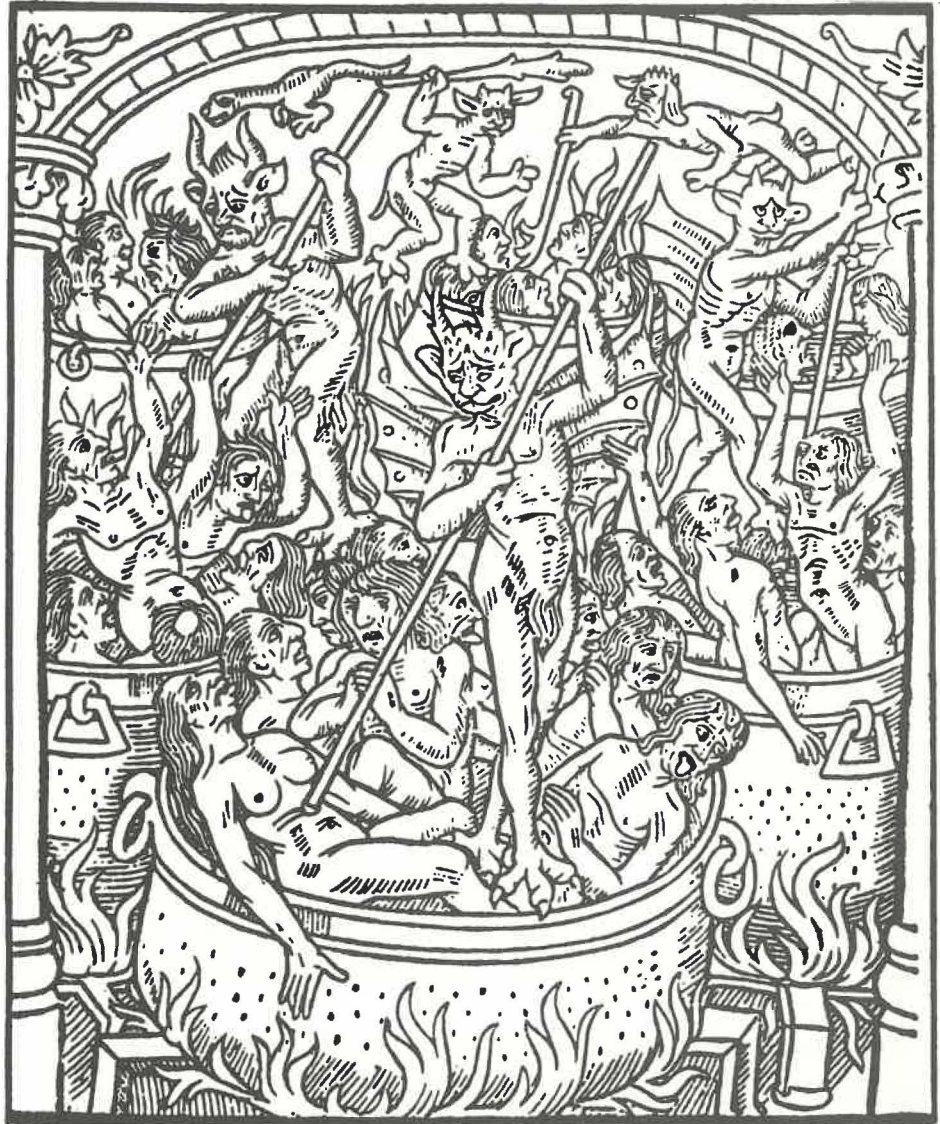


THE LIVING CHURCH

A Living
Church
Interview

• page 8



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THE LIVING CHURCH

Volume 179 Established 1878 Number 13

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

The Living Church (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

September

- 23. Pentecost 16 (Trinity 15)
- 25. St. Sergius
- 26. Lancelot Andrewes

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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The First Article of our Christian faith, the doctrine of creation, affirms that all things were made by our heavenly Father. We come to understand this through Christ, for because of him we see all things in a new light, the light of a redeemed creation. All of this is perceived by Christians in the power of the Holy Spirit. It is the Spirit that gives this ability, this inner vision, that can see beneath and beyond the surface of things so that we can recognize in them the self-disclosures of God. For Christians, the doctrine of creation, like other doctrines, is trinitarian, it involves Father, Son, and Holy Spirit.

The account of creation in the Bible begins with the Holy Spirit brooding, hovering, or fluttering like a bird over the nascent world (Genesis 1:2). An earlier, pre-Israelite version of this ancient story may have simply spoken of a great wind blowing over the primeval waters (in Hebrew the same word is used both for wind and for spirit). Such a wind blew over the waters of the subsiding flood (Genesis 8:1), and over the waters of the Red Sea on that paschal night of the Exodus (Exodus 14:21). For Christians, however, there is great meaning in the Holy Spirit, the third person of the Blessed Trinity, taking part in creation. As the Spirit was involved in creation, so creation cannot be properly understood or appreciated apart from the same Spirit.

The Holy Spirit marks the renewal of creation. As the Spirit hovered over the water at the first beginning, as the dove brought the sign of peace over the waters to Noah, so the Holy Spirit hovered as a

dove over God's eternal Son at the Jordan, manifesting him as the Christ. As Jeremy Taylor says [TLC, June 1] the Spirit brings us to birth in the new creation. So many parts of the Bible lead us back, again and again, to the same basic themes. Each time that we return to them we can do so in a deeper way. As St. Paul says,

What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him,

God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God . . . Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God (I Corinthians 2:9-12).

The Holy Spirit is Christ's great gift to those who believe in him, but by the same Spirit we discern other gifts, we exercise gifts, and we share gifts with others. On one of these fresh September mornings, go at daybreak to the side of a pond, the bank of a river, or the shore of a lake or ocean. See the dawn wind gently break the surface with ripples. Go to the water's edge; see the infinite variety of moving patterns that even a little breeze can make, the reflections shattered, scattered, reassembled in different ways, shifted, altered, and reassembled again. To those who watch and wait, the Holy Spirit continues to be ready to disclose innumerable signs of the divine presence and power in this world which continues to find renewal in water.

THE EDITOR

God's Day

From His heav'nly mountain top
He scans the earth's flat plain.
He sees the noble and the base,
The lovely, the profane.
Past, Now, Tomorrow, one to Him,
He hears us as we pray.
Time is of us, and *not* of Him,
for His is every day.

Samuel R. Davenport

LETTERS

Compromise?

In the letter "Loyal Opposition" [TLC, Aug. 8] Mr. Christopher W. Davenport augments the thought set forth in your editorial of June 24th entitled "The Problem of General Convention."

Mr. Davenport states: "... there are two principles without which a democracy cannot exist..." These two principles he calls "the willingness to compromise" and "the existence of a *viable* loyal opposition."

As an example he cites the issue of the Prayer Book and the 1979 General Convention. It appears to me that the Standing Liturgical Commission has already demonstrated its willingness to compromise by including alternate rites in the Proposed Book of Common Prayer. In addition to traditional and contemporary language rites for morning and evening prayer and Eucharist, they have included rubrics allowing for the use of other rites in Eucharist, marriage and burial (PBCP pp. 400, 435, 506).

Mr. Davenport implies in his letter that the General Convention of 1979 should either not authorize the Proposed Book of Common Prayer or it should authorize both the 1928 Book of Common Prayer and the Proposed Book of Common Prayer. A compromise means that concessions have been made on both sides. To authorize two books (or not authorize the Proposed Book) is not compromise; it is avoiding the necessity of making concessions, unless the very existence of any Prayer Book other than the 1928 is considered concession.

Mr. Davenport, where is the willingness to compromise of the "*viable* loyal opposition"? Just what concessions did you have in mind?

(The Rev.) CRAIG MORGAN
Grace Church

Lake Providence, La.

GC and Clergy Pensions

Clergy receiving retirement benefits from the Church Pension Fund should be grateful (as I am) for the recent increase in such benefits that the Fund has been able to make. The CPF is of course limited to what it can do in this direction without action of General Convention. Hence my plea is directed to the latter body.

For the stark fact remains that, while CPF benefits from 1968 to 1978 went up by 60%, the Consumer Price Index from 1967 to May 1979 rose by 114.4. Also, for May 1973 (when I began drawing CPF retirement benefits) the CPI stood at 131.5 (1967=100). Thus, from May 1973 to May 1979 the CPI rose by 62.8%, while

CPF benefits went up by only 15.5% (based at least upon my own).

Something ought surely to be done by General Convention to enable the CPF to raise the benefits of pensioners *in the lower brackets* to amounts bearing a realistic relation to the cost of living increase.

One hates to suggest levying a higher assessment rate on parishes, etc. And yet the parishes have for some years been saving money by the proliferation of men in secular occupations who have been ordained to the perpetual diaconate or to the priesthood and, along with lay calcifiers, served gratis in positions which would otherwise have been filled, at the going rate, by retired clergy — and at one time were so filled. And the retired clergy have been the sufferers.

The time is long overdue that CPF pensioners on minimum benefits received substantial increases, with perhaps graduated tapering off toward the median or average.

(The Rev.) FRANCISC. LIGHTBOURN
Wilmette, Ill.

The Spirit of the Law

In his letter [TLC, Aug. 19], the president of the Brotherhood of St. Andrew apparently would have us take the "rules" of the Bible more literally and the report of the Spears Commission less than seriously. But does not the spirit of the law rather than its letter give life? And does not the entire prophetic tradition of Scripture, culminating in the life, teachings and acts of Jesus, tend toward inclusion into the Kingdom, rather than their exclusion from it, of those minorities despised and rejected by men?

Jesus himself clearly was repeatedly surprised to encounter greater faith and compassion in persons outside narrow and self-righteous orthodoxy than within it and his acceptance of them was surely one of the causes of his death.

Undoubtedly the Spears Commission sought to interpret the words of Scripture by the Spirit of Christ and not by the letter of the law. I pray the same Spirit will continue to overcome the prejudices of those persons who would attempt to use the Bible to exclude from the Kingdom and its priesthood such misunderstood and thus feared minorities as gay men and women.

(The Rev.) IAN HENRY
St. Matthias Church

Cave Junction, Ore.

Hymns of Renewal

Have those of the renewal movements followed the instructions of the Prayer Book (p. viii) or the more explicit instructions of the Proposed Prayer Book (p. 14) in bringing to the Episcopal Church many "xeroxed" songs?

They should realize that many remain

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in the Episcopal Church who are not "excited" or do not "have a good time" in the outer emotions with much current music in the church. They miss the traditional "grander beauty" of the inner emotions in the music they learned through their life, which has been approved by the Standing Commission on Church Music.

If too many ministers cannot follow the recommendations of the *trained* and *accomplished* music commission, why waste the commission's talents in establishing standards?

ROBERT B. KNOX

Kissimmee, Fla.

Nuclear Weapons

The debate over the SALT II treaty and the underlying issue of the government's military policy known as "Mutual Assured Destruction" (MAD) are of fundamental importance to all Christians. As Mr. Flynn pointed out in his letter [TLC, July 29], one does not have to be a pacifist to oppose a policy that calls for aiming nuclear weapons at cities. Indeed, the term "nuclear pacifist" is used to describe people who accept the traditional "just war" position, but draw the line at weapons so deadly that civilians are the principal victims.

Military experts may argue with Mr. Flynn's statement that "some 900 warheads are targeted on major Soviet population centers." The warheads (actually 9,000 or so, not 900) are allegedly targeted on military and industrial targets. However, the latter are largely co-located with cities, while the former often cannot be destroyed without

massive civilian casualties. In practice, bombing tends to degenerate into general city bombing as happened in Japan and Vietnam. In a nuclear war, that will mean civilian deaths approaching genocide.

The Gospel calls us to a radical love. Whether a "just war" fought on the battlefield can be reconciled with that love or not, it is quite clear that the use of nuclear weapons cannot be so reconciled. The very least the church can do is to seek a turning away from any military policy that depends on nuclear weapons. A first step would be to call for a nuclear moratorium: an end to any further development, testing, production or deployment of nuclear weapons.

DANA S. GRUBB

Vice Chairman

Episcopal Peace Fellowship

Washington, D.C.

The Great Thanksgiving

Roberts Ehr Gott's article on the offertory misses the point. The rubrics in Holy Eucharist I and Holy Eucharist II of the Proposed Book of Common Prayer quite intentionally avoid directing that the bread and the wine be offered, as on page 73 of the 1928 Prayer Book.

The Great Thanksgiving is the offering of the bread and the wine. This is made explicit in three of the four Eucharistic prayers. For example in Prayer D: "Father we now celebrate this memorial of our redemption . . . and, offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you." The whole prayer

culminating in the common Lord's Prayer, the Breaking of the Bread and Communion is the "climax" of the Offertory, and the celebrant is in Fr. Ehr Gott's words "chief offerer" because he is the "chief prayer" of the Great Thanksgiving. No "mix of 1928 practice and new rubrics" should be allowed to obscure the true place and nature of offertory prayer and action — The Great Thanksgiving!

(The Rt. Rev.) OTIS CHARLES

Bishop of Utah

Salt Lake City, Utah

A Double "Amen"

I always read the "Letters" column and often want to write in response to one or another of the communications. This week I'm doing just that.

I say "Amen" to the letter of the Rev. John Butcher [TLC, Aug. 19] on renewal hymns, and another "Amen" to the letter of Robert Kirschner [TLC, Aug. 19] asking the church to follow what God has to say in the Scriptures rather than the suggestions of the Standing Commission on Human Affairs and Health.

I, for one, believe the inspired Scriptures to be a safer guide than the changing ideas of human minds.

(The Rev.) CALVIN R. MILLER

St. John's Church

Franklin, Pa.

God's Will

Fr. Webber's beguiling column on natural evil [TLC, Aug 26] reminded me of a story told by Andrew Lytle of an old gentleman in Rutherford County, Tennessee.

Squire Ledbetter was fond of the will of God, and even fonder of offering God's will as comfort to any of his neighbors in adversity. One summer a tornado struck Murfreesboro. It skipped the Episcopal church, took the roof off the Methodists, flattened Squire Ledbetter's place of worship, and then visited his farm. It destroyed his barn, drowned his cattle, uprooted his trees, and accomplished various other demolitions before it went away. His neighbors came to console him. One of them mentioned the will of God. The Squire took his time responding. Finally he said: "You take God Almighty up one side and down the other, he does about as much harm as he does good."

I entreat Fr. Webber to share with your readers his private *tour-de-force*: the dicephalic theory of Paul's thorn-in-the-flesh. The Episcopal Church could do with a little diversion these days.

(The Rev.) WILLIAM RALSTON

St. John's Church

Savannah, Ga.

We second the motion and hope Fr. Webber will. Ed.



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THE LIVING CHURCH

September 23, 1979
Pentecost 16/Trinity 15

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WCC Anniversary Celebrated in Evanston

Gathered in Evanston, Ill., to celebrate the 25th anniversary of the Second Assembly of the World Council of Churches there, 1,000 participants were challenged to avoid the "great danger" of becoming introverted, and to be faithful to "authentic diversity and authentic unity."

An ecumenical procession of some 100 laity and clergy from Evanston, Chicago, and surrounding communities opened the service held in the First United Methodist Church. The church, along with Northwestern University, had also been host to the 1954 assembly.

The assembly being commemorated was the only WCC event of its kind ever to take place in the United States. Other WCC assemblies have been held in Amsterdam, Holland, where the WCC was constituted in 1948; New Delhi, India (1961); Uppsala, Sweden (1968); and Nairobi, Kenya (1975).

Principal speakers at the anniversary celebration were Dr. Cynthia Wedel, an Episcopalian and a president of the WCC, and the Rev. M. William Howard, president of the National Council of Churches.

Tracing developments that led to the founding of the WCC, which now claims nearly 300 member churches, Dr. Wedel said the ecumenical agency provides a way in which "you and I can share in and further" the "wildfire" growth of Christianity in Africa and many parts of Asia.

"The Christian Church," she said, "is sent into the world to do God's work and to demonstrate God's incredible love. In the interdependent global village world of today the old divided, competitive patterns of mission world do more harm than good."

The WCC, said Dr. Wedel, provides a forum in which the older churches of America and Europe can meet with the younger churches of the Third World and "find ways of mutual support and help even when missionaries from the West no longer are welcome."

Dr. Howard cautioned that a "speechless, divided church may be blind to the vision of reconciliation that is ours in Christ."

"Yet, the question remains," the NCC president continued, "will we who confess to membership in the body of Christ ... be able to respond faithfully" to a

world hungry for the "Gospel's healing power of grace, justice, righteousness and peace?"

"The struggle for unity," Dr. Howard warned, "has at best taken a 'back seat' in ecclesiastical affairs with the ecumenical movement too often regarded as an extra-curricular pastime that we save until last and devote our energies to it when our 'real' church work is done."

He quoted extensively from a report made to the NCC earlier this year by a study panel which said, in part, that "a divided church ... committed to institutional self-interests will not respond very long to the self-denial required to bring about the unity of humankind."

"Let us begin now," said Dr. Howard, "to hold up before the world the signs of our determination to be faithful. Our failure to respond ... would be to renounce the best that is in us."

British Church Leaders Alarmed at Worsening Racial Attitudes

Thirty British church leaders, meeting in Great Windsor Park, west of London, expressed alarm about the "worsening racial situation in Britain." The consultation, called to develop a British church response to the World Council of Churches' Program to Combat Racism, was led by the Rt. Rev. Kenneth J. Skelton, Bishop of Lichfield.

Meeting to discuss future policy rather than the controversial grants last year to the Patriotic Front guerillas in Zimbabwe, participants in the discussions expressed profound anxiety that "with each passing year the issues of race become sharper. We are experiencing controversy because the latent racism is being exposed."

The consultation expressed special concern about the racial attitudes of young people.

"If the racial attitudes of the British people in the future are to evolve from those among our young people today we have cause for real alarm," the council said. "Our experience alerts us to the fact that some young people are adopting the racial attitudes of extremist groups, or are showing the commonplace racial insensitivity of society generally."

On the Program to Combat Racism, the consultation statement said it has caused much difficulty which has "nevertheless been healthy for us, as we

have been compelled to face issues of obedience and commitment to the Gospel which we generally prefer to avoid."

Bishop Conkling Dies in Florida

The Rt. Rev. Wallace Edmonds Conkling, 82, seventh Bishop of Chicago, died August 27 in Stuart, Fla. He had lived in Florida since his retirement in 1953.

The burial office was said and a solemn requiem sung in All Saints' Church, Jensen Beach, Fla. A memorial Eucharist will be celebrated in the Cathedral Church of St. James, Chicago, at a date to be announced.

Bishop Conkling was Bishop of Chicago from 1941 to 1953. Under his leadership, the diocese paid off a large depression debt, initiated a number of new mission stations, established new parishes, and purchased new properties and buildings.

Bishop Conkling received his undergraduate degree at Williams College in Massachusetts, and later received a Doctor of Divinity degree from that institution. He also held degrees from Oxford, Philadelphia Divinity School, Seabury-Western Theological Seminary, and other schools.

He served several parishes in the Philadelphia area before his election as diocesan.

Bishop Conkling was married to Constance L. Sowby, who died in 1969. He leaves two daughters and four grandchildren.

Church's Ad: Best in North America

The ad had a line drawing reminiscent of Dante's inferno, with this message below it:

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"Hell, fire and brimstone you *won't* find in the Episcopal Church.

"But if it's warm fellowship and the love of a forgiving God you want, join us in worship this Sunday."

The ad, which appeared in small community newspapers under sponsorship of St. Luke's and St. John's Episcopal Churches of Minneapolis, has been selected by the Newspaper Advertising Bureau as one of the best ads produced

in the United States and Canada. It also won an award of merit from the New York Art Directors' Club.

The ad is a part of six-ad series which the Episcopal Ad Project, centered at St. Luke's, is making available to churches throughout the country. They were written by Tom McElligott, a vice-president of a Minneapolis advertising firm. Ron Anderson is art director for the ads.

The Rev. George Martin, St. Luke's rector, said the ads are on display at General Convention in Denver.

Wheels for St. Jude's

As part of the missionary outreach of All Saints Church, Omaha, Neb., the congregation, led by the Rev. Charles L. Pedersen, raised funds outside their normal parish budget for the purchase of a 1979 Chevrolet van as a gift to the children at St. Jude's Ranch, a home for abused and neglected girls and boys in Boulder City, Nev. The total value of the gift is approximately \$10,000.

Spearheaded by the church "Doulos" group (Greek for "servant"), the project quickly became a total parish affair. Contributions were made by the Sunday school and youth groups, by individuals and families. To complete the amount required, the vestry voted to advance funds from a building project underway at All Saints.

According to Fr. Pedersen, "This endeavor was one of the most exciting projects our parish family has ever been involved in. Everyone who participated in the offering felt they got much more out of it than they gave. It just proves our

Lord's teaching, 'It is more blessed to give than to receive.'"

The Rev. Herbert A. Ward, Jr., director of St. Jude's Ranch, accompanied by his wife Nancy and infant son Timothy, flew to Omaha at the invitation of the vestry and Fr. Pedersen for the presentation of the van. The Rt. Rev. James D. Warner, Bishop of Nebraska, was on hand to bless the gift and to send Fr. Ward and his family on their way to cover the 1,352 mile stretch back to Boulder City. Also present at the festivities for the donation was the Rt. Rev. Russell T. Rauscher, retired Bishop of Nebraska.

Anglican Priest Honored

The Ven. Carlyle Witton-Davies, Archdeacon of Oxford (Church of England), who was for 20 years chairman of the executive committee of the London-headquartered British Council of Christians and Jews, has become the first recipient of what is to be the annual Sir Sigmund Sternberg Award for the Promotion of Christian-Jewish Understanding.

The Council was founded in 1942 to combat all forms of religious and racial intolerance and to promote mutual understanding between Christians and Jews.

The award was presented to Archdeacon Witton-Davies at the annual meeting of the Council by the Rev. Robin S. Barbour, moderator of the General Assembly of the Church of Scotland (Presbyterian) who is one of the five joint presidents of the Council.

AT PRESS TIME

Word came from England at press time of the selection of the Rt. Rev. Robert Alexander Kennedy Runcie, Bishop of St. Albans in southern England since 1970, as the 102nd Archbishop of Canterbury.

Bishop Runcie, who will be 58 on October 21, served as principal of Cuddesdon Theological College, Oxford, from 1960-70.

Since 1973, he has been chairman of the International Commission for Anglican-Orthodox Conversation. His interest in closer relations between the Orthodox churches and the Church of England has led him to oppose the ordination of women to the priesthood.

Upon being notified of his selection, Bishop Runcie expressed the hope that the Anglican and Roman Catholic Churches will join in "complete unity" one day. He said the Church of England is a part of "the one holy catholic and apostolic church," and that he believed himself to have been called to leadership in part of the catholic church.

In June, in an editorial entitled "The Next Primate," England's *Church Times* briefly summed up the qualifications of several leading candidates for the primacy. Of Bishop Runcie, the *Church Times* said, "Among the other diocesans, the Bishop of St. Albans is spoken of by many with great confidence; he would be a primate rooted in the catholic spiritual tradition, but one thoroughly conversant with current social and theological issues."

The Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin, received the news while on his way to General Convention in Denver. He said, "I rejoice to learn of Bishop Runcie's selection as the 102nd Archbishop of Canterbury. He is a man of experience, particularly in ecumenical relations with the Eastern Orthodox. He is a man of experience, particularly in ecumenical relations with the Eastern Orthodox. He is a genial man of good humor who says his prayers."

BRIEFLY . . .

To help churches observe the United Nations-sponsored Year of the Disabled in 1981 in practical ways, the **World Council of Churches** has published a comprehensive resource book. Entitled *Partners in Life: The Handicapped and the Church*, the 184-page paperback edited by Geiko Mueller-Fahrenholz contains theological reflections, case studies, and accounts from handicapped people of how they have been treated by others — in both positive and negative ways.

The Rt. Rev. **William Gordon Fallows**, Bishop of Sheffield (England) and former chaplain to Queen Elizabeth, died of Parkinson's disease and cancer at his home in Sheffield at the age of 66. Bishop Fallows, who was the fourth bishop to serve his diocese since its creation in 1914, had previously served as a parish priest in central and northwest England and principal of Ripon Hall, Oxford. In 1954 he was appointed chaplain to the queen and 1975 clerk of the closet to the queen, the chief ecclesiastical appointment in the royal household. He is survived by his widow, Edna, and two sons.

The Catholic University of Nijmegen, the Netherlands, has granted an honorary doctorate to the Rev. **Gustavo Gutierrez**, the Peruvian Roman Catholic priest who has been one of the chief architects of the theology of liberation. In presenting the honor, Dutch theologian Edward Schillebeeck said that the South American theologian was "the first in modern history to make contemporary the great Christian themes of theology by using the option for the poor as a point of departure."

A new federal report on the world refugee crisis recommends that the United Nations designate an **International Refugee Year** and call a World Conference on Refugees to help deal with the growing problem. "The crisis shows no signs of abating," the report said. "On the contrary, the findings of this report indicate that the refugee flow around the world will continue and that the number of refugees will probably rise markedly over the next few years." The 323-page report, "World Refugee Crisis: The International Community's Response," was prepared by the Library of Congress Congressional Research Service at the request of Sen. Edward M. Kennedy.

GENERAL CONVENTION BEGINS...



During the week preceding the opening of the convention, Episcopalians began to move into the several large downtown hotels of Denver. The late summer weather was beautiful, and a noticeably cheerful mood prevailed as news of the selection of the next Archbishop of Canterbury spread (TLC, Sept. 23). As in previous trienniums, several meetings of committees and of various church organizations and agencies took place before the official opening of the convention.

The Executive Council held its pre-convention meeting on Saturday morning, September 8, in the Brown Palace, historic hotel of downtown Denver. The meeting began and ended with prayer led by the Presiding Bishop, the Rt. Rev. John M. Allin. After the roll call and other preliminaries, Bishop Allin paid tribute to the 21 council members whose terms expired with this meeting. Each of them (including the Rt. Rev. Quintin E. Primo of Chicago of The Living Church Foundation), was given a testimonial signed and sealed by the Presiding Bishop. Appreciation was also expressed for the work of the Executive Council's staff. Several new members of the council, recently elected by provinces (including The Living Church Foundation board member William W. Baker of Province VII) were introduced.

In the short period of legislative business, the council voted financial support for a training conference in Christian education for Province IX, and for the religious affairs committee for the 1980 Olympic Games. Four motions passed by strong majorities concerned the relationship to South Africa of American firms in which the Episcopal Church is a stockholder. U.S. Steel, Schlumberger, and Dresser Industries were asked to dispose of their South African affiliates if the latter had not adopted the so-called Sullivan Principles by December 31, 1981. (These principles which had been adopted by many major U.S. companies such as IBM, Ford, General Motors, and many others, include non-segregation in eating, comfort, and work facilities, equal pay for comparable work, increasing the opportunity for blacks in management, etc.) IBM was asked not to make or renew contracts with or for the Republic of South Africa as it may in the future be forced to supply products to the government of the latter for military purposes.

There was a brief discussion of the procedures followed in the Volunteers for Mission Program, and a schedule was tentatively adopted for the payment of funds for the Native American Theological Association. The session was adjourned after two hours. The lengthy report of the Executive Council to the General Convention had been previously adopted and was available in printed form.

H.B.P.

BEHIND THE SERMON

An Interview with a Craftsman

Dr. Edward G. Mullen, retired from the parish ministry, now teaches world religions at the University of North Alabama in Florence, Ala. He is noted as a preacher. Characteristic of his style of preaching is to begin with a current event or story from ordinary experience, and gradually deepen this to touch basic issues and concerns of where people live. In one sermon, he began by talking about a current world chess tournament, spoke of the black and white squares on a chess board being like the problem of good and evil, and moved to how we deal with both in our lives.

Dr. Mullen's interviewer is the Rev. Albert S. Newton, rector of All Saints' Church, Montgomery, Ala. Bert Newton is familiar to many readers of TLC as a sensitive and articulate poet. He describes his purpose in this interview: "In order to discover what is behind his preaching — to get into his workshop, so to speak — I interviewed Dr. Mullen after an Ash Wednesday sermon at a Lenten service in Montgomery. In this sermon, again characteristically, he first spoke of a winning basketball team, then of the desirability of having a 'home court advantage' compared to being 'on the road' at away games. With illustrations, he recognized how we prefer 'home court advantages' in life, but nevertheless have situations that can only be described as involving the disadvantages of 'on the road' games. The substance of the sermon spoke not only of enjoying worship and life within the church, but of the importance and necessity of 'getting the show on the road,' centered in the example of Christ."

First of all, Ed, let's find out something about your career. I know that you had a long experience at Trinity Church in Florence, Ala.

I was there 31 years between the time I came and when I retired, and became rector emeritus.

And before that you had some varied experience?

Yes, I went to Berkeley Divinity School long before the time it became a part of Yale University, as it is now. Then I went back to Texas where I had come from, was ordained, and went to St. Paul's Church, Waco. I was an assistant there and then acting rector. When a rector was secured, we went to the Philippines. As a hospital administrator, my first assignment was to go to China and study Chinese. So for two years my

wife and I and some other missionaries from the U.S. lived in Amoy in Fukien Province in South China and studied Chinese in order to work with the many Chinese Anglicans in the Philippines, and to be an interpreter for the Chinese patients to the Philippine physicians and surgeons. We also had Chinese and European priests who spoke Chinese who conducted services in several Chinese Anglican churches in Manila. It was during these years in the Philippines that I became interested in the Philippine Independent Church. At that time, there had been almost no contact between our two churches. I worked for many years to lay the foundations for friendship which ultimately led to the Concordat between our two churches which has had such beneficial results. It was mainly for my

work on that Concordat that Sewanee gave me an honorary D.D. degree.

Was it in the Philippines that you first got interested in the religions of the world which you are now teaching?

Well, yes, that was one thing that led into it, because I was living there in this Buddhist center in China. When we moved to Zamboanga in the southern part of the Philippines, all our friends and neighbors in the city were Moslem. So I have lived with those two groups for a long time. That is where a good many illustrations come from — my own experience in dealing with these people, seeing how they work, and seeing what the similarities and differences are.

You seem to be somebody who really enjoys preaching. Do you enjoy it?

Yes, I enjoy it very much. At Berkeley when I was there in the late 1920s, there was a great deal more emphasis on homiletics and preaching in seminaries than there has been since. We had people like Charles Wells Brown and Halford Luccock who were our professors of homiletics. I have never ceased to be thankful to these people for the sort of things we did, and that they taught us.

The emphasis on preaching wasn't as strong when I came through, but I believe that there is probably a renewed interest now.

Yes, I think there is now. Having been an examining chaplain many years, we have asked graduates through the years about their homiletics training. In the past, some of the men would say, "I didn't have any homiletics. It was an elective one semester, and I didn't take it." So you know, no wonder.

What do lay people say about our preaching?

It seems to me that the criticism of lay people on our preaching is, in the first place, "I couldn't hear." I get that wherever I go. "I am sure he had a good thing to say, but nobody heard it."

You mean literally heard — the volume.

Yes, the volume. It isn't loud enough. One year I went to the College of Preachers, and their whole emphasis was on "hitting the mike" — on preaching over the radio, or a PA system, and how to use it. A good many preachers I've noticed pay no attention to the mike, and it doesn't pick up the voice. The second thing is: "I don't have any way of remembering what was said." Not that we want to outline sermons for everybody who hears them, but there ought to be some kind of a point, I think, that leads to the next point. So many sermons seem to be essays. I don't think you always have to go one, two, three, conclusion, but the only way I can preach is by an outline. What I was trying to say in the sermon today was first how to deal with the "home court advantage" in relationship with people and within the church, and then how you deal with being "on the road" in relationship with



Dr. Mullen: "The skeleton doesn't have to show. . . ."

the world, and even outside our own country.

And that was the basic outline, though I didn't see it when I heard you preaching. I can see it now. The one word that I would use to describe your preaching is "craftsmanship" — one point leads into the other — and I think that is what you are saying. It all fits together. How do you go about pulling your sermons together?

Well, one thing is thinking about it a long time if I can — the longer time the better. I couldn't think of sitting down on Thursday night like some of my friends do and get up a sermon for Sunday. I mean I think of the content of it as best I can, of what the general theme is going to be, and then keep thinking as I read newspapers and books. I like to read travel books and biography, and from those I get a good many illustrations of things that can be used. Now we were taught also in our courses by Luccock to have a file for each Sunday in the year and for each seasonal time. Then through the year, as you come across in July something about Christmas, put it in that filing envelope. When Christmas comes, just go through this file and see whether anything which you may have forgotten would be useful and helpful in preparing a sermon for Christmas. This file is a place to collect material, and

whether or not it is used on a particular Sunday, it is available.

Beginnings are often the hardest part for me. How do you start in preparing a sermon? Where do you begin?

What I try to do is to read the lessons that will be read at the service when I'm preaching, and the psalm possibly, so that I will know pretty much what the lead-in is. The service, if possible, should be a unit so we won't be reading about something and talking about something else. It isn't always possible to do that, but at least the salient points can be brought together.

I think of an illustration right now. When you go to language school in China, one of the things you have to learn is how to look up a Chinese character in a Chinese dictionary, which is not, as you can imagine, an easy task. So what you do is, you take the character — say the one for speaking: man, and then a box, representing his mouth, and lines above it for the voice. So this is man speaking; this is talk. Suppose you didn't know what that meant, and you wanted to look it up in a dictionary. Now all Chinese dictionaries are based on the number of strokes that are in the character, the number of times you take your pen off the paper to make the character. And all Chinese characters are made up

of combinations of just 212 radicals, like the 26 letters of the alphabet. First you memorize the radicals. You take this character for man and then count the number of strokes — one, two, three, four, five, six, seven. You look up under the character for man, which is one of the radicals, and down the dictionary till you see man plus those characters that have seven strokes. You may not find it because you might have gotten the wrong radical. We used to say, "You won't find it because it's the wrong radical." But I was just thinking about that with our Gospel record. You read it through, and somewhere in that Gospel record is the radical — the root — the thing that you need to get for this particular Sunday's sermon. That illustration just occurred to me because I have studied Chinese.

Illustrations can also come from books. I have been reading a book of travel by a young woman who traveled to Easter Island eventually, but she had many diversions before that. When living in Pakistan and trying to understand their customs, she spoke of how often we misinterpret the meaning of what we see. Somebody took her to see a Pakistani wedding. Here was a young girl sitting on a bed. People were putting bracelets on her, and she was crying her heart out. And this woman said, "You know, she's probably marrying a man she has never seen. She's forced into this wedding. Isn't it terrible?" It turned out that the girl actually was marrying her cousin whom she had known all her life. She wanted to marry him, but she was crying because this is required custom. You must cry at your wedding because you are going to leave your own home. To honor and respect your parents, you cry, because this pays tribute to your father and mother. But actually she wants to go and live in her own home with her husband. Well, sometimes we misunderstand things, don't we, because we don't know the customs of the people. You can get illustrations like that. I do — and sometime I'll use that, one in a sermon.

It sounds to me like the process you are going through right now is like making up a sermon. That is, you are remembering ideas that relate to a particular point. Are you already headed for next Sunday?

Well, I'll try to think. Next Sunday's Gospel is the temptation in the wilderness. I am trying to think about other ways it may be presented. Sometimes it seems as though I could preach a thousand sermons on temptation. "Then the devil leaveth him" may be the radical we are looking for. Sometimes it seems we can go through these experiences, and then it is over. I recall an illustration from Phillips Brooks. Did you ever read a sermon of his called "The Egyptians Lay Dead on the Seashore?"

I don't think so.

Well, that's a most unpromising text to

EDITORIALS

Democracy, Not Mob Rule

Amidst the winds of change which are blowing through the Episcopal Church these days, there is one current which is going largely unnoticed and which threatens to change radically the historic character of our church. It is difficult to speak out against this current for it masquerades in the garb of Christian charity, and yet it in no way reflects the attitude or behavior of Christ, the Head of the Church. Simply stated, this modern attitude says, "This is what the people want; why not let them have it?"

The historic model of the church which through the ages has found theoretical expression in the Roman Catholic Church is one in which a group of people have sought to learn the will of God and, under the guidance of the Holy Spirit, to formulate doctrine and practice in conformity to that will. This is the conciliar church in which councils and conventions play a major role. In the Roman Church this model has been confused by the peculiar position of the Pope who can control or override the council; the Episcopal Church, therefore, is a purer expression of the conciliar church. To the Roman model of having only the bishops and clergy compose the council, the Episcopal Church has added the participation of elected members of the laity. Thereby it has widened the area in which the Holy Spirit can work. At the same time it has provided the seedbed for some of today's problems.

In the conciliar church, policy once determined is binding upon all the members until such a time as another council, acting under *its* understanding of the Holy Spirit, changes the policy. A church of this kind stands for something and knows where it stands. It believes that it stands where God would have it stand.

This kind of church will never satisfy everyone. There will be those who criticize both its doctrine and its practice. But this kind of church is not frightened by such controversy. It is not threatened if it is rejected. Was not its Lord also rejected? Jesus stood firm for what he believed to be the will of God and challenges his church to do likewise.

The Episcopal Church today is running scared. It sees certain of its members falling all over themselves in their haste to rush out its doors (taking their money with them). It sees people rejecting the conciliar decisions and threatening either to go elsewhere or to form splinter churches. It panics. It says, "If we are going to be kind and loving and caring as Christ would have us be, why not give people what they want? Is not this what the Episcopal Church has always been — a church broad enough to embrace widely divergent viewpoints?"

You cannot have a church like this, for a church that stands for everything stands for nothing. Our attempt to be comprehensive may simply mean that nothing is any longer of ultimate importance. Speaking of the Episcopal Church, the late Rev. Rowland Cox said, "A roomy house is a great thing, but it may be filled with strangers rather than friends."

Jesus loved everyone; that doesn't mean that he approved of everyone. He accepted everyone; that didn't

mean that he accepted every form of conduct or point of view. He had standards which he rigidly maintained. Deviation from these standards was always forgivable but never condoned. Loving and caring and being Christian doesn't mean letting everyone have their own way. The father who lets his child do exactly as he pleases is a failure as a parent. The church which tries to let all its members have exactly what they want is a failure as a church.

In our recent Every Member Canvass I heard time and again from canvassers, "So-and-so is going to St. Swithin's because there he can have what he wants," whether it be shorter sermons, fewer Eucharists or easier confirmations. My answer to this is, "So be it. If So-and-so is finding what he wants somewhere else, let him go, as long as he's going somewhere. We at St. Peter's believe such-and-such to be right and we will stand firm in that belief." Loving does not equate with permissiveness. Being Christian is not being wishy-washy.

In the Episcopal Church our decision-making structure is somewhat similar to the governmental structure which, too, is misunderstood more often than not. Like the nation, the church is a democracy, but democracy is not mob rule. It is not even the so-called rule of the majority.

Our founding fathers very wisely mistrusted the ability of the vast majority of people to make important decisions concerning either church or state. Most people have neither the time nor the inclination to inform themselves so that they can make reasoned decisions, and therefore the decision-making is entrusted to conciliar bodies. Where the people do have a voice and a chance to influence policy is in electing their representatives to these councils, but a representative, whether political or ecclesiastical, is not duty-bound to poll his constituents and let the majority sentiment determine his vote. He is expected to listen to his constituents, inform himself thoroughly on the pros and cons of the issue, and in the case of church politics to listen to the bidding of God. He then makes what he believes to be the right decision. The duty and privilege of the many is to elect persons who will bring this kind of thoughtful and prayerful judgment to bear on the issues. It is not to tell this person, once elected, how he must vote. That is not democracy, but it *is* a logical extension of the "Give 'em what they want" point of view.

It is absurd to imagine an elected representative to some church council on his knees beseeching God's guidance with the caveat that the Almighty had better not advise differently than the folks back home. Yet this would seem to be what many church members are looking for when they elect delegates to diocesan conventions and deputies to national conventions.

Churches do exist that are governed in a more laissez-faire manner. Anyone who is unhappy with the rigidity which seemingly inheres to the conciliar form is free to leave. (It is interesting to note, however, that according to the sociologists of religion, it is precisely those churches today which have a rigidity of form and dogma which are growing most rapidly.) Let us not, however, listen uncritically to the "Let 'em have their own way" people without realizing that they would irrevocably alter and probably destroy the historic nature of the Episcopal Church.

FAITH W. ECKLER

St. Peter's Church, Morristown, N.J.

BOOKS

Challenging but Ponderous

BEYOND EXISTENTIALISM AND ZEN: Religion in a Pluralistic World. By George Rupp. Oxford University Press. Pp. 113. \$9.95.

Rupp finds that, owing to the collapse of traditional authorities and the radical pluralism of today's global culture, "Christian theology is in disarray." Hence, by means of mutual appraisal he would establish criteria for validating positions both between and within major traditions (Christianity, Buddhism, *et al.*), in order to ascertain their "relative adequacy to contemporary experience." His own appraisal focuses on three basic options or types: the Zen type, the Existentialist type, and the Hegel type. The first is holistic; it "teaches that the self is at home in the universe"; the second is critical: it "encompasses the antagonism between persons and their environments"; the third is both holistic and critical. Moreover, it "takes historical process to be ultimately significant" and thus provides a canon for evaluating particular sub-traditions. For example, because it "interprets history as ultimately significant," Calvinism is more adequate than Lutheranism.

The book offers many challenges, but is, alas, badly written. It is piecemeal and unnecessarily ponderous.

CHALMERS MACCORMICK
Wells College
Aurora, N.Y.

For Children

AT GOD'S ALTAR: Rite I. Illustrated by Enid M. Chadwick, Edited by Eugenia Schuler. Thursday Publishers (1846N Pine Bluff Rd., Stevens Point, WI 54481) Pp. 37, \$1.25.

This attractive booklet, designed to assist the young of every age in eucharistic worship, is a companion to the very similar booklet published earlier for Rite II. Like the latter, it is generously illustrated by Miss Chadwick, the well-known English Anglo-Catholic artist. The illustrations are generally the same except that the color is more subdued.

H.B.P.

Books Received

MY SON JOHNNY by John Edmund Haggai. Tynedale. Pp. 238. \$4.95 paper.

THE ONE YOU CAN BECOME by Harold Rogers. Abingdon. Pp. 111. \$5.95.

GOD AND AMERICA'S FUTURE by Frederick Sontag & John K. Roth. Consortium Books. Pp. 224. \$11.

THE OVERCOMERS by Russell Chandler. Revell. Pp. 158. \$6.95.

Innocence Abroad

A film review

By MICHAEL HEFNER

A recent newspaper editorial said of John Wayne that, "No other actor has come to be identified more closely . . . with certain idealized American qualities. Courage, loyalty, and a kind of brusque innocence are characteristic virtues of this emphatically American hero." Innocence is a trait that stands out with confident explicitness in the mythology of American male heroism, but we are not so unself-conscious, nor ignorant of our heroes, as we used to be and have reason to suspect that other possibilities than innocence have resided in our traditional heroes — pioneer, frontiersman, soldier, and outlaw too. (We were innocent even when we were guilty.)

It was an odd and ambiguous virtue that we believed we had and that many yet wish to believe we possess. Let other nations look for nobility in their heroes. Nobility speaks of courage tempered by wisdom, civilization, grace — all the foul breath (no one's fooling us) of corrupt old Europe. No, we would have innocence, cleanness, chastity all uncomplicated. Wherever this led, we needn't worry. Our motives were not always pure, purity itself was our motive. "Can you make a land virgin," D. H. Lawrence once asked, "by killing off its aborigines?"

Lawrence and others have identified related themes of righteousness, murder and sexual ambiguity in classic American literature, and in *The Deer Hunter* — the title is a variation on Fenimore Cooper's *Deerslayer* — director Michael Cimino brings these themes to bear on the Vietnam war, with striking simplicity and confusion. A script by Deric Washburn (from a story by the director and two co-authors) is the basis for an epic romance about the war. *The Deer Hunter* is a hymn to American righteousness, a dizzy reaffirmation of America's conviction of its own goodness.

The film begins in 1968, is set, for its first half, in a fictional Pennsylvania steel town, and in its latter half, in Vietnam, with a couple of return trips to the homefront rounding out the action. At the opening, five buddies, all of Russian

extraction, are knocking off their shift at the mill and noisily heading for their neighborhood bar. Three of them are about to go to Vietnam, and one of these three — Steven (John Savage) — is to be married that evening. The Orthodox wedding and reception take 45 minutes of screen time. After the celebration, Steve's best friends, Michael (Robert DeNiro) and Nick (Christopher Walken), drive to the mountains to hunt deer, accompanied by the bar owner John (George Dzundza) and two buddies from the mill, Stan and Axel (played by John Cazale and Chuck Aspegren). It is Michael's and Nick's last hunting trip before reporting for duty with Steven, and this sequence, which is given mystical overtones, is treated at almost the same length as the wedding.

In an abrupt shift, the movie plunges into a nightmarish battle in Vietnam. The director seems to suggest here thematic connections between the mountain forests and blast furnaces of home, and the humid jungles and hellish battlefields of Vietnam, but his facile contrasts and parallels refuse to yield any particular meaning. Or perhaps he just meant to demonstrate love of America and trade on patriotic sentiment.

This appears to be the film's deepest motive. The first half is carefully planted with artifacts and habits familiar from American working class life, such as, for example, a 1959 white Cadillac in which the young men tear off to the mountains, or their good natured carousing at the saloon after work. The set decorators, however, got carried away with the arrangement of old tires on the roof of the trailer by the highway where Michael and Nick bunk together. Half as many would have done as well.

The film is overloaded with admiration for the closeknit life of its steel town, and what some may take as gestures toward realism and depth — the ethnic wedding feast, the hunting trip, those old tires — are actually part of an exercise in the most ruthless kind of sentimentality. In Cimino's America, there is no hint of dissension about the war or any other public issue, and he has omitted those subtleties of motive and plot which occasionally lift movies into

Michael Hefner is *TLC's* film reviewer.

art. *The Deer Hunter* is not a tribute to the deeply held, prescriptive values of American ethnic life but a cartoon of them. Cimino seems to have learned everything from the director of the *Godfather* films except Coppola's bracing sense of evil.

In the first scene of Vietnam, Michael witnesses a Vietcong or Communist soldier deliberately blow up a shelter full of terrified peasants, and, while such incidents of course occurred, this scene sets the tone for an entirely one-sided treatment. The enemy commits all the atrocities; American soldiers are un-faillingly brave and compassionate, and their suffering noble.

In an incredible coincidence, our trio — Michael, Nick, Steven — are reunited on the battlefield and shortly taken captive by troops who subject them to a kind of deadly psychological torture, forcing them to play Russian roulette in pairs while their captors bet on the outcome. (The roulette motif recurs in yet more demonic form, but its metaphorical significance is never plain.) Michael finally engineers an heroic escape. These scenes are the most theatrically effective in the film but for all their intensity are never quite convincing. DeNiro, in particular, comes desperately alive, although we are not really moved by his generally remote Michael. His character, like the others, has hardly been written, and DeNiro, through most of the film, is as inexpressive as an Eastwood hero.

Michael returns home to a girl (Meryl Streep, in a closely observed, quietly luminous portrayal, the best in the movie), while the maimed Steven, avoiding the bride he left behind, returns to a V. A. hospital. (This institution might as well be a country club and is one of the most outrageous lies in the film.)

In a Saigon hospital, Nick goes to pieces as he sits on a balcony watching orderlies stack body bags while, across the hall, a black soldier whose arms have been blown off lies in bed. Christopher Walken's eloquence here, and in later scenes as he sinks into war-induced psychosis, is very moving but nearly always undermined by the movie's sleazy dishonesty. Blacks and lower class Wasps, for example, contributed more heavily to the fighting than any other groups, but there are hardly any on the screen, except when Cimino wants to stage this big, emotional scene.

Out of the hospital, Nick wanders into a Saigon bar and follows a Vietnamese prostitute up to her dimly lighted room, where a discontented infant whimpers in a playpen. On the pretext that the kid makes him nervous, Nick rejects the girl and manfully stalks out, while Cimino hasn't even the grace to indicate that the child is half American.

Apparently motivated by the guilt that sometimes haunts survivors of catastrophe, Nick becomes a voluntary player

of the roulette game in a gambler's den where, despite an attempt at his rescue by Michael, he finally succeeds in blowing his brains out. The film's closing scenes depict his burial back in Pennsylvania followed by a funeral breakfast at which Nick's reunited hometown friends sing a hushed chorus of "God Bless America."

The Deer Hunter is an attempt to show the effects of the war on the lives of some Americans who fought it, but the principal characters never emerge clearly as individuals, let alone as representative types, or touchstones for our experience. I have heard of veterans who dislike this movie as intensely as many conservative columnists approve it, precisely on account of its unfairness to the Vietnamese.

The effects of the war on Vietnam may be too unwieldy a subject for movies. American bombing destroyed 44 percent of the forests in the north, while millions of acres in the south are defoliated wastelands. Anyone who has looked at photographs of Vietnamese children who survived napalm attacks may well wonder by what crazed obsession this country was driven to such unspeakable ferocity. Those who think it a sufficient reply to point to Communist atrocities are merely begging the question.

It is a question which sooner or later

must be answered. In the meantime, the unprecedented destructiveness and horror of the weapons of what has usually been called *modern conventional warfare* have led many to conclude that there is no longer anything conventional about it, and that the very phrase is a contradiction in terms when applied to the prosecution of war by technologically advanced societies such as our own.

There were times during the war when our leaders seemed to expect a peace prize for their forbearance in not using nuclear weapons, although the weaponry they did employ was almost as horrible. Our policy toward the population of Vietnam was in effect genocidal, while our assault upon the land itself was something new that cannot be adequately described by historical terms such as scorched earth policy. It was a policy designed to do nothing less than kill the earth inhabited by friend and foe alike, a program, if you will, of *geocide*.

The makers of *The Deer Hunter* have stood Lawrence on his head and celebrated certain dangerous aspects of the American psychology as virtues. As Lawrence saw, our famous innocence is at bottom murderous, and a mask to hide from ourselves and others a load of sorrow and guilt the burden of which may well be intolerable. The filmmaker who lifts that mask had better watch out.

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Refer to Key on page 16.

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NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Briant, v & chap.
 Sun 7:30, 9:30, 5:15; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
BISHOP BRENT HOUSE 5540 S. Woodlawn
 The Rev. Charles H.D. Brown, Ph.D.
 MP 9, EP 5:15; H Eu 5:30 (Wed sung) Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed 7, Thurs 5:05; Fri 7, Sat 9. EP daily 5:05

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

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 William A. Eddy, Jr., r; John L. Mitman, Lewis W. Towler, Frederick D. Erickson, chaps
 At All Saints' (800 Abbott Rd.) Sun 8 & 10:30. Tues 10:30, Thurs, 7.
 At Alumni Memorial Chapel (on campus) 5 with supper following.

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

NEW YORK
COLUMBIA UNIVERSITY New York City
ST. PAUL'S CHAPEL
 The Rev. William F. Starr, chap; the Rev. T. Jeffrey Gill, ass't chap; Jacqueline Schmitt, program ass't
 Mon EV 5:10; Wed HC 5:30; Fri HC 12 noon

ST. MICHAEL'S CHURCH Amsterdam & 99th St.
 The Rev. Frederick Hill, r; the Rev. John L. Miller, ass't min; the Rev. T. Jeffrey Gill, ass't min; the Rev. Susan Harriss, ass't min
 Sun 8, 11, 12; Wkdays MP 8; Thurs HC & LOH 12 noon

RENSSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA
DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15; 5:15 — Center Chapel; Wed 8 & Thurs 5:15 — Duke Chapel

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Giff
 Sun 8, 10; Wkdays as announced

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

PENNSYLVANIA
DUQUESNE UNIVERSITY
UNIVERSITY OF PITTSBURGH
CARNEGIE MELLON UNIV. Pittsburgh
ST. MARY'S COLLEGIATE CHAPEL Neville & Ellsworth
 In Church of the Ascension
 The Rev. C. Don Keyes
 Sun 11 High Mass and Sermon

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak y Pong, the Rev. Patricia M. Thomas
 HC: Sun, 10, 6:15, and as announced

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

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

TEXAS
BAYLOR UNIVERSITY Waco
ST. PAUL'S
 The Rev. Richard Thayer, chap
 Services on campus — 821 Speight — campus ministries
 Thurs: H Eu 7:30 — supper 5:45

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE Farmville
JOHNS MEMORIAL CHURCH
 The Rev. John Loving, r; the Rev. John H. Emmert, chap.
 Divine Service, Sun 11; Canterbury supper & Program Sun 6

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

WISCONSIN
UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE & UNIV. CENTER
 The Rev. Thomas B. Woodward, chap
 1001 University Avenue 53715

UNIV. OF WISCONSIN-PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. J. R. Hector
 Sun 10:30

PEOPLE and places

Appointments

The Rev. **Colin D. Keys** is rector of St. Stephen's Church, Wichita. Add: 7404 Killarney Place, Wichita, Kan. 67206.

The Rev. **John William Klein** is rector of St. Paul's Church, Norwalk, Ohio.

The Rev. **William R. Masters** is vicar of St. Clement's Church, Greenville, Pa. Add: 16 Donation Road, Greenville, Pa. 16125.

The Rev. **Jerry McKenzie** is chaplain, University of Colorado, 900 13th St., Boulder, Colo. 80303.

The Rev. **Sandra Michels** is assistant, St. Martin's Church, Ellisville, Mo. Add: 1200 Clayton Road, Ellisville, Mo. 63011.

The Rev. **Harold Morgan** is vicar, St. James, Kemmerer and St. Bartholomew's, Cokeville, Wyo. Add: Kemmerer, Wyo. 83101.

The Rev. **George Parmeter** is rector of Holy Trinity Church, Thermopolis, Wyo. Add: 1206 Johnson, Thermopolis, Wyo. 82443.

The Rev. **Vincent F. Scotto** is rector of St. Mark's, Penn Yan, N.Y. and vicar of St. Luke's, Branchport, N.Y. Add: Box 424, Penn Yan 14527.

The Rev. **Edmund G. Shower, Jr.** is principal of

Warren County Christian School, Warren, Pa. 16365.

The Rev. **Richard L. Stuber** is rector of St. Mark's Church, Casper, Wyo. Add: 701 South Wolcott, Casper 82601.

The Rev. **James R. Titcomb** is rector of Holy Trinity Parish, Sunnyside, Wash. Add: 425 W. Madison, Sunnyside 98944.

The Rev. **Charles P. Wallis** is rector of St. George's Church, Lusk, Wyo. and Christ Church, Newcastle. Add: Box 519, Newcastle, Wyo. 82701.

The Rev. **Daniel Warren** is assistant of Holy Trinity Church, New York City.

The Rev. **Nicholson B. White** is rector of Emmanuel Church, Southern Pines, N.C.

Seminaries

The Church Divinity School of the Pacific awarded honorary doctorates to three outstanding churchpeople during its 85th commencement ceremonies in June. The Rev. **Rene Bozarth**, founder and rector emeritus of the Society of St. Paul received the degree of Doctor of Divinity. The Rev. **Leonardo Cespedes-Guiterrez**, rector of the Church of the Ascension, Matamoros, Diocese of Northern Mexico, received the Doctor of Divinity. He has served in numerous diocesan and province offices, has been deputy to General Convention twice, and is completing a three year term as the representative of Province IX (the Caribbean area) on the Executive Council. The degree of Doctor of Humane Letters was awarded to **Lou Ellen Hammond Campbell** of

Lahaina, Hawaii, who was a trustee of the seminary from 1967 to 1977 has served both the dioceses of Los Angeles and Hawaii, and has travelled throughout the Pacific Basin on work for the church.

Episcopal Church

Steve Charleston, 30-year-old member of the Choctaw nation was named the Episcopal Church's staff officer for Indian ministries by the Presiding Bishop. He replaces Henry Clyde Redshirt who is now chief judge of a Sioux reservation tribal court system. Originally from Oklahoma City, Mr. Charleston is a graduate of Trinity College, Hartford, Conn., and the Episcopal Divinity School. He will be based in the Episcopal Church Center in New York City.

Transfers

The Rev. **Charles J. Cook** from the Diocese of North Carolina to the Diocese of Missouri.

The Rev. **Alwin Reiners, Jr.** from the Diocese of North Carolina to the Diocese of Missouri.

The Rev. **Donald Salmon** from the Diocese of West Missouri to Sarasota, Fla.

Retirements

The Rev. **H. Winfield Hubbard**, S. 919 Cedar, Spokane, Wash. 99204.

The Rev. **H. Bruce Shepherd, Jr.**, Episcopal chaplain to Duke University, effective September 1.

CLASSIFIED

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MEETINGS

NINTH ANNUAL CONFERENCE on the Secularly Employed Ministry, sponsored by NASSAM (National Association for the Self-Supporting Active Ministry), November 9-11, 1979, Kansas City, Kansas. Theme: Recognizing, Communicating and Supporting the Self-Supporting Active Ministry. Write/Call: **The Rev. James L. Lowery, Jr.**, 14 Beacon Street/Room 715, Boston, MA 02108; (617) 742-1460.

POSITIONS OFFERED

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Sun 7:30, 9:25, 11

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Sun H Eu 8 & 10, Wed 11 & 7:30

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Sun HC 8 & 10; Wed HC & Healing 10

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TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S), Daily 10

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 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. 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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SPRINGFIELD, ILL.

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The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

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

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.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r, the Rev. William J. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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NEW YORK, N.Y.

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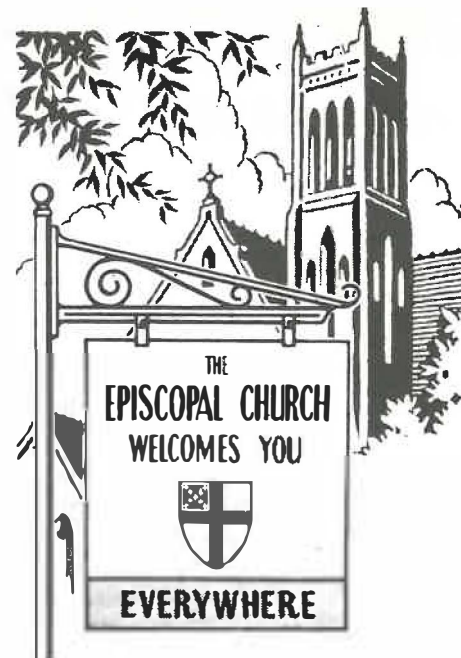
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