

THE LIVING CHURCH

The Church in Haiti

• page 9

The National Park Ministry

• page 11



Altar area at Holy Trinity Cathedral, Port-au-Prince, Haiti, showing the murals of painters Ohin and Bazile [see page 9].

The First Article



During the past weeks, we have devoted this column to Bible study, considering a number of passages in which the doctrine of creation bears on the resurrection faith, and on holy baptism which is the sacrament of the resurrection. To the modern reader, this may seem a surprising combination of topics. Yet, as we have seen, the Bible itself, as well as the tradition of the church, brings together a broad sweep of events and doctrines when it presents the paschal mystery of the resurrection of our Lord and our relation to it.

The outlook of such biblical passages is not simply toward the past, but also toward the future. This is particularly true of the many writings of the Old Testament prophets which speak of the deliverance from Egypt and its latter implications. These writings generally look to the future. In fact there are so many passages of this sort that they constitute a broad field which may be investigated in this column at some later time. On this occasion, we will simply take one such passage and examine it in detail.

This passage is the fourth chapter of Isaiah, a very short chapter which has for centuries been associated with this season in the liturgy of the church (in BCP 1928, it is appointed for Morning Prayer on the Sunday after Ascension; in PBCP, p. 290 it is one of the passages provided for the Easter Vigil.)

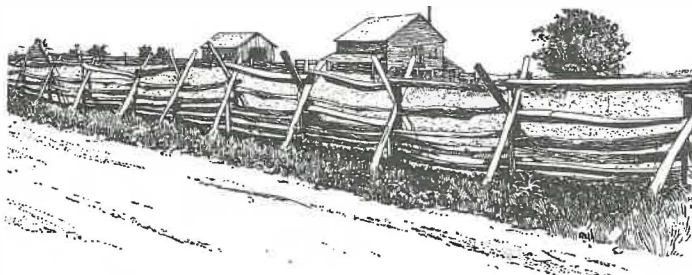
The first thing to note about this short chapter is that the chapter heading seems to have been misplaced many centuries ago. The first verse apparently belongs with chapter three. Chapter four really consists only of verses 2-6. We print it here in full.

In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. Then the Lord will

create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy and a pavilion. It will be for a shade by day from the heat, and for a refuge and a shelter from the storm and rain.

Like many great prophetic passages, this begins "In that day." Which day? The Day of the Lord, the day when his promises will be carried out, the day of fulfillment. The "branch" is evidently the same branch or sprout or growth from the family tree of Jesse, father of David, which we find elsewhere in the prophets. If your Bible has marginal notes, it may direct you to Isaiah 11:1, Jeremiah 23:5 and 33:15, and other such

terious canopy which God will create over Jerusalem, which will be a cloud by day and smoke and fire by night. Here is that cloud of the Lord's presence which led the children of Israel out of Egypt and into the desert, when, as St. Paul said they "were baptized into Moses in the cloud and in the sea" (I Corinthians 10:2, see TLC, Apr. 29). It is this cloud and fire which will return to God's people in the future day of glory. What God has done for his people in the past prefigures what he will do "in that day" in the future. As Christians we may associate this glorious canopy with the presence of the risen Christ and the power of his Holy Spirit which are symbolically represented in the large paschal candle



passages. In short, the branch is a new and glorious descendent of the Hebrew royal family, a new scion of the house of David. This metaphorical branch leads to the consideration of actual vegetation. "The fruit of the land," the harvest and produce, will also be glorious. On this Rogation Sunday it is well to remind ourselves that the beneficent power of God in his created world is part of the Easter message.

Verses 3 and 4 talk of the holiness of those who live in Jerusalem "in that day," a holiness brought about by the washing away of evil and corruption, a washing which Christians find carried out in holy baptism. Bloodstains will be cleansed by a spirit of judgment and burning. We recall John the Baptist's words that Jesus will baptize "with the Holy Spirit and with fire" (St. Matthew 3:11).

Finally, this passage speaks of a mys-

terious canopy which God will create over Jerusalem, which will be a cloud by day and smoke and fire by night. Here is that cloud of the Lord's presence which led the children of Israel out of Egypt and into the desert, when, as St. Paul said they "were baptized into Moses in the cloud and in the sea" (I Corinthians 10:2, see TLC, Apr. 29). It is this cloud and fire which will return to God's people in the future day of glory. What God has done for his people in the past prefigures what he will do "in that day" in the future. As Christians we may associate this glorious canopy with the presence of the risen Christ and the power of his Holy Spirit which are symbolically represented in the large paschal candle

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THE EDITOR

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May

- 20. Easter 6
- 21. Rogation Day
- 22. Rogation Day

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LETTERS

The Language Idol

As a retired priest I meet with my fellow retired brethren several times a year in a fellowship group we have in our diocese. I find, in common with them, I deplore the lack of discipline in the Episcopal Church today. We all know priests guilty of adultery, and then divorce and remarriage, who are still active in the ministry. In our day they would have been deposed long ago.

But I am troubled by something deeper than this. It is the refusal of several of my retired brethren to attend the Holy Eucharist unless it is celebrated according to the 1928 Book of Common Prayer. To me this is a serious matter. They are refusing to join with the people of God gathered together to meet with their Lord in the sacrament of his body and his blood. Certainly, it is a violation of our Christian duty to "love one another." By deliberately abstaining from attendance, they are breaking the oneness of the Body of Christ. In essence they are making an idol of Elizabethan English.

I was raised and confirmed according to the English Prayerbook of 1662, served for four years as a paid layreader using the American Book of 1889 and was ordained shortly after the 1928 edition came out. During my long life I have attended the Eucharist in Roman Catholic churches (Latin and English rites), Greek, Ukrainian and Russian Orthodox churches, white and black American Baptist churches, the United Methodist Church and others I do not recall. Never, at any of these rites, have I felt otherwise than that the Lord Jesus was present.

Since my retirement, 11 years ago, I have officiated in many churches using the new Proposed Book of Common Prayer with all of its alternative forms. I find Rite II Eucharist conveys to me much more of a sense of the Living Lord than does Rite I or the 1928 Book of Common Prayer.

To me, God is not concerned with the language we use when addressing him, all he cares is that we worship him with "a humble and a contrite heart," together with those who also acknowledge the Lord Jesus Christ as their Saviour. I pray for these my brethren who find language a stumbling block to worshipping with their fellow Christians.

(The Rev. Canon) T. E. JESSETT
Des Moines, Wash.

Brent Remembered

I was particularly interested in the article about Charles Brent ["Lo, I Come to Do Thy Will, O God," TLC, April 15]. I heard him preach many times. I am delighted that the Episcopal Church is



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recognizing one of the most remarkable men I have ever met.

Bishop Brent was a great friend of Mr. George Wharton Pepper, through whom I had the opportunity of meeting him. Later, on a cruise around the world on a cargo ship soon after the war, I was in the Philippines. There I had an opportunity to see some of the remarkable things the bishop had done in that country.

My husband, Clarence Brinton, felt your publication was one of the tops in the church field. For that reason, and also because I feel the same way, I have been a subscriber for many years.

Keep on telling us about other members of the Episcopal clergy. I find that kind of reading particularly interesting.

MARY W. BRINTON

Philadelphia, Pa.

Secularism and Gospel

The news story "Orthodox Theologian Finds WCC too Socially Oriented" [TLC, April 22] triggered a response when I read the quote from Fr. Meyendorff that "Impatient secularistic trends have swept most of Protestantism . . . as well as Roman Catholicism . . . and have had a deep impact on the WCC." That the church has become secularized is an oft-

heard complaint these days, and I agree, but for a different reason than that of the overwhelming majority of those who hurl the accusation. I believe that it started, however, not with the socio-political movements of recent years, but received its impetus from the Emperor Constantine over 1,600 years ago when church and state entered an alliance which, although no longer official in this country, is still rampant unofficially. As I see it, the church has been secularized through its acceptance of the standards of the world as to its mission and the role of its clergy. So as not to try to cover the whole field, I shall refer only to the matter of success. It is quite noticeable that the parishes which receive the plaudits are the ones that increase their budgets, congregations, and programs, that build new buildings. The clergy of these "cardinal parishes" are the ones who are required to be business managers, fund raisers, initiators of building programs, manipulators of people, civic leaders, etc. If priests are not involved in a "busy schedule" the parishioners don't think that they are doing their jobs, and they are seldom called to "a greater challenge," or "wider fields of service." How many priests from small struggling missions have been elected to the episcopacy, I wonder?

If congregations could come up with enough money to hire business managers in order to free the clergy for the work for which they were ordained . . . preaching, teaching, counseling, pastoring, comforting, etc., there would be an outpouring of the Spirit such as has not been seen for God knows how long. But this is a dream that will probably never come to pass.

A final thought: how can we deplore secularism without doing damage to the theology of the Incarnation? Our Lord came into the world as an integral part of it, and if the church does not follow him into the world we may be denying the Incarnation. It would appear that those who criticize the church for its efforts to relieve human suffering, spiritual and physical, have never read Matthew 25:31-46.

(The Rev.) JAMES H. HALL

St. Michael and All Angel's Church
Tallahassee, Fla.

The Lord's Own Service

I take issue with the Rev. J. Philson Williamson [TLC, March 11] in his defense of the office of Morning Prayer versus the Holy Eucharist as the main service on Sundays.

Our Lord *did* say, "Do this in remembrance of me," and I don't see how we can get around it. He most certainly did *not* tell us to say Morning Prayer in remembrance of him, Morning Prayer being a compilation of psalms and canticles used in the religious houses long after his sacred words were spoken.

True, his divine lips must have formed the words used in the psalms we enjoy today, but he did not urge us to say these psalms in remembrance of him.

What most Episcopalians don't seem to realize is that one does not have to communicate every time he attends the Holy Eucharist. The Eucharist can be a time of learning and meditating if one does not feel sufficiently prepared to make one's communion. Hearing the words of this sacrament can well serve as a preparation for making one's communion at a later time. I cannot think of a better way of making preparation.

Incidentally, one can use the office of Morning Prayer—or parts of it such as the Benedicite, omnia opera Domini—as a fitting thanksgiving after the reception of communion.

As for the Apostles' Creed versus the Nicene, isn't the communion of saints implied when we repeat the words "I believe in the resurrection . . ." etc.?

For the love of God, let's put the Lord's own service in its proper place in our liturgy and stop thinking we are going "papist" when we do so.

ELIZABETH R. WATERS

Washington, D.C.

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Executive Council Report

Support for the Equal Rights Amendment and the principles of the Strategic Arms Limitation Treaty II were two of the items of business resolved at the April 19-20 meeting of the Executive Council in Greenwich, Conn.

Support for the ERA was passed after a weaker resolution urging Episcopalians to study the proposed amendment was amended asking for full endorsement. Judge Chester Byrns of Western Michigan said it was General Convention's duty to act on this, but Mrs. John S. Jackson of Oregon said "if council as a responsible body could pass a resolution accepting the principles of SALT II, it could urge ratification of ERA."

For many council members this was the last meeting as voting members. The Rt. Rev. George Masuda, Bishop of North Dakota, was given a broken pencil award for being chairman of the National World Mission committee which had passed "the most resolutions and used the most paper" of any committee on the council.

The council approved a proposed budget of \$15,245,000 for 1980, increasing the amount to be given to three rural southern black colleges from \$600,000 to \$700,000, and making a provision for the budget's increase in the next triennium to account for inflation and rising costs.

The Rev. John Schultz, church statistics officer, reported on the financial future of the church. Using charts and graphs he explained that although people will have more money to give to the church and be willing to give it, the operating expenses of the parish church due to inflation and rising fuel costs would affect the national church's budget. He said parish churches will be more interested in financing local and diocesan projects. However, he added, "the national staff has been working more effectively and economically with the money that is available."

Council approved an accounting manual for General Convention to accept as part of its finance plan for the church. The manual will set up a uniform accounting system throughout the Episcopal Church which would be implemented by 1985 through a series of diocesan training workshops for parish treasurers. Mr. Matthew Costigan, church treasurer, said it was the first attempt to standardize accounting principles in the Episcopal Church. The manual will be

revised when necessary and each parish in the church will eventually receive a copy, he added.

The Rev. Robert Wainwright of Rochester said plans are being made to sell the hotel in Costa Rica which has caused that diocese to be on the verge of bankruptcy for several months. The national church had loaned the diocese \$262,000 interest free to pay debts incurred with purchase of the hotel and an additional \$27,862.65 to pay off interest on loans and diocesan expenses. Mr. Costigan said that Coalition O (of which Costa Rica is a member), individual dioceses and church members have contributed money to Costa Rica. Mr. Costigan said he was moved and grateful for the individual contributions and the spirit in which they were given.

The Rev. W. Ebert Hobbs of Ohio, chairman of the Stewardship Committee, said the Venture in Mission program is going very well. Thirty dioceses are in campaigns now or will be by June 30 and \$19,219,000 has been subscribed so far, he reported.

Marcus Cummings of Southern Ohio gave a report of the Partners in Mission Consultation of the Province of the West Indies held in Kingston, Jamaica, in February. Mr. Cummings told about the economic, cultural, educational and communication problems of the area and the problems the church has in relating to them. He said he was surprised that in an area where hunger was so apparent, it did not rate as one of the province's seven named priorities. Provincial structure was named as the number one priority.

The Rev. Robert Parks of New York, chairman of the Communications Committee, reported plans were progressing for the merger of Seabury Press and the Church Hymnal Corporation. Seabury is planning to sell its children's books line as part of the merger.

Fr. Parks was asked by Matthew Chew of Arizona what he thought of the Episcopal Radio and T.V. Foundation's production of *The Lion, the Witch and the Wardrobe* which was televised April 1 and 2. Fr. Parks said the production received a "lukewarm acceptance but had not come off as well as had been hoped." Communications Officer John Goodbody said *Variety* had given it a favorable review and the Nielson rating was very good [see TLC, Mar. 25 and Apr. 29].

In other action the council:

Supported a Consultation for Hispanic

Ministries to be held June 14-16 in Denver as an opportunity to define goals and objectives, and to identify needs and resources for Hispanic Christian education;

Urged all dioceses and institutions to make every effort to provide medical insurance for retired clergy, surviving clergy spouses, and retired lay employees. Fifty percent of the dioceses do not make medical insurance provisions for retired staffs and clergy;

Decided to meet three times a year instead of four with at least one extra meeting a triennium for planning and evaluation;

Recommended overseas dioceses seeking autonomy unite with another province or regional council or establish a regional council with at least three other dioceses within a geographical area; and

Stressed the need of the church to continue its outreach in the sponsorship and resettlement of Indochinese refugees and approved the Refugee Act of 1979 currently being considered by Congress.

SANDRA ANDERSON

Priests Honor James DeKoven

On April 20, clergy from several mid-western dioceses, together with seminarians and lay guests, gathered in Racine, Wis., at the DeKoven Foundation, to pay tribute to James DeKoven 100 years after his death. The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, celebrated the Solemn Pontifical Eucharist with the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana as con-celebrant, and the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas as preacher. Rite II (Canon D) was used, with the Willan setting for the *Gloria in excelsis, Sanctus*, and *Agnus Dei*. At the offertory, Hymn 203 was sung with the striking original second and third verses, as given in the *Hymnal Companion*, p. 143. After the Eucharist, all went in procession to DeKoven's grave, singing the old Anglo-Catholic favorite, "Ye who own the faith of Jesus." Following a luncheon arranged by the Sisters of St. Mary, Bishop Terwilliger gave an address, and the program concluded with Solemn Evensong and Benediction.

James DeKoven, 1831-1879, was the acknowledged leader of the catholic movement in the Episcopal Church during his short lifetime. Noted as a pastor, preacher, and educator, his eloquent and lengthy speeches in the House of

Deputies are considered among the most distinguished addresses ever delivered in General Conventions. The refusal of a majority of dioceses to acquiesce to his election to the episcopate has been forgiven, but never forgotten, by his many admirers.

In later life DeKoven was the president of Racine College. This subsequently functioned as a boarding school. Today its attractive lakeside campus, marked by a complex of quaint Victorian gothic buildings, is known as the DeKoven Foundation. Operated by the Sisters of St. Mary, it serves as a conference center and a meeting place for many church agencies and organizations. DeKoven's grave is situated a few yards from the south wall of the college chapel.

The April celebration, planned primarily for priests, was one of three events commemorating James DeKoven this spring. On March 22, his day in the calendar of PBCP, an observance at the Foundation was sponsored by churches of the deanery in which Racine is situated. The "Three Saints Festival," an annual event in the Diocese of Milwaukee commemorating Bishop Jackson Kemper, James DeKoven, and James Lloyd Breck, will be held at Racine this year on May 20.

H.B.P.

Presiding Bishop Announces Two Appointments

The Rt. Rev. John M. Allin, Presiding Bishop, has announced that the Rev. William L. Weiler, since 1974 Executive Director of the Office on Christian-Jewish Relations of the National Council of Churches, will be Staff Officer for Washington Affairs on the Episcopal Church Center staff as of June 1.

Dr. Weiler, 43, who pioneered a new ministry in Christian-Jewish relations in his NCC position, holds a Ph.D. degree in rabbinic literature and Bible from the Hebrew Union College in Cincinnati. Before joining the NCC staff, Dr. Weiler served parishes in Pennsylvania, and was an instructor in Hebrew and rabbinic literature at the University of Muenster. He also taught biblical literature at the University of Cincinnati.

In his new position, Dr. Weiler will be the church's liaison to ecumenical and governmental agencies. He will be responsible for assisting and advising the Presiding Bishop and others of the Church Center Staff on the church's relations to the federal government, and providing them with basic information on legislative issues in order to enable the church to engage effectively in issues and policies which affect the public life.

Bishop Allin also announced recently that the Rev. Thomas Hill Carson, Jr., 52, rector of Christ Church, Greenville, S.C., since 1964, will be the Executive for

Stewardship/Development on the Episcopal Church Center staff as of July 1.

Fr. Carson will oversee a program to ensure development and utilization of the church's human and financial resources for its ministry, and his office will assist local congregations to obtain a strong commitment to stewardship in their personal and corporate lives. A Development Office was set up after the 1970 General Convention, with the late Oscar C. Carr, Jr., as the first officer.

"Jornada Teologica" for Iberian Churches

One of the first tangible fruits of the canonical integration of the century-old national catholic churches of the Iberian peninsula with the Anglican Communion was the recent five day "Jornada Teologica" or theological conference held in the Residencia San Cristobal, Majadahonda, Spain.

The conference brought together clergy of the Lusitanian Church (Portugal) and Episcopal Reformed Church (Spain) for concentrated study, prayer and fellowship January 30 through February 5. Co-sponsored by the Rt. Rev. Ramon Taibo of Madrid and the Rt. Rev. Luis Pereira of Lisbon, a major part of the historic event was underwritten by the Diocese of Long Island (whose "companion diocese" is Portugal), the Executive Council of the Episcopal Church and the Caribbean Province of the Episcopal Church.

The conference organizer and director was the Rev. Dr. Luis A. Quiroga, vicar of Christ Church and the Holy Family, Brooklyn, N.Y., who lectured on contemporary theology, particularly in the Hispanic world. He was joined by the Rev. Canon Edmund W. Olifiers Jr., rector of St. Boniface's Church, Lindenhurst, N.Y., lecturing on the history and ethos of Anglicanism, and the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico, lecturing on the historical and practical aspects of liturgics. Bible studies in the Letter to the Philippians were led by clergy of the Portuguese Church, and the daily liturgies and offices alternated Spanish and Portuguese, using Lusitanian, Spanish and American rites.

(The Rev. Canon) EDMUND W. OLIFIERS

EPF Appoints New Coordinator

The Episcopal Peace Fellowship has named Andrew G. Lang as national coordinator and director of EPF's Washington Office. Mr. Lang is a former newspaper reporter and press aide to U.S. Rep. William R. Cotter (D-Conn.).

Founded in 1939, the Episcopal Peace Fellowship is a community of Christians pledged to work, pray, and study for peace. Its concerns include the draft,

capital punishment, nuclear disarmament, and religious freedom.

The fellowship is allied with the historic peace churches and with anti-war communities in the Roman Catholic, Orthodox, and evangelical churches. It is at present the only Episcopal group working on Capitol Hill.

The EPF's national chairman, the Rev. Nathaniel W. Pierce of Nampa, Idaho, said Mr. Lang's appointment coincides with "a year of decision" for EPF and the Episcopal Church.

"The gains Christians worked for during the past two decades are slipping away," he said. "Congress is debating a return to the draft system, more states are demanding the death penalty, and the present administration has proposed an increase in military spending at the expense of the poorest and hungriest people in America."

Fr. Pierce said the Episcopal Church's General Convention, meeting this September in Denver, "must not pretend these problems of life and death do not exist."

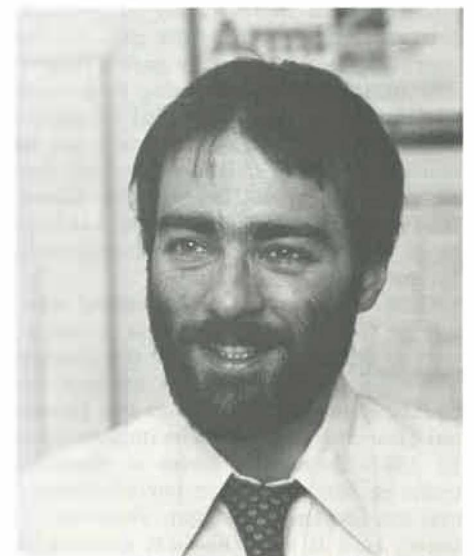
Mr. Lang replaces Tish Kendig, who resigned in March to join her family in California.

Resettling Refugees: Help Available

A new booklet, available from the Episcopal Church Center in New York City, has been prepared to help congregations in the work of resettling Indochinese refugees.

The materials for the 46-page brochure were developed by Fay Worrall from the Refugee Resettlement Office in the Diocese of Dallas, and the Rev. M. Fletcher Davis, rector of St. Anselm of Canterbury, Garden Grove, Calif.

"How to Resettle a Refugee Family" is one of the Anchor of HOPE (Help Oppressed People Enter) series, and is



Dana Grubb

Andrew G. Lang

designed to be a compendium of useful information detailing basic resettlement procedures. Available financial help, health care needs, and even a list of appropriate food items are included, and a suggested committee organization is explained.

Religious Public Relations Council Meets in N.Y.

The Rt. Rev. Paul Moore, Bishop of New York, said recently that society is undergoing a major transition, and needs a "new Augustine" and a "new Benedict" to help build bridges from one era to the next.

Preaching at a vespers service held in connection with a three-day conference of the Religious Public Relations Council, Bishop Moore said that contemporary Americans are in "grave danger of soul," related to the rise of "false religion" and the "patriotic vacuum" left in the wake of the controversies over national symbols and politics such as the Vietnam War. "That Attila we have at our gates is more difficult to deal with than the worthy hun," he said. As examples of the modern Attila, he referred to problems in the Middle East, the "demonic use of energy," and the recent accident at the Three Mile nuclear plant in Pennsylvania.

Extolling the biblical vision of the city, Bishop Moore said the Bible "begins in a garden and ends in a city . . . Jesus was crucified in the suburbs." He said Christian congregations must remain in the city as "seeds of community" and centers of social action. He urged the religious communicators in the audience to assist preachers and church leaders in "imaging . . . the new Jerusalem. In some ways," he said, "your work is more important than the work of preachers . . . You must lead us: we must work together as the gospel message comes through strong enough and clear enough to grab people's attention. . ."

The Religious Public Relations Council also heard David Garth, head of Garth Associates, Inc., one of the nation's major public relations companies, assert that U.S. voters are desperate for moral leadership. However, Mr. Garth said, they are apt to be skeptical about promises of such leadership, and politicians who make their religious beliefs a major part of their public personalities "had better deliver on every moral commitment they make."

Theological author-commentator Robert Short, best known for his 1965 best seller, *The Gospel According to Peanuts*, told the group that the doctrine of a literal, superheated hell is a "monstrous misunderstanding" which has led to "countless other heresies in the history of western civilization."

Mr. Short, in his presentation titled

"Is Kurt Vonnegut the Exorcist of Jesus Christ Superstar," said that because of the doctrine of a literal hell "stoked up by our loving heavenly Father" is so largely responsible for western atheism and nihilism, it is time to get rid of the traditional teaching with "its denial of the gospel."

A panel discussion featuring the religion editors of *Time* magazine, the *Washington Post*, and the *New York Times*, concluded that there is still secrecy in the church, but probably less than that of a decade or two ago. Kenneth Briggs, of the *Times*, said there were some exceptions to this "improving situation," notably the Unification Church and the Church of Jesus Christ of Latter-Day Saints (Mormons).

Religious Leadership in Maine vs. Governor

The Rt. Rev. Frederick B. Wolf, Bishop of Maine, has joined with other clerics to proclaim a united front in favor of a multimillion dollar boost in state welfare payments.

The legislation endorsed by the religious leaders would raise basic payments for a mother with one child from \$195 a month to \$266 this year and \$298 next year.

"Adequate income to survive is a basic human right," said Bishop Edward O'Leary of the Roman Catholic Diocese of Portland. "I believe it to be a question of social and economic justice."

Gov. Joseph E. Brennan has rejected proposals to elevate basic welfare payments which are pegged to a 10-year-old standard. He has defended his stand with a promise not to raise taxes, but has angered social welfare groups which expected more consideration from a supposedly liberal Democrat.

Bishops Fight Pay Increase

Church of England bishops and archbishops are to receive an 18 percent increase in their stipends, but some of them do not like the idea; they feel it is too much.

The Rt. Rev. David Sheppard, Bishop of Liverpool, declared that he deeply regretted the Church Commissioners' decision, "because some groups have to take the initiative in breaking this vicious circle of everyone expecting to have every year the increase they think they are entitled to."

The new Bishop of Manchester, the Rt. Rev. Stanley Booth-Clibborn, told the Church Commissioners that he will take no more than nine percent.

A spokesman for the Church Commissioners said that of the bishops who had written in about the matter, opinions were evenly divided, and they believed it would be wrong to "change a decision

which had been most carefully weighed. . ."

The Commissioners say they are sticking to their original intention. The raises mean that stipends of diocesan bishops will go up from the equivalent of roughly \$11,230 to \$13,320. The Archbishop of Canterbury's salary will go up from \$21,180 to \$25,110, and the stipends of ordinary clergy will rise by 14 percent.

Infant Formula Critics Concerned About U.S. Use

Critics of infant formula promotion in the Third World have become concerned about its sale in the U.S. They believe that preparation of the powdered food by poor families in unsanitary conditions can lead to malnutrition, disease, and death as readily in an American ghetto or on an Indian reservation as it can in a Brazilian slum.

The Interfaith Center for Corporate Responsibility (ICCR), an affiliate of the National Council of Churches, is sponsoring resolutions through members before stockholders' meetings of Abbot Laboratories, Bristol-Myers, and American Home Products Corp., this spring, asking for the establishment of committees to review company policy on the infant formula.

Leah Margulies, ICCR staff member who coordinates the infant formula campaign, pointed out that 90 percent of the product's sales are from Abbott and Bristol-Myers formula.

ICCR has undertaken a study of 1,500 mothers of infants under the age of one year in six areas of the U.S. in order to determine infant formula use. The mothers were asked a broad range of questions about feeding practices, their babies' health and care, and the economic and health condition of their families. The data will undergo computer analysis at the Center for Disease Control, Atlanta, Ga.

Abbott Laboratories reportedly is upset by the project, and the ICCR has charged that the firm surreptitiously obtained a copy of the 15-page questionnaire and commissioned a research firm to test it.

"Since they did it in an unethical manner and without asking permission," Ms. Margulies said, "we can only assume they were trying to find ways to discredit our research."

David O. Cox, president of a division of Abbott, responded to the complaint by admitting that National Analysts, a division of Booz, Allen Applied Research, Inc. had indeed been hired to conduct test interviews using the church agency questionnaire. He said that the questionnaire "seemed to us to be exceedingly complex and difficult to administer, even assuming the use of fully experienced and professional interviewers. In view of our legitimate interest in the subject, we

asked National Analysts to assist us by examining the questionnaire. . . .”

The ICCR charged that the research firm suggested to Abbott executives that permission be sought from the NCC and ICCR to use the questionnaire, and was told not to seek it.

Ecumenical Dialogue

A series of meetings involving clergy and laity of the Episcopal Diocese of Kentucky, the Roman Catholic Archdiocese of Louisville, the Orthodox communities, the Lutheran churches, and the Disciples of Christ were held recently, attracting about 40 participants.

The “Louisville Convocation of the Catholic Traditions: Episcopal, Orthodox and Roman” was scheduled to coincide with the visit of Fr. Demetrios Constantelos to the Louisville Greek Orthodox community. Fr. Constantelos, a church historian and Orthodox theologian, led off the program with a lecture on human sexuality in which he traced the Orthodox understanding of matrimony.

He differed from most Orthodox theologians by expressing the view that there are no theological objections to ordaining women to the priesthood. He added, however, that there can be other objections, and said the question can only be definitively addressed in an ecumenical council of the undivided Catholic Church.

The Rt. Rev. David B. Reed, Bishop of Kentucky, and Fr. Eugene Zoeller, professor and theologian at Bellarmine College, represented the Anglican and Roman Catholic traditions when they discussed the topic, “Ecumenical Pilgrims — the Churches of the Catholic Tradition at the Crossroads.”

Bishop Reed traced the Episcopal Church position on Christian unity to the issuance of the “Chicago Quadrilateral” by the House of Bishops nearly 100 years ago. He said Episcopalians faced three problem areas when they engage in ecumenical dialogue with Protestants or other Catholics. They are, he said, “our different historical experiences,” the meaning of apostolic succession, and the traditional Anglican sense of comprehensiveness. “There is a great deal of theological freedom,” he said, “and when we’re asked where we stand, we aren’t very precise.”

Fr. Zoeller said the old division over apostolic succession between Rome and Canterbury was in the process of being healed. He said it would now be the consensus of Roman Catholic theologians that the priestly orders of Anglicans are valid because “apostolic succession has always existed” in the Church of England and its Anglican sister churches.

The convocation concluded with an ecumenical celebration of the Orthodox Vespers at Assumption Greek Orthodox Church and a reception at Calvary Episcopal Church.

BRIEFLY . . .

Fr. Gerard Laymang, a Roman Catholic priest, is chief minister of a **new Government of National Unity formed in the New Hebrides**, in the South Pacific between Australia and Fiji, and the Rev. Walter Lini, an Anglican priest, is his deputy chief minister. Both priests are natives of the islands, and observers believe the new government’s formation is responsible for a reduction of tension in the area. Some sections are campaigning for full independence from the present joint French-British control.

Thirty Episcopal college faculty members from 11 different institutions gathered in March for a three-day conference at the Marriottsville Spiritual Center in Marriottsville, Md., under the leadership of William G. Pollard, atomic physicist and Episcopal priest. Dr. Pollard’s theme for the conference was “The Christian Scholar in a Secular World.” Those who attended the conference decided that this should be the first of a series of similar gatherings of scholars, to pursue the interests and problems of the academic in his work and in his faith. A second conference was set for 1980.

The Vienna Boys’ Choir is singing again, thanks to new legislation passed by the Austrian parliament. Last Christmas, the issue of a previously-ignored child labor law, forbidding children under 15 to work during their school holidays, was raised, and seven concerts had to be cancelled. The new law permits children to work during part of their holidays “if the work is of special cultural value.”

George R. Plagenz, religion editor of the *Cleveland Press*, visits, unannounced, a different Cleveland area church each weekend, and writes a review of the service for the Monday editions. Readers of the *St. Paul (Minn.) Dispatch-Pioneer Press* like the idea so much that their newspaper plans to inaugurate a similar rating system. The column, to be called “The Ways We Worship,” will begin soon.

The staff for National and World Mission of the Episcopal Church Center received a touching **letter from China** recently. It was written by an elderly man, Mr. Yan Yi-tsao, and contained words of joy for the reestablishment of

diplomatic relations between the U.S. and China. The writer remembered the work of two American missionaries, the Rt. Rev. William Payne, and the Rev. Ernest Forster, and said he had thought about them for 30 years, but has not been able to write because “during this period our two nations have not had normal relations.” Mr. Yan’s letter was translated and answered by the Rev. Peyton Craighill, longtime missionary to China. The answer expressed the “extraordinary pleasure” of the church to hear from Mr. Yan, and told him that his two friends have died since their return to the U.S.

Elizabeth Schussler Fiorenza, a University of Notre Dame theologian, said recently that the Roman Catholic Church, after losing the working class of Europe in the 19th century, stands to lose women in this century. The Roman Catholic Church, she said, must shed “its pervasive sexist character” or more women will either leave or no longer identify themselves with the church.

By an overwhelming vote, the **Swedish Parliament** passed a law recently prohibiting parents from striking their children or treating them in any other humiliating way. The bill, which goes into effect July 1, forbids such punishment as slapping, whacking, or spanking children, but the area of “humiliating treatment” is vague. The new law is designed primarily as a public consciousness-raising tool to encourage better ways of disciplining children, but one of the lawmakers, a father of five, said, “It is a totally absurd, ridiculous law, the kind of thing that means nothing, and cannot be interpreted or enforced.”

The Carnegie Council on Policy Studies in Higher Education announced in Berkeley, Calif., that a new study shows **dishonesty is widespread and increasing among college students, faculty, and the institutions themselves**. Forms of dishonesty covered in the 86-page report include old and new forms of cheating by students, grade inflation by professors, stealing of books, and misleading advertisements by the institutions. “We are concerned,” says the Carnegie study. “We see certain signs of deterioration of important parts of academic life . . . We are concerned that these negative . . . traits may indicate a larger and more deep-seated problem; a general loss of self-confidence and a sense of mutual trust, and a general decline in integrity of conduct on campus.”

The Episcopal Church

and its schools in

HAITI

By ANN THOMAS

*"Gloua, alélouya, mouin sové.
Gloua, alélouya, sièl pou mouin.
Jézu-Kri té vi-n chaché-m;
Oui, Li ouéte tout péché-m.
Gloua, alélouya, mouin sové."*

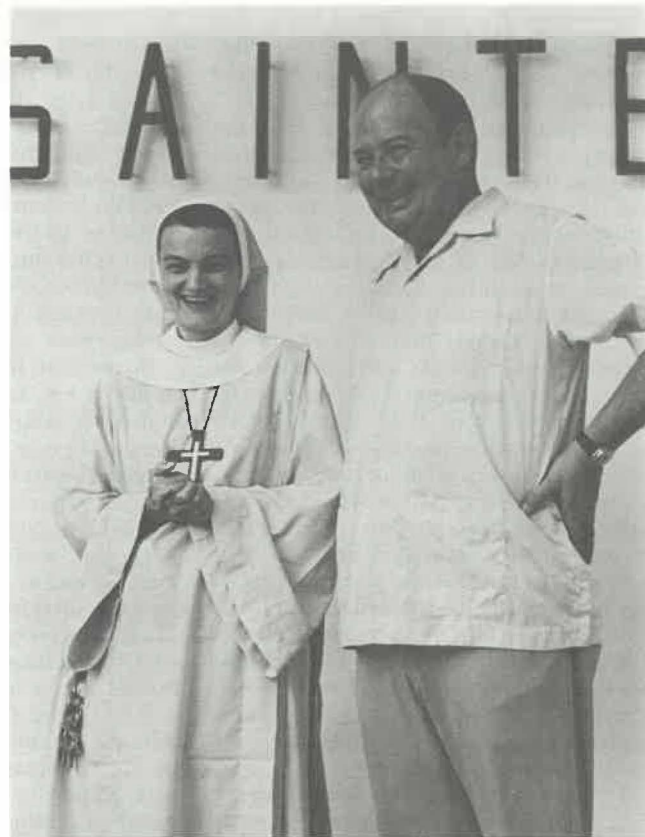
At St. Etienne's Episcopal Church high atop a mountain in Haiti, the congregation sings this hymn on Sunday mornings. It is number 40 in a book called *Chan Désperans*, which means "Songs of Hope," and it is written in Creole. That the book exists at all is one of the many miracles of Haiti, for this mixed language of French, English, Spanish and African was not put on

Ann Thomas, Slidell, La., is editor of Churchwork, the diocesan paper of the Diocese of Louisiana.

paper until recent times. It is still unique to this Caribbean country where educated people speak French.

Down in the bustling capital city of Port-au-Prince, the Episcopal cathedral bells ring at 4:00 a.m., calling the "little people," the laborers and market folk to mass. The service is conducted in Creole, and the congregation joins in with gusto when Pere Francois begins the Lord's Prayer.

Later, at 6:00 a.m., the families arrive in the cool of the early morning. The liturgy shifts to French, and the brass ensemble from the Philharmonic Orchestra of Haiti joins with the music of the great pipe organ in the back loft. Bishop Garnier often presides, accompanied by a formidable platoon of purple-cassocked acolytes and great clouds of incense.



Sister Leslie Ann and the Rev. Phillip L. Thomas, Jr., rector of Christ Church, Slidell, La., at Holy Trinity School, Port-au-Prince.

The service comes from the revised liturgy and the people exchange the peace. Like the noisy streets outside the cathedral, where new buildings take shape overnight, the church itself is caught up in a long-awaited burst of change — change that has finally come to the country of Haiti.

It is still the poorest country in our hemisphere, with a minimum wage of \$1.30 a day. Almost nobody qualifies for that wage, however, and free enterprise is the lifeblood of the people. The country's president, "Baby Doc" Duvalier, is seeking a new image as a benevolent dictator, but the country barely survived his purge of the middle class, a decade ago.

Haitian economy is bound to the American dollar, based on one-fifth its value, so that our inflation has far-reaching effects on the country. A jar of local peanut butter costs \$1.10, and a year's tuition for a child (there are almost no public schools) costs over \$100.00 a year!

The Christian churches have been providing education for Haitian children for many years. The Sisters of St. Margaret, an Episcopal order of nuns from Boston, began working in Port-au-Prince in 1923, teaching handicapped children as well as healthy. Today their school in the capital city, called Holy Trinity School, has 1,700 enrolled in six grades. Their

new vocational school located within the compound of the school and cathedral now provides precious technical training for 1,200 young men each year.

The principal, Mme. Jean, and the faculty at Holy Trinity School are all Haitian. The classrooms are noticeably free of discipline problems, for these children are hungry of education. We saw a number of them studying their lessons beneath the city street lights because, as Mme. Jean told us, there is no electricity in their homes. Passing the Haitian government's examination for high school graduation is no simple task, but diplomas from Holy Trinity or its new trade school ease the young people's entry into the crowded local job market.

Finding young Haitian women with a calling to the monastic life is the current project of Sister Marjorie Raphael, who came to Port-au-Prince after serving as mother superior of the order. Her work with the novitiate has already produced one candidate, who will be living and working in the convent. There are two Haitian nuns in the order who are professed but who are not presently stationed in their homeland.

I was back in Haiti this winter for the first time in five years as part of a small delegation from Christ Church, Slidell, La. Our purpose was to try to discover the special needs of the Sisters of St. Margaret and to establish a mission relationship between them and Christ Church.

Most surprising in the passage of time is the evidence of new European and American business investments. With the resulting rise in the standard of living has come a new middle class, and the man on the street looks better dressed and better fed. Though the country still

has no sewage system, automobiles clog the streets and young people line up to see John Travolta's *Saturday Night Fever* at the city's movie houses in Port-au-Prince.

The Episcopal Church has played a significant role in this changed Haitian society. Bishop Luc Garnier himself was educated by the little group of nuns who have come and gone since 1923. Sister Joan has stayed, however, and the President recently gave her a medal of honor for her work with handicapped children.

Sister Joan invited us to a concert one night at her school and clinic, St. Vincent's, a nearby school in downtown Port-au-Prince. A group of blind bell ringers performed for us in the auditorium. They were directed by young Onikel Augustin, who also plays a piano, accordion and violin. Sister was especially proud of Romel Joseph, a violinist and scholarship winner at the Cincinnati Music Conservatory. Romel received his early education there at St. Vincent's School, for he has been blind since birth.

No trip to Haiti would be complete without hearing the country's Philharmonic Orchestra, founded at Holy Trinity School by Sister Anne Marie. We watched a rehearsal with a visiting conductor, Mr. Edgar Curtis, of Union College, Schenectady, who had volunteered his talents for several months.

The "chef d'orchestre" is Julio Racine, a remarkable young Haitian who not only plays flute but also administers the burgeoning vocational school. He too was educated by the Episcopal Church, with graduate studies at the University of Louisville.

Julio's day is long and hard, for his students are involved in the construction of a new music school at Holy Trinity.

Architectural plans were donated by an American Episcopalian, and building goes forward only as the funds come in.

And the funds do come in, usually in small checks, from church people all around our country. There is evidence of many UTO gifts and well as gifts from individual parishes.

One such gift, according to Sister Leslie Ann, sister in charge of Holy Trinity School, was an endowment fund for the Kent School, a "school within the school," which provides transportation, education, clothes and food for the young children in the public orphanages of Port-au-Prince. Because of the poor public facilities, the nuns bus them in for schooling and meals. They are among the country's most needy.

Parents of the children enrolled at Holy Trinity help pay tuition by selling their crafts in a charming gift shop within the school compound. One may buy paintings, wood carvings, hand-embroidered shirts and napkins, etc. But there are not very many tourists in Port-au-Prince, and most step off tour buses to view the primitive art on the cathedral walls, hurrying back to the ships anchored in the Bay of Gonave.

As in many other Third World countries, the Episcopal Church is thriving in Haiti and currently boasts nearly 90 churches. We glimpsed some mission churches along the newly constructed road to Jacmel, a beautiful Caribbean town which has been sleeping peacefully over a mountain range, remote from automobiles and even ox carts. Today, Jacmel is an active town, full of mountain people who walk the American AID-funded highway to sell their garlic and bananas in the marketplace.

A few European tourists have already discovered the Hotel Jacmelienne, a brand new resort that sits under the palm trees on the dark volcanic-sand beach. But the old, colonial houses still cling to the hillside as they have for more than 100 years, their colorful shutters and French doors open to the breezes from the sea. The bougainvillea flourishes in shades that range from scarlet to salmon, and it grows in great gnarled vines that drape themselves over the old villa walls.

The ominous veil of oppression still lurks in Haiti, however. Walking around the President's Palace we came face to face with a uniformed soldier, armed with a machine gun, lying on his stomach in an underground bunker. He bade us a surprised "Bonjour," and we went on our way.

The church in Haiti still has a monumental mission, we said to ourselves, looking more closely at the vented tunnels that joined an apparent network of armed bunkers.

Thank God for the work that has already been done!

"Gloua, alélouya. . ." songs of hope!



A view of Jacmel from a hillside looking over the Caribbean.

THE NATIONAL PARK MINISTRY



Dedication plaque in Yellowstone Park.

By LAURA M. OST

ACMNP [A Christian Ministry in the National Parks] will go on as long as there are people willing to serve Christ and crazy enough to work without sleep, to sing Christmas carols in July to hikers coming up out of the canyon, to go antelope hunting where there are none, to get up before dawn for a communion service . . . and may God continue to create those kinds of people forever."

A Christian Ministry in the National Parks has embraced thousands of seminary and college students in the past 28 years, many of whom feel like this. As an Episcopal seminarian, the young woman quoted above spent last summer in Grand Canyon National Park, renting mules during the week as part of the regular park staff, and conducting services of worship on Sundays as a member of ACMNP. She was one of more than 300 students, representing more than 35 denominations, serving in 65 national parks, monuments, forests and recreation areas throughout the country.

"If the future of the world rested in the hands of the young people we have in the ministry here," writes one park resident who has attended ACMNP services for many summers, "we would have no worries and no fear. Without the ministry, our pleasures in this beautiful park would be greatly reduced." The letter speaks for a countless congregation that has found God's word magnified by his

works, from the massive Mt. Rainier in Washington to the seacliffs of Acadia in Maine to the marshes of the Everglades in Florida.

ACMNP provides both a meaningful link for traveling Christians and a unique education for its staff. As part of the secular operation of the park, employed as part of the park staff or as workers in hotels, restaurants, or other enterprises, ACMNP members find themselves spiritual guides and models throughout the week. Dr. J. Robert Wright, professor of church history at General Theological Seminary wrote: "On various trips to speak at summer ecumenical conferences in the west, I have a number of times encountered students 'on the spot' working in the Christian Ministry in the National Parks. Once I was asked to address them, and I have always been impressed with the way in which this program enables them to test their ministry and indeed their Christian commitment while engaging in 'secular' work both among peers of many other denominations as well as among skeptics and agnostics. I regard this work as one of the most valuable summer vocational experiences a student might have, from the viewpoints of ecumenical broadening, contact with some contemporary agnosticism, peer-group development, and a foretaste or sample of the nonstipendiary ministry. I frequently recommend our General seminarians to try it. As a member of the Episcopal Church's Standing Ecumenical Commission and of the Faith and Order Commission of the World Council of Churches, moreover, I regard this ministry to persons in leisure-time situations as an excellent opportunity for grass-roots ecumenical advance right on the front line."

One alumnus muses: "One learns to view all aspects of life, such as secular job and social contacts, as ministry, in the broadest, simplest and most meaningful sense of service and witness to God's love. The great amount of freedom given you as a student minister calls upon you to exercise your creativity to the fullest."

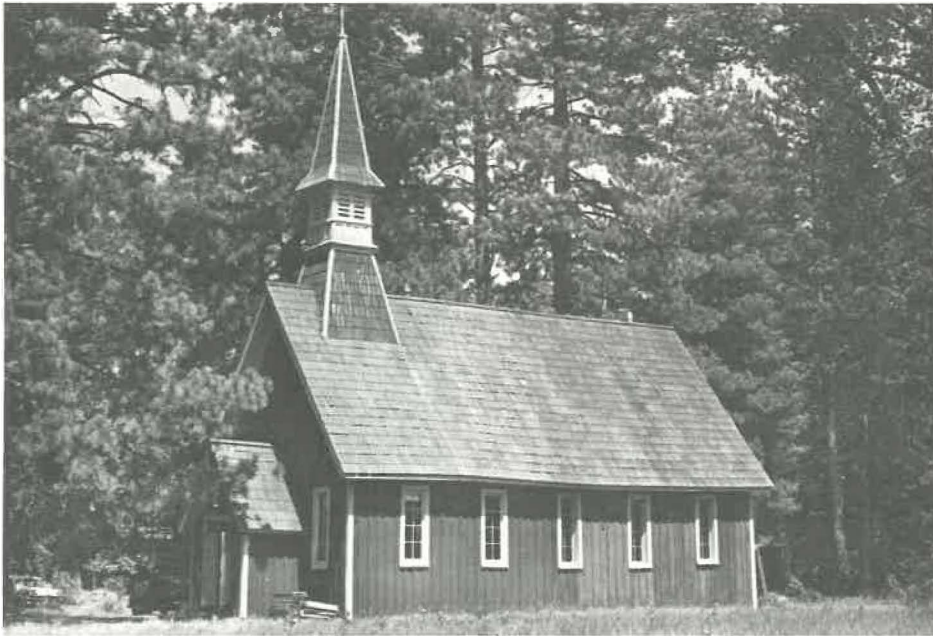
"I encountered many challenges to my own faith, morals and attitudes on life," another former student says. "The experience changed me; I feel stronger and more confident as a Christian because of my experiences there."

Creative challenge has been the mainspring of the ministry since its inception in 1950. Sparked by the growth of the National Park Service and the encouragement of the National Council of the Churches of Christ, which expressed interest in leisure ministries, the program began as a joint experiment by the local church committee in Yellowstone and Princeton Seminary. Warren W. Ost, then attending Princeton, worked as a bellhop at the Old Faithful Hotel that summer while providing Sunday services of worship with one other seminarian.

The ministry received a favorable response. It expanded to include four seminarians and several college students, who provided music and Sunday school the following summer. Ost, ordained a Presbyterian minister in 1952, has been the director of ACMNP ever since. The National Council of Churches took over administrative responsibility, and the National Park Service approved expansion of the ministry to other parks. The relationship of the NPS to ACMNP was then, and remains, one of cooperation, not of sponsorship or funding.

Funding for ACMNP is provided by

Laura Ost, a recent graduate of Stanford University, lives in Berkeley, Calif., where she is a feature reporter for the Palo Alto Times. For further information about ACMNP, address inquiries to: A Christian Ministry in the National Parks, 222-1/2 East 49th St., New York, NY 10017 (tel. 212-758-3450).



Yosemite Chapel, Yosemite National Park, built in 1879.

park offerings and gifts from individuals, foundations, corporations doing business with the parks, local churches, and denominations. ACMNP became independent from the National Council of Churches in 1972, and since then an increasing proportion of the budget has come from denominations. The Episcopal Church has contributed regularly during the past several years.

Ost, an expansive and highly energetic man, has seen ACMNP through tremendous growth and influence. The program, which began as interdenominational Protestant ministry, expanded to include Roman Catholic students in 1968.

There are now 15 year-round internships in such areas as the Virgin Islands and Teton Village Ski Area in Wyoming, in addition to the regular summer program. Students come from over 80 semi-

naries and more than 100 colleges and universities.

Recruitment, screening, orientation, and supervision are handled by the national staff, which includes Ost, Assistant Director the Rev. John D. Schmidt, and two alumni serving one-year internships. The staff also assists in placing these student ministers in available jobs in hotels and in other positions in the parks. Because of the generally fine record of these young persons as employees, and because of years of cooperation with ACMNP, a number of concessionaires in the parks hire one or more students suggested by ACMNP every summer. From the beginning, self-support for most of the personnel through secular jobs has been part of the ACMNP strategy.

The ministry is administered by a National Program Board which includes

representatives from 22 denominations, the Association of Theological Schools, several local park committees, ACMNP alumni, state councils of churches and members-at-large. Mrs. Walter B. Driscoll has been chairman since 1975.

ACMNP helped guide the development of a number of leisure and resort ministries during the 1960s, such as the Coffee House Ministry movement, and participated in numerous studies and conferences on recreation and conservation. Ost, an authority on the phenomena of leisure and tourism, explored the international and ecumenical dimensions of this witness in 1966, when he met with the World Council of Churches at the Vatican. He is now a member of the international Committee on Leisure-Tourism, which meets once a year in Europe.

But the central purpose of ACMNP has always been "to give Christian interpretation to the awe that the miracles of God's creation inspire in the visitors and employees in our national parks." With this ministry, Christians can worship in the Death Valley desert at sunrise, take a "worship walk" along the rim of the Grand Canyon or watch a moose stroll by the pulpit at the foot of the Grand Teton. Settings are usually outdoors, sometimes in the amphitheatres used for the naturalist talks, and occasionally in local chapels or lodge auditoriums. The services are kept concise and the sermons down-to-earth, with music often provided by guitar or a borrowed piano. Sunday school is offered at the larger park areas. Aside from basic guidelines and bulletins printed by Concordia Publishing House, the ministry is left to the resources, training and faith of the students. One of the national staff visits each park at least once during the summer to offer advice and supervision.

"Pleasure resorts are not the most favorable places to make religious impressions," a Methodist minister told his congregation in Yellowstone as early as 1873. It is not easy to maintain faith in the presence of many non-Christians, rainstorms that deplete a congregation, and the personal trials of a summer with tourists. But the enthusiasm and continued support of students and park visitors and residents speak for the success of ACMNP; many return summer after summer. It would be fair to say that a large proportion of those touched by the ministry never forget it.

"It's been tough getting the call of the wild out of my system, and that urge to go back and work for ACMNP," writes an alumnus who gave in to that urge for six summers before becoming assistant pastor in a Lutheran parish. "I miss the fellowship with other Christians and non-Lutherans that the park ministry offered; that really lifted my horizons and perspectives. I still catch myself in a daze now and then, thinking of the indescribable sights I saw."

Spruce Knob

Spruce Knob
 An old rocky top
 The highest mountain in West Virginia.
 Wind never stops
 Always cool and often cold
 It has majesty
 brought on by height and grandeur.
 A simple setting
 Where the quiet voice of wind
 in spruce and rock
 speaks for small creatures and God,
 welcoming weary souls,
 refreshing them
 for the trip down and beyond.

Roy S. Turner

EDITORIALS

Rogation Time

The Monday, Tuesday, and Wednesday before the Feast of the Ascension, traditionally known as Rogation Days, are times to pray for the crops, for deliverance from floods, droughts, and other disasters, and for a blessing upon human labor. Continuing food crises in many parts of the world give the topic of food an urgency in the modern world. As for disasters, we are discovering that modern science, instead of shielding us from them, has unlocked a whole new Pandora's box of potential calamities. The recent nuclear incident at Three Mile Island in Pennsylvania has dramatically opened the eyes of people in America and elsewhere. (While visiting in Germany recently, your editor saw headlines in the newspapers about the T.M.I. *Alptraum* or "Nightmare" just as large as those in this country.) Meanwhile we continue to work at our employment (those of us fortunate enough to have employment) as best we can, trying as always to find meaning and fulfillment in necessary toil. So we add a hearty "Lord, have mercy" to the suffrage in the liturgy:

For a blessing upon all human labor,
and for the right use of the riches of
creation, that the world may be freed
from poverty, famine, and disaster,
we pray to you, O Lord.

Continuing Effort

Exciting events like that on Three Mile Island may lead us to assume that our environment is only something to be thought of at special times. We need to remember that when such dramatic incidents are *not* occurring, on just plain ordinary peaceable days, topsoil is constantly being eroded from the fields and carried irretrievably into the oceans; chimneys, cars, and airplanes are relentlessly pumping vapors into the atmosphere; and the tropical forests which are major sources of our oxygen are being steadily chopped down. The protection of our environment and the safeguarding of our sources of oxygen, water, and food require a constant, ongoing effort, week after week, month after month, and year after year. A continuous unremitting attention to these problems is the only hope we have of coping with them.

Because of the long-term character of conservation programs, they are easily shoved aside in public budgets so that more visible and more immediate needs can be dealt with. The result of this way of thinking may be calamitous. Erosion, for instance, does irreversible damage. We have no way to regain the food-yielding topsoil once it is washed away. A dollar's worth of pollution today will take several dollars to remedy several years from now. On the other hand, a tree planted today may be worth a hundred dollars before the end of the century.

Whatever may be true of our citizens as a whole, we would hope that Christians in particular can and will keep their eyes on the long-range questions. Not only do we owe it to ourselves and posterity, we also owe it to the God who has placed us on this earth and made us stewards of its resources.

Ministry in National Parks

We carry in this issue [page 11] an account of A Christian Ministry in the National Parks. This is an agency to which the Episcopal Church contributes financial support through our national church budget. We hope that our national church officials, and the General Convention, will see to it that such support continues. The fact that ACMNP has such a successful religious program for young people should in itself be sufficient reason for support. Meanwhile, multitudes of Episcopalians and others visit national parks each year and the whole place of leisure in current American life has important dimensions for the church. Last but not least, ACMNP is the only well-established national program we know of which teaches future clergy and lay workers to exercise a religious ministry while supporting themselves by secular work. If our church had a national strategy for mission, this surely should stand high on the list of agenda.

The Ascension Day

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." — Acts 1:9

Christ speaks to us through open, friendly things,
(Dawn's lilies, birds and fields, mild sun and cloud!)
That we may hear above the braying crowd,
His soothing Voice, and brush the angels' wings.
How consonant, therefore, that when He springs
Into dimensions heavenly, a cloud
Should be His servitor, and act as proud
Ascension-escort for the King of Kings!
My God, I praise You, on my pilgrim's path,
For each dear cloud You send along my way!
No longer shall the dusked ones hint of wrath,
Or make me feel that You have turned away;
Instead, they cut an iridescent swath,
And make of this green day — *Ascension Day!*

Joseph F. Hogben

BOOKS

Graceful Growth and Witness

THE LITURGY: Today and Tomorrow. By Joseph Gelineau. Paulist Press. Pp. 123. \$4.95 paper.

This short but substantial and easily read book reveals Pere Gelineau as a seasoned liturgist as well as musician, experienced pastor as well as theorist. Written chiefly out of a life with fellow French Roman Catholics, it has clear appeal for other communions. Written as an "essay" it assumes that "the liturgical renewal is a sign of the church's will to live" and that "the liturgy is a permanent workshop."

The author does not confuse Christian festival with dubious carnival, the eucharistic celebration of Christ's death and resurrection with a superficial notion of "celebration of life," or in "forming community" without the distinctive ingredients of the Christian community and its faithful purpose and assembly. He recognizes that "the liturgy is the Christian's chief connection with the church" and that "since the renewal of liturgical pastoral care there has been a strong reaction to bring liturgy and mission closer together."

The book touches deeper aspects of liturgy, evaluates current trends, good and bad, and becomes specific in terms of space used, music sung, symbols employed, and the training of both clerical and lay people on behalf of all worshipers for their graceful growth and witness.

I commend the book to bishops, diocesan and parish/mission liturgical committees with their priests, to revisors and anti-revisors alike. Beyond a General Convention decision there will be

much to be prayed for and done for the church to become genuinely liturgical, to be true to its full vocation and witness; otherwise, as Gelineau warns in Amos' words: "I hate, I despise your feasts, . . . your solemn assemblies. . . ." Yet he is hopeful that "where man's longing meets the Spirit of God and is transformed by it, everything becomes of priceless value to him, with 'wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.'"

(The Rev.) SAMUEL E. WEST (ret.)
Jekyll Island, Ga.

A Great Christian Historian

WRITINGS ON CHRISTIANITY AND HISTORY. By Herbert Butterfield. Edited by C.T. McIntire. Oxford University Press. Pp. 273. \$12.95.

Thirty years ago Christians in this country read and debated a stimulating book, *Christianity and History*, by Herbert Butterfield. Now we are fortunate to have a collection of more recent articles and essays edited by C.T. McIntire. Professor Butterfield, a Methodist layman and Regius Professor Emeritus of Modern History at Cambridge, still writes as provocatively and stimulatingly as ever. He remains committed to that sometimes unconventional conviction that clarity of language is a virtue; his writing is not only clear but deceptively simple.

The first set of essays, "The Divine and the Human in History," continues his earlier reflections on the relationship of history and Providence. Professor Butterfield writes as a working historian, and his reflections have a concrete down-to-earthness that make even this difficult subject easy to grasp.

The largest group of essays, "Christians and the Interpretation of History,"

looks at many different histories: Old Testament, New Testament, Marxist, academic, etc., and the author reflects as a Christian on their uniqueness and meaning. The perspective of this specialist of 19th century history on, for example, Old Testament history is fascinating.

The third group of essays, "Christianity in the Twentieth Century," are especially intriguing. Professor Butterfield sees the steady disestablishment of the church, the fact that it no longer provides a common basis for national unity, as one of the most hopeful developments in a thousand years. He also sees more clearly than most the radically different situation which lies ahead of us, and his perception of the new response that Christians must make reflects his deepest convictions on the centrality of persons and of the spiritual life.

Christianity and History ended with a provocative and memorable sentence. No less memorable are the final sentences in this book: "If I desired to say perhaps one thing that might be remembered for a while, I would say that sometimes I wonder at dead of night whether, during the next 50 years, Protestantism may not be at a disadvantage because a few centuries ago, it decided to get rid of monks. Since it followed that policy, a greater responsibility falls on us to give something of ourselves to contemplation and silence, and listening to the still small voice." We are indebted to Professor McIntire for providing us with this enchanting book.

(The Rev.) ROLAND FOSTER
The General Theological Seminary
New York City

Books Received

THE BROKEN GOD by Bonnie Thielmann with Dean Merrill. David C. Cook. Pp. 154. \$3.95 paper.

YOUR KINGDOM COME by C. Leslie Mitton. Eerdmans. Pp. 151. \$2.45 paper.

HUSBAND AND WIFE: The Sexes in Scripture and Society by Peter DeJong and Donald R. Wilson. Zondervan. Pp. 224. \$6.95.

JOHN F. KENNEDY: Catholic and Humanist by Albert J. Menendez. Prometheus Books. Pp. 144. \$12.95.

THE WORK TRAP by Ted W. Engstrom and David J. Juroe. Revell. Pp. 222. \$7.95.

SAINTS FOR ALL SEASONS edited by John J. Delaney. Doubleday. Pp. 229. \$2.95 paper.

THE UNCOMPLICATED CHRISTIAN by LeRoy Dugan. Bethany. Pp. 123. \$1.95 paper.

BEYOND THE KITCHEN SINK by Robin Worthington. St. Anthony Messenger Press. Pp. 98. \$1.98 paper.

AGENDA FOR THEOLOGY by Thomas C. Oden. Harper & Row. Pp. 176. \$7.95.

THE MORMON REVELATIONS OF CONVICTION by Floyd McElveen. Bethany. Pp. 108. \$1.75 paper.

GOD SQUAD by Walter Wagner. Doubleday. Pp. 129. \$7.95.

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

PEOPLE and places

Appointments

The Rev. **Charles W. Adams** is curate of Church of the Ascension, Montgomery, Ala. Add: 315 Clanton Ave., Montgomery 36104.

The Rev. **Ross H. Blackstock** is rector of St. James', Alexander City, Ala. Add: 122 S. Central Ave., Alexander City 35010.

The Rev. **William P. Chilton** is now rector of St. Luke's Church, Church Hill, Md., and St. Andrew's, Sudlersville, Md. Add: St. Luke's Church, Church Hill 21623.

The Rev. **Patrick Heiligstedt** is rector of St. Christopher's, Crown Point, Ind. Add: Box 286, Crown Point 46307.

The Rev. **H. Gaylord Hitchcock, Jr.**, is rector of Grace Church, Westwood, N.J. Add: 122 Harrington Ave., Westwood 07675.

The Rev. **G. Markis House** is priest-in-charge of St. John's Church, Battleboro, N.C., and priest-in-charge of Christ Church, Rocky Mount, N.C.

The Rev. **Charles E. Johnson** is rector of St. Michael and All Angels, Anniston, Ala. Add: 705 Evergreen, Jacksonsville, Ala. 36265.

The Rev. **Sylvan Law** is rector of the Church of the Redeemer, Delano, Calif. Add: 1737 11th Avenue, Delano, Calif. 93215.

The Rev. **Charles J. Minifie** has been appointed vice president for development and public relations at the Hartford Seminary Foundation. Add: 111 Sherman St., Hartford, Conn. 06105.

The Rev. **Edward O. Moore** is the assisting priest at Holy Trinity Parish, Alhambra, Calif. Add: 421-B No. Stoneman Avenue, Alhambra 91801.

The Rev. **Richard C. Nevius** is vicar of the Episcopal Church of the Resurrection and associate minister of the Bountiful Community Church, Bountiful, Utah. Add: 142 E. 1800 South, Bountiful, Utah 84010.

The Rev. **Rowland D. Oakes** is interim pastor of St. Paul's Church, Smithfield, N.C.

The Rev. **Robert Birch Smith** is rector of the Church of the Resurrection, Gadsden, Ala. Add: Box 388, Gadsden 35901.

The Rev. **Charles G. Warden** is rector of Christ Church, Albertville, Ala. Add: Box 493, Albertville 35950.

The Rev. **William Wight** is now priest at St. Andrew's, Taft, Calif. Add: 5th and Woodrow, Taft 93268.

CDR Christopher B. Young, CHC, USN, chaplain at Marine Corps Air Ground Combat Center, Twentynine Palms, Calif., has been transferred to the pre-commissioning detail at the Fleet Training Center, Norfolk, Va., to be the first chaplain for the Navy's U.S.S. Nassau, home-ported in Norfolk, Va.

Resignations

The Rev. **Lawrence Ford** has resigned as rector, St. Paul's, Marion, Ohio, effective June 1.

Retirements

The Rev. **George Clayton Melling** retired from St. Alban's Church, Littleton, N.C., where he had been supply priest.

The Rev. **Jack Arden Bates**, vicar, Holy Cross, Redmond, Wash. Add: 1822 W. Silver Lake Drive, Everett, Wash. 98204.

The Rev. **Wendell B. Tamburro**, rector of Grace Church, Yantic, Conn. Add: 55 N.E. Village Squire Ct. #15, Gresham, Ore. 97030.

The Rev. **David James Tilley** has retired as rector of St. Augustine's, Baton Rouge. Add: Route 6, Box 254, Baton Rouge, La. 70816.

The Rev. **Thomas Magruder Wade III** rector of St. Michael's, Pineville, La. Fr. Wade is the former dean of the Alexandria convocation.

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BROTHER GREGORY wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

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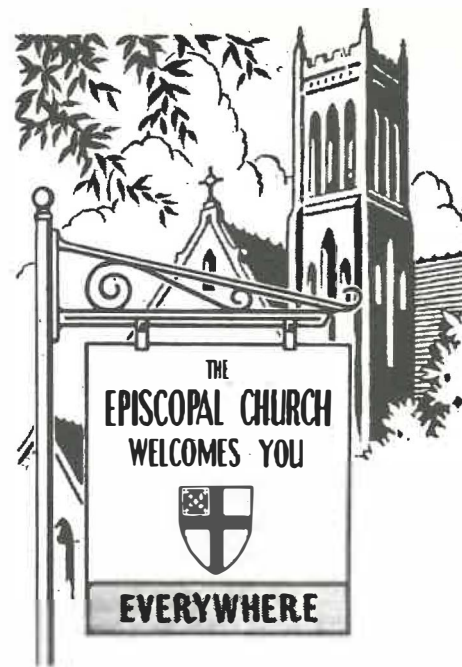
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The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

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ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. Samuel Walker, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun; Tues 10 Eu & teaching series; Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

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ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 8; 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.

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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.

CATHEDRAL CHURCH OF ST. JAMES
North Wabash Ave. at Huron St.
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

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

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

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

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35 Bowdoin St., near Mass. Gen. Hospital
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Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

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

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.

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Sun 8HC; 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 8H Eu (Rite I); 9H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, 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

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ST. IGNATIUS 87th St. and West End Ave.
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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.

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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

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, 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 Pritchett, 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

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, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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