Richard U. Smith, 3350 Chiswick Apt. 3-B, Silver Spring, Md. 20906.

Resignations

The Rev. J. Robert Pollitt, director, St. Home, Painesville, Ohio.

The Rev. Charles F. Doyle, rector, St. Church, San Miguel de Allende, Gto., Mexico

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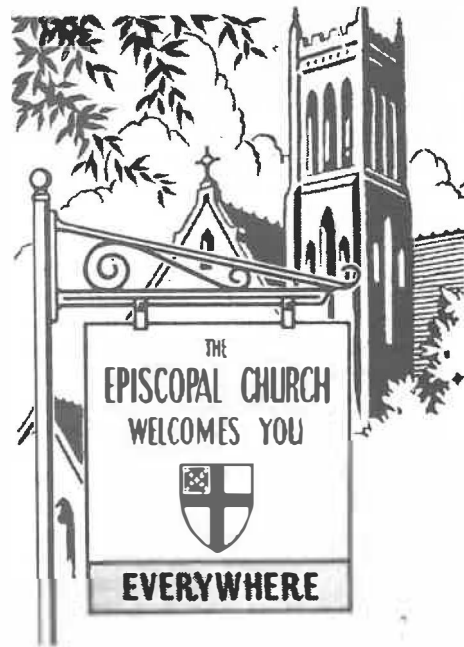
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Canon Ward McCabe, the Rev. Jos. Bacigalupo,
Maurice Campbell, the Rev. Richard Leslie
& 10; Wed HC & Healing 10

ER, COLO.

IEW'S ABBEY
narm Place 623-7002
r of the Holy Family
8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
i 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

AL CENTER 1300 Washington
ri 12:10

INGTON, D.C.

ITS' Chevy Chase Circle
C. E. Berger, D. Theol., D.D., S.T.D., r
30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

'S 2430 K St., N.W.
James R. Daughtry, r
es 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
t 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
at 5-6

INUT GROVE, MIAMI, FLA.

HEN'S 2750 McFarlane Road
HC 8, HC 10 & 5; Daily 7:15

NTA, GA.

/IOUR 1088 N. Highland Ave., N.E.
es 7:30, 9:15, 11:15, 7:30, Daily Masses 7:30, Tues
0, Fri 7:30, 10:30, C Sat 8

AGO, ILL.

RAL CHURCH OF ST. JAMES
dash Ave. at Huron St.
9:15 & 11, EP 3:30. Daily 12:10.

33 W. Jackson Blvd. — 5th Floor
the Loop"
> Daily 12:10 HC

IGFIELD, ILL.

RAL CHURCH OF ST. PAUL 2nd and Lawrence
Rev. Eckford J. de Kay, dean Near the Capitol
Gus L. Franklin, canon
8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,
rs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.
ce at 12 noon. Cathedral open daily.

Light face type denotes AM, black face PM; add,
s; anno, announced; AC, Ante-Communion; appt,
ment; B, Benediction; C, Confessions; Cho,
Ch S, Church School; c, curate; d, deacon; d.r.e.,
r of religious education; EP, Evening Prayer, Eu,
ist; Ev, Evensong; EYC, Episcopal Young Church-
x, except; 1S, 1st Sunday; hol, holiday; HC, Holy
inion; HD, Holy Days; HH, Holy Hour; HS, Healing
s; HU, Holy Unction; Instr, Instructions; Int, Inter-
s; LOH, Laying On of Hands; Lit, Litany; Mat,
MP, Morning Prayer; MW, Morning Worship; P,
e, r, rector; r-em, rector emeritus; Ser, Sermon;
rvice of Music; Sol, Solemn; Sta, Stations; V,
s, v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, 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; Wed, 5 Eu Spiritual Healing, LOH

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

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. & S. 51st St.

The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 9:30 HC (1928), 11 H Eu
(Rite I), 1S & 3S, MP and sermon 2S, 4S, 5S; Cho Ev 4. Wkdys
12:10 H Eu Mon, Tues, Thurs & Fri; 8, 1:10, 5:15 H Eu Wed.
5:15 EP Mon, Tues, Thurs, Fri & Sat. 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 8, 9:15, 11, 12:15 HC, & Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d 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
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

JOHN F. KENNEDY AIRPORT
PROTESTANT/Ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
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. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, 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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

PHILADELPHIA, PA.

CHAPEL OF THE REDEEMER
Merchant Seamen's Center
249 Arch St. (cor. 3d & Arch Sts.)
Eu Tues & Thurs 10:30. Sat 7:30

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, 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

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 9 Family Mass, 11:30 Low Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 9

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