

THE LIVING CHURCH



Dana Grubb

Visitors, deputies, bishops, and Triennial delegates took time between sessions to visit the exhibit hall in the Denver Convention Complex.

General Convention News



THE LIVING CHURCH

Volume 179 Established 1878 Number 14

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

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.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Milwaukee; Miss Augusta Roddis, Marshfield, Wis.; Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Prairie Village, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell, Chicago, Ill.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Dudley J. Stroup, Tryon, N.C.; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; William W. Baker; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	4	Let's Go Fishing	12
Deaths	15	Letters	3
Editorials	11	News	6
The First Article	2	People and Places	15

ARTICLE

An Urban Parish in Prague H.A. Lycett 10

CALENDAR

September

30. Pentecost 17 (Trinity 16)

October

1. St. Remigius
4. St. Francis of Assisi
6. William Tyndale
7. Pentecost 18 (Trinity 17)
9. Robert Grosseteste
14. Pentecost 19 (Trinity 18)
15. Samuel Isaac Joseph Schereschewsky

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.

© The Living Church Foundation, Inc., 1979. All rights reserved. Reproduction in whole or part without written permission is prohibited.

During the past weeks, we have thought of the doctrine of creation very broadly in terms of the Father, and of the Son, and of the Holy Spirit. This doctrine involves seeing the universe of which we are a part as something made, something fashioned and crafted, by a loving God. It also involves seeing this universe re-defined, re-ordered, and re-directed in Christ. The vision to see this is given to us by the Holy Spirit.

It is not simply a question of how we look at this or that, or of what pleases us, or of what seems most useful or profitable to us. Ultimately we humans must acclimatize ourselves to existence in God's world. This means along with much else, recognizing values, deep values, even in humble things. It means acknowledging the transcendent aspects of life as those which are most important. In short, in a world made by a loving, purposeful, and personal God, to live a fully human life requires that we have a spirituality.

In many cultures, in many parts of the world and in many periods of history, a tradition of spirituality was taken for granted and a knowledge of it was expected of adult citizens. Today, although we are heirs of two thousand years of Christian life and culture, spirituality is scarcely recognized by most people as being any part of a so-called "normal life."

What is spirituality? Broadly speaking, it is the perception of the spiritual values which bear upon our life, and the development of one's character and personality in ways which reflect and respond to those values. More specifically, a Christian spirituality is the perception of God and an awareness of his presence in all aspects of life, and the conforming of our hearts and minds to Jesus Christ by the power of the Holy Spirit. As it is the created world which surrounds us, and it is through our created senses and faculties that we have knowledge of God, so the ability to perceive spiritual realities in and through their physical manifestations is a basic competence needed by the Christian pilgrim. The knowledge that the Triune God really is in control, this knowledge makes it possible to open our lives to his control and to be nurtured, molded, and brought to maturity in him.

This does not mean a blind, mechanistic obedience or a rigid and impersonal conformity to long sets of rules. Such a view of spirituality would have the effect of dehumanizing us, making us more like animals or machines. On the contrary, the story of creation teaches us to be human, to be men and women who reflect our Maker as we live as persons in community, in harmony with one another and with the world. Indeed we are that unique part of the world which is conscious, which knows God and ourselves and other things.

Catholic Christianity has always recognized and given thanks for the goodness of God as disclosed in creation. We



likewise give thanks for our human capacity to perceive at least part of this goodness, to think about it and reflect upon it, and to articulate and share it through words and other forms of expression. Our Catholic Christian heritage affirms and values the fine arts, because this articulation and sharing of beauty is what the painter, poet, musician, architect, or any other kind of artist is trying to do. Art is precisely the way that we lift up the value of things and make it recognizable and communicable. Approached from this direction, we could say that *Christian spirituality is the art of being Christianly human.*

For those who hold the faith of the creeds, a reflective and thoughtful appreciation of the created world is an essential ingredient in such a whole and well-balanced spirituality. We hope and pray that, with the guidance of the Holy Spirit, the suggestions, hints, clues, and guesses which are shared here week by week may contribute to the nurture of such a spirituality in our time.

THE EDITOR

LETTERS

Blessed Relief

If the Rev. Timothy Pickering [TLC, July 29] read Daily Morning and Evening Prayer daily and with or without a congregation, he would find greater richness and occasion for spiritual growth in the new Book of Common Prayer. In this parish we read Daily Morning and Evening Prayer from Rite I for one week and from Rite II the next in order to become completely at home in both. On two Sundays a month at the late service we use Rite I exactly as specified in the rubrics (and always followed by the Eucharist beginning with the peace and the offertory). The only reason we have not used Morning Prayer Rite II at that service has been primarily the matter of music and the wholly new texts which will require more effort for that congregation than seems right to request at this point.

From this experience I can affirm that the Daily Office has a new primacy and freshness in the total lives of those whom I know are committed to its use that has not been achieved liturgically in many, many years.

For those who still use 1928 I want to ask just how many really obey its rubrics strictly as that book intended? Much as I still love 1928, the new book is a blessed relief.

(The Rev.) PETER CHASE
St. James' Church

Greenfield, Mass.

Old Catholic Response

I read with great interest your editorial on the Old Catholics in Germany [TLC, May 6].

Please allow me to correct you, for you informed your readers that the Dutch Old Catholic Church has three dioceses. As a matter of fact, there are only two dioceses: Utrecht and Haarlem; however, I have to add that there is also a Bishop of Deventer. But this is only a diocese on paper. The present Bishop of Deventer, who is also pastor of the Old Catholic parish in the Hague, is retiring this autumn. A new Bishop of Deventer is being chosen and will be consecrated in St. Gertrude's Cathedral in Utrecht.

It is very good that you mentioned the full Communion which still exists between Old Catholics and Episcopalians. I worshiped a few times in Episcopal churches: New York, Washington, Chicago and Boston. Your liturgy is superior to that of the Church of England; I like Rite II very much. Honestly, an Old Catholic will feel more at home with Episcopalians than with the Polish National Catholics. The ethos of the latter church is very different from Dutch,

German or Swiss Old Catholicism. Nevertheless, I do hope and pray that Episcopalians and Polish National Catholics will soon bury the hatchet. I know the big issue is the ordination of female priests.

Before finishing this letter, I would like to ask you something. I have been told that the dioceses of the Midwest are strongly catholic. Does this mean that most of the parishes have the Mass as their main service? And if this is true, are vestments and incense also normally used?

ROBERT KENNEDY

Dordrecht, The Netherlands

Yes, although incense is not so widely used except on occasions of special solemnity. Ed.

Nun-Priests

In regard to Bishop Moore's book, *Take a Bishop Like Me*, I would like to make a point on a statement that the good bishop wrote on page 97 which reads: "For the first time in the history of the Holy Catholic Church we gather to lay hands on a nun for the office of priest in the Church of God."

Actually this statement should have been, "in this part of the Holy Catholic Church," since the Mariavite Old Catholic Church opened up the priesthood to women at the beginning of the 20th century. Anson, in his book *Bishops at Large*, writes the following: "Having already opened up the ranks of the priesthood to women, Kowalski [the head of the Mariavite Old Catholics] felt that devotion to Our Lady could not be perfect without lady bishops." His justification for this seems to have originated when Benedict XV in 1921 established the feast of Mary, Mediatrix of all Graces. Therefore, on March 29, 1929, he consecrated one of these women priests to the office of bishop, who then became his coadjutrix. Of course, this practice of ordaining and consecrating women to holy orders was frowned upon and therefore went into disuse.

BRAD PHILLIPS
St. Paul's Church

Chittenango, N.Y.

Coming . . .

October 7

Fall Book

Number

FOR ALL CHURCH FURNISHINGS



No. 316

Gothic Vestment Set in Better quality damask, Lined. Embroidered Centre. Set \$220.00

VESTMENTS, FRONTALS, LINENS, ETC.
CHALICES, CIBORIA & ALL CHURCH PLATE.
CARVED AND MOULDED STATUARY &
STATIONS. CHURCH BRASS OF ALL KINDS.
FULLY ILLUSTRATED CATALOGUES FREE TO
CLERGY, CONVENTS & ARCHITECTS. FOR
AIR SEND \$4.00

VANPOULLES
church furnishers LTD

1 OLD LODGE LANE
PURLEY, SURREY, CR2 4DG
ENGLAND TEL 01-668 6266

Episcopal Eucharistic Lectionary

NOW IN ITS FOURTH PRINTING!

Bound Lectionary is complete (Yearly Cycles A, B and C) - Contains traditional and contemporary Collects; Propers for all Sundays, Principal Feast Days and Holy Days; Listing of appointed Psalms; Revised Standard Version text.

Professionally printed in either stitch bound or spiral bound editions. Over 300 pages in easy-to-read type. Currently being used in over 45% of parishes.

ORDER NOW

Stitch-bound Edition . . . \$6.00
Spiral Edition \$8.00

Include Payment with Order.
Shipped Prepaid.

Episcopal Eucharistic Lectionary
St. Mark's Church
2040 Westridge
Wichita, Kansas 67203

Quantity prices and brochure available on request.

BOOKS

Successful Launching

THE CHURCH IN HISTORY. By John E. Booty. Seabury. Pp. 297. \$9.50.

The new "Church's Teaching Series" has been successfully launched — at least for church history. John Booty's *The Church in History* is absolutely superb. I have always been wary of one-volume histories of Christianity because either their heavily factual orientation made them unreadable, or their vague breadth rendered them inadequate for any real understanding of history. Booty's book has none of this; it is very readable and well organized. No one should come away from reading this volume without a sound, appreciative introductory understanding of church history. The author's creative style of writing, sentence structure, and use of examples and quotations make the church's history come alive for late 20th century readers.

Equally significant is the organization of the book. Booty eschewed the impossible task of doing a chronological history of the church. Rather, after an excellent introductory chapter on "Why Study History?" and "Why Study Church History?" he develops and presents his subject from four perspectives or themes: The

Christian Community, Renewal and Reform, Church and Culture, and The Mission of the Community. Few, if any, historians would not agree that these are the basic issues of the church's history.

The author's plan of development for each theme, although not unique, is masterfully presented. Each chapter begins with a brief but illuminating biographical sketch of a personality who is an appropriate model for the theme at hand: thus "The Christian Community" begins with St. Ignatius of Antioch; "Renewal and Reform" with Archbishop Thomas Cranmer; "Church and Culture" with the 19th-century Anglican theologian F. D. Maurice; and "Mission" with the remarkable American Episcopalian, Bishop Charles H. Brent. From the model figure each chapter proceeds to state the chief issues and principles of the theme involved.

Each chapter concludes with a substantial historical sketch of how the particular theme developed or regressed, ebbed and flowed throughout the usual periods of church history. Surpassing his fine writing skill, Booty is at his best as he selects and presents each theme historically, so that any reader should be able to understand the reality and meaning of each perspective presented.

The book concludes with some very helpful appendices including Notes, A Table of Significant Dates, Suggestions for Further Reading, Maps, and an Index. It may be that this is the best one-

volume history of the church; surely it is the best single volume in less than 300 pages.

(The Rev.) RICHARD M. SPIELMANN
Colgate Rochester/Bexley Hall/Crozer
Rochester, N.Y.

A Slice of History

EARLY MILWAUKEE. Published by Roger Hunt, Madison, Wis. Pp. 149.

This extremely interesting compilation of essays was written by 16 different writers in the last century. All were prominent members of the Old Settlers Club of Milwaukee County, who had settled here before January 1, 1839. That was the date Milwaukee County was organized, but it would be nine years before Wisconsin became a state.

The subject matter of each chapter is varied. All, however, are uniformly well written. Included as topics are the first locomotive in Milwaukee, the panic of 1837, shipping, pioneer settlement, a smallpox epidemic, real estate speculation, street life, fires and Milwaukee's volunteers in the Mexican War. Sprinkled with illustrations, *Early Milwaukee* is a well-written slice of Wisconsin history recorded by people who were themselves involved. This is a secular and social background of the area in which THE LIVING CHURCH, Nashotah House, the Sisters of St. Mary, and other expressions of the Episcopal Church have taken root.

WILLIAM F. STARK
Nashotah, Wis.



Three Anglican Divines on Prayer Jewel, Andrewes, Hooker

by John Booty. available at \$1.95 each from:

Cowley Publications

980 Memorial Drive

Cambridge, Massachusetts 02138

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

A NICE WAY TO EARN MONEY

Your church or men's/women's group can earn money by selling bibles, encyclopedias, dictionaries, atlases, health, etc., from national publishers. No dollar risk to you. For details, write John Waller Sales Agency, Box 5552 (W-50), Austin, TX 78756.

Subscribe to

THE LIVING CHURCH

one year \$19.50

UNDER ONE ROOF
ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION

 **Cuthbertson**

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

A Wealth of Information

THE CHURCH STRUGGLE IN SOUTH AFRICA. By John W. de Gruchy. Eerdmans. Pp. 267. \$7.95 paper.

This work has arrived on the American scene at just the right time. Daily the media debate goes on about the U.S. policy towards southern Africa. For several years now stockholders' meetings have been bombarded with resolutions urging U.S. corporate withdrawal from South Africa. Heroes from Alan Paton to Steve Biko had been heralded, but the South African situation still remains unclear.

John W. de Gruchy has produced a most important book. He has researched his subject matter well, and provided us with a wealth of information. The first part of this work is concerned with the historical and sociological background of the present situation. Anglicans will find his treatment of our church in this period very fair. (Our style of doing ministry doesn't seem to change no matter where we are.)

"It is tragic," writes de Gruchy, "that Christianity among white South Africans is often misused to escape the

realities of our situation." This presents the dilemma of the church being held captive by the culture. De Gruchy is very sensitive and perceptive in his analysis. He is well grounded in the theological positions of H. Richard Niebuhr, Juan Luis Segundo, Miquez Bonino, Desmond Tutu, and James Cone — to mention a few. The international dimensions of the church's struggle are brought to bear in this analysis of the South African scene. The result for us is that there is much to be learned about the church's struggle in North America.

De Gruchy is aware of the essential place of Black Theology and Liberation Theology in the struggle of the church today. His final chapters, entitled "The Growing Conflict," "Black Renaissance, Protests, and Challenge," and "The Kingdom of God in South America" deserved serious attention! Finally, de Gruchy as a faithful son of the church writes, "The church has a unique contribution to make to the struggle for justice and peace. To detract from this uniqueness is to make the church redundant and to allow political philosophies and ideologies free rein, unchallenged by prophetic critique."

(The Rev.) ORRIS G. WALKER, JR.
St. Matthews and St. Joseph's Church
Detroit, Mich.

The Instrument of Salvation

THE CROSS: Tradition and Interpretation. By Hans Ruedi-Weber. Eerdmans. Pp. vii, 162. \$6.95 paper.

This is in some respects a curious book, for it is unclear whether the author intends it for the "average layman" or for the biblical scholar. If the former, I should think the reader would find it rather heavy going; if the latter, quite a number of things are taken for granted which oughtn't to be. Nonetheless, the book is valuable, and well worth working one's way through — though it would help to have some familiarity, not only with the techniques of biblical criticism, but also with some of the arguments and debates (here largely presupposed) which have gone on in recent years in biblical-critical circles, especially in Germany.

The author's intent — which he largely accomplishes — is to follow the cross, essentially, through the New Testament — to understand what it meant to the earliest Christians (i.e., in the "pre-canonic" period, so far as that can be recovered through form-critical or redaction-critical methods), what it meant to Paul — who, as always, is the most "radical" of the New Testament writers — and what it meant, finally, to the authors of the four Gospels (who of course stand at the end, not at the beginning, of the New Testament process).

There is much very valuable material

here, and it is to the author's credit that he combines his literary analysis of the New Testament texts with such evidence as archaeology or external literature can supply by way of supplement. The central question — not only to this book, but for every Christian — is, how did the instrument of shame and torture come to be seen as God's great act of redemption? How did the symbol of defeat commend itself to contemporaries as God's word of affirmation in the risen Christ? The book, patiently pursued, in the end feeds devotion as much as intellect.

It serves another purpose too: namely that it is possible to use the tools of biblical criticism in a positive and reverent way. It is too facilely assumed in many church circles that criticism can only mean "negative criticism"; it is refreshing to find here a book which proves the opposite.

(The Rev.) JOHN PAUL BOYER
Holy Trinity Church
Cincinnati, Ohio

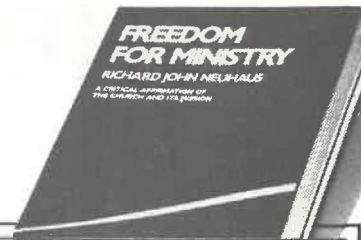
Medical Ethics

HUMANHOOD: Essays in Biomedical Ethics. By Joseph Fletcher. Prometheus Books. Pp. 204. \$14.95.

Say "situation ethics" to teachers of medical ethics and they will say "Joseph Fletcher." After that, they may curse or praise, but rarely be neutral about Dr. Fletcher's work. Response to *Humanhood* will be no different. The philosophy found in his other works — that there are no given principles and that the only considerations in deciding what is ethical are love and doing the most good for the most people — is also central here. However, Dr. Fletcher presents alternate views and provides many references to people who disagree with him on almost every subject. He also lucidly explains why he rejects the opinions of these people.

The logic and consistency of his ideas about such complex problems as abortion, infanticide, euthanasia, cerebration, suicide, experiments on human beings, and recombinant DNA will appeal greatly to medical students, teachers of medical ethics, and most physicians. Yet the ideas are contrary to Roman Catholicism and will be rejected by many theologians of other churches who believe that certain principles are inviolate and must always be applied in ethical decision-making. Dr. Fletcher's beliefs that good and evil are not intrinsic qualities, that the end must justify the means, and that anything may be acceptable under certain situations will not be easily accepted by those with a philosophical theological inclination. I recommend this book to anyone who is interested in medical ethics.

(The Rev.) CHARLES B. MOORE, M.D.
New Orleans, La.



FREEDOM FOR MINISTRY Richard John Neuhaus

Richard Neuhaus confronts the problems that demoralize Christian ministers today, and re-affirms those continuing truths that underlie authentic ministry: "A vivid and appealing picture of what Christian ministry in today's America can and ought to be...A clear call to faith, courage, and recovery of nerve."—*Avery Dulles, S.J., Professor of Systematic Theology, Catholic University of America.* "I would make this book required reading for every seminary graduate Catholic or Protestant."—*Lewis Smedes, Professor of Theology and Ethics, Fuller Theological Seminary.* \$8.95

at bookstores



Harper & Row
SAN FRANCISCO
1700 Montgomery St. CA 94111

1817

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is:
"I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____."

Thanks to you
it works...
FOR ALL OF US



United Way

advertising contributed for the public good.



THE LIVING CHURCH

September 30, 1979
Pentecost 17/Trinity 16

For 100 Years
Serving the Episcopal Church



General Convention News

This is the beginning of General Convention coverage from LIVING CHURCH reporters in Denver. There will be more convention news in next week's issue.

The most important news to come out of Denver during the first week of General Convention was the adoption by both the House of Bishops and the House of Deputies of the 1979 Book of Common Prayer with provision for continued use in worship of "the liturgical texts from the 1928 Prayer Book . . ." according to certain guidelines and under the authority of diocesan bishops.

House of Bishops

During its organizing session, the House of Bishops re-elected the Rt. Rev. Scott Field Bailey, Bishop of West Texas, as its secretary, and the Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast, as vice-president.

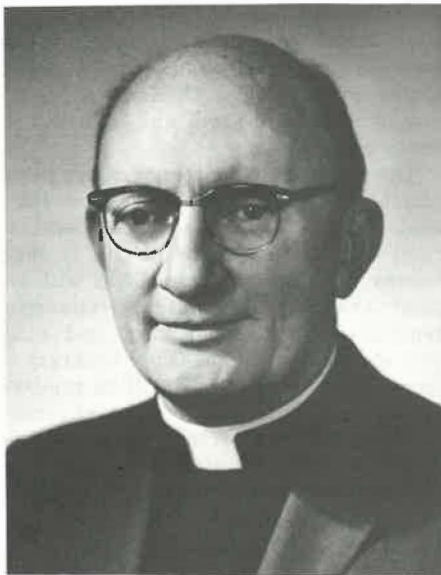
Speculation was heard in the halls of convention regarding what action the House of Bishops would take following its decision in Kansas City concerning the seating of Bishops Welles, Corrigan and DeWitt (who had ordained the first women priests in the Episcopal Church in Philadelphia in 1974), and of Bishop Chambers. [The decision in Kansas City was that these men had violated the trust of the House of Bishops and should not rejoin the body until the Presiding Bishop had consulted with them about their loyalty to the church.] During the time of the organization of the House of Bishops, the Presiding Bishop announced that he had talked personally with Bishops Welles, Corrigan and Chambers, and felt there was an understanding regarding their actions, and that he had told them he hoped they would be present in the house at this convention. Later in the day, a resolution was presented and passed giving Bishop DeWitt a voice and seat in the convention. At press time the question of whether to give him a vote was in committee.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, objected to the elimination of

the words in Canon II, 2, describing the King James version of the Bible as the "standard Bible of this church." A brief discussion followed, and the house adopted the proposed canonical change with description of the King James version as "the historical Bible of this church." The wording was acceptable to Bishop Atkins.

In an opening meeting of the Joint Committee on the Prayer Book it was revealed that only two members of the Joint Committee were against the adoption of the Proposed Book. It seemed quite evident at the meeting that the sentiment was very much against the idea of having two approved books.

The convention approved the Proposed Book of Common Prayer as the official liturgy of the church. The House of Bishops began deliberations on adopting the Proposed Book at 11:40 a.m. on Tuesday, September 11. The Rt. Rev. Otis



The House of Bishops is being covered by the Rev. Marshall L. Seifert, rector of St. Matthew's Church, Evanston, Ill. Fr. Seifert and his wife have had long association with this magazine, and are also known to many for their active support of the work of our church in Japan. For many years Fr. Seifert was editor of *The Alabama Churchman*.

REPORTING FROM DENVER:

Marshall L. Seifert
James L. Considine
H. Boone Porter

Charles, Bishop of Utah and chairman of the House of Bishops Committee on the Prayer Book, presented the report of the committee recommending the adoption. There was a brief discussion, especially regarding what action the house might take regarding the continued use of the 1928 Book. The Rt. Rev. Frederick W. Putnam, Bishop of the Navajoland Area Mission, in response to the charge circulated throughout the church that the laity were not being listened to, said, "Never before have laity been so well-informed about the Prayer Book, nor have they ever before been given more opportunity to contribute to its contents." At 12:04 p.m. the House of Bishops by a voice vote adopted the Proposed Book as the official Prayer Book of the church. Bishops opposing the adoption were requested to register their "no" vote with the secretary. Only four bishops did so: the Rt. Rev. William H. Brady, Bishop of Fond du Lac; the Rt. Rev. Addison Hosea, Bishop of Lexington; the Rt. Rev. Clarence R. Haden, retired Bishop of Northern California; and the Rt. Rev. Paul Reeves, Bishop of Georgia. It was evident that several of the bishops were voting against the Proposed Book because of their doubt as to the action of the convention regarding the 1928 Book. On Wednesday, September 12, after the bishops took action regarding the 1928 Book, Bishops Brady, Hosea, and Haden assured the house of their acceptance and approval of the Proposed Book.

The House of Bishops defeated on second reading a constitutional change which would have taken the vote away from retired bishops. The Rt. Rev. R. Heber Gooden, retired Bishop of Panama and the Canal Zone, enlivened the discussion by recounting several anecdotes, and especially one regarding a woodpecker pecking away at a huge tree which was suddenly struck by lightning and split asunder. The woodpecker reacted by saying, "I had no idea my beak was that powerful." After general laughter, Bishop Gooden continued, "This proposal would give retired bishops seat and beak, but not ballot. It's not the beak but the ballot which really splits the tree. . . . We may be the only

house in our entire communion where retired bishops can vote. Praise be! I'm glad we're ahead."

In other actions the House of Bishops:

—Approved the covenant with the Mar Thoma Syrian Church of India, giving certain oversights to bishops of the Episcopal Church over Mar Thoma parishes (of people from India) in 10 of our larger cities;

—Gave consent for election of coadjutors in the Dioceses of Fond du Lac, Central Pennsylvania, and South Carolina;

—Defeated a proposal to move the office of the national church concerned with American Indian work away from New York;

—Adopted a resolution to recognize Martin Luther King in the church's calendar on April 4.

On Wednesday afternoon September 12, the House of Bishops turned its attention to the many proposals regarding the 1928 Prayer Book. Bishop Charles presented a resolution from the Prayer Book Committee. He reported on the joint meeting of the Prayer Book committees of both houses, on the opening hearing held Tuesday night. The resolution adopted by the House of Bishops declares "the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this church, and that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop . . . and subject to the directions of this convention, as set forth in the appended guidelines." The resolution also states, "This action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official liturgy of this church as established by this convention."

The guide lines contain seven provisions, including continuing study of the 1979 Book and related matters.

Guidelines for Transition

1. Continuing study of the 1979 Book;
2. Development of Worship Committees in congregations to advise the clergy;
3. Encouragement of individual worshippers to participate actively in the liturgy;
4. Having the congregation make itself familiar with music composed for the new book;
5. That the Calendar and Lectionaries of the 1979 Book be used;
6. That copies of the 1979 Book be available for congregational study and worship;
7. That provision be made for the regular and frequent use of the 1979 Book.

House of Deputies

On the opening day of General Convention, the House of Deputies was welcomed by the Hon. Richard Lamm, Governor of Colorado. In his remarks, he pointed out the incongruity of "two-thirds of the people of the world being hungry and the other one-third being on a diet." He called for leadership in the solving of the world's social problems from groups outside the political arena.

The president of the House of Deputies, Dr. Charles Lawrence, in his address from the chair, welcomed five women as clerical deputies, the first such elected in this order. He reviewed his three years of activity as president and reported on his extensive travels throughout the church. "In all these travels, I have been the recipient of the hospitality, fellowship and affections of hundreds of churchpeople from 'Episcopal' to those of humble station. . . . Despite frequent, premature obituaries, our small province of this communion of God's church is very much alive!

"We are rightly encouraged at the Camp David agreements, and the promise of peace between Israel and Egypt," Dr. Lawrence declared, "but our rejoicing is chilled when we learn that part of the price to be paid is \$5 billion in additional arms to the Middle East, a region already overburdened with military hardware. We are told that the price of Salt II . . . must be a commitment significantly to *increase* military spending over the next five years.

"Our genuine concern about wanton crimes of violence leads many to ritualistic calls for the restoration of capital punishment, although there is no evidence of its usefulness as a deterrent, and despite the fact that every execution makes us all accomplices in corporate homicide."

Other issues were also cited. Dr. Lawrence then said: "We must be responsive to these and other issues of our time. It is even more crucial to provide guidance to our own churchpeople as they seek to fathom the Christian ethical implications of these issues and to provide a process through which tensions and conflicts can be resolved in equity, love, and a fuller realization of his kingdom."

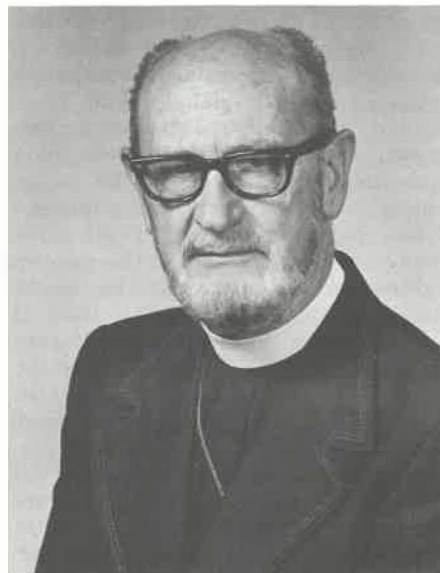
In legislative actions, the House of Deputies re-elected the Rev. James Gundrum as secretary, and Mr. Kenneth Miller as treasurer, both elections being subsequently concurred in by the House of Bishops. On the third legislative day, Dr. Charles Lawrence was re-elected by acclamation to a second term as president, this election requiring no concurrence from the House of Bishops which the deputies refer to as the "junior house." At press time, no action has been taken to fill the office of vice-president.

A Rule of Order concerning a vote by orders was amended, the effect being to

make it easier to request such a vote. As amended, the rule is now that the entire clerical or lay deputation of three or more dioceses may call for such a vote. Surprisingly, this was effected without floor debate. Voting by orders is a procedure in which each diocese casts one vote in the clerical and one vote in the lay orders. There are four deputies in each order. When two deputies in an order vote "yes" and two vote "no" on a question, the vote is termed "divided," and is counted as a "no" vote. A vote by orders is required on all constitutional and canonical questions and may be called for at other times as indicated.

On the second day, only a morning session was held in order to allow meetings of the committees of the house to prepare reports for action. During the morning, however, the deputies noticed that there was not a pitcher of ice water and glasses at their table but the officers had these available at their desks. The president was requested to give equal consideration to the equal needs of the deputies. They then had their water. Also, helpful to all, the medical doctor available to the convention gave a number of suggestions for coping with the altitude and dryness of the Denver climate.

The leaders of three of the church's specialized ministries were introduced and spoke briefly. These ministries included those to the Indians in Navajoland, to the deaf, and in radio and television. The Rev. Steven Plummer, the first Navajo priest, was introduced by the Rt. Rev. Frederick Putnam, Bishop of the



Reporting on the House of Deputies is the Rev. James L. Considine. He will be remembered by many readers of THE LIVING CHURCH in past years, as he was a contributing editor from 1965 to 1970. In addition to his experience in journalism, Fr. Considine has served congregations in Texas over the years, has held various positions of diocesan responsibility, and has been a deputy to the last several General Conventions.

Navajoland Area Mission.

On the third day the deputies approved, on second reading, and sent to the House of Bishops, constitutional changes deleting the word "Protestant" from the Oath of Conformity which is required to be signed by all ordinands. Also approved was the allowing of communicants not domiciled in the geographical boundaries of a diocese to be eligible for election as deputies and to diocesan offices if they are in "good standing" in the electing diocese.

Also approved was a resolution on the Equal Rights Amendment. The resolution urged state legislatures to ratify the Equal Rights Amendment, and notified each state of the action taken. Also approved was a resolution setting a policy on alcoholism, membership to include recovering alcoholics. Among the functions of such committees would be preparation of policy statements covering the use of alcoholic beverages at church functions and/or church property. Deputies approved the establishment of a Joint Standing Commission on Peace and indicated the desire of the house that it be funded at \$15,000 for the next three years.

On the fourth legislative day, many reports from the committees of the House of Deputies came to the floor for debate. This resulted in a long session and a number of significant actions.

Upon recommendation of its Prayer Book Committee, the house concurred with earlier action by the House of Bishops and adopted, on second reading, the Proposed Book of Common Prayer, declaring it to be the Book of Common Prayer of this church. The vote by orders was clerical, yes, 107; no, 1; divided 2: lay, yes, 99; no, 2; divided 6. Although special rules for debate had been adopted, the one hour set aside for discussion was less than half used. Upon announcement of the vote, the house, contrary to its own rule, broke into applause. Members of the Prayer Book committee were invited to the podium and thanked for their work. The significant contributions to the new Book of Common Prayer by the Rev. Dr. Massey Shepherd, who was not present, and the Rev. Dr. Leo Malania, and the Rev. Dr. Charles M. Guilbert were acknowledged, also with applause.

The triennial question (perennial?) of the size of the deputation in the house again came up for discussion, and again no change was voted despite considerable discussion. However, a series of items concerning the standing commissions and joint commissions were voted and sent to the House of Bishop for concurrence where such concurrent action is required.

A resolution urging the states to ratify voting rights for the District of Columbia was defeated by a vote of yes, 260; no, 340. There being some 900 deputies in

the house, it was pointed out to the president that the rules of the house require deputies to vote on all issues. Deputies from dioceses not in the U.S. rose to explain their abstentions stating that the matter was a domestic political one upon which they could not vote in good conscience. Their explanation was accepted.

In what may well be the most tortuous parliamentary process possible, the House of Deputies concurred with the House of Bishops in a resolution allowing the use of "liturgical texts from the 1928 Prayer Book . . . under the authority of the Bishop as chief pastor and liturgical officer and subject to the directions of this Convention." When the final vote came, it was a simple voice vote and obviously carried overwhelmingly.

Deputies began their debate on the subject of possible continued use of the 1928 Book at 2:15 p.m. For three hours and 35 minutes the patience and parliamentary skills of the members, the president, and the parliamentarian were tested. The time of move and countermove was "dubbed" by Charity Weymouth of Maine as "non-snarled." Earlier another deputy had protested to the chair that "we are all in a snarl" to which Dr. Lawrence responded that the house was simply following the rules of parliamentary debate.

Almost immediately upon the initiation of debate, Robert Rumeys of Springfield proposed an amendment to the guidelines of the resolution to make them more directive than the original. This passed by a vote of yes 376 to no 330. For over 2 and one-half hours into the debate the amendment "stood." A motion to reconsider the vote on the amendment was then made and came to be the turning point in the entire debate. To reconsider an action requires a 2/3 majority, and a Vote by Orders was also called for. The reconsideration carried, clergy, Yes 71; No 34; Divided 7. Lay, Yes 75; No 23, Divided 13.

Women's Triennial Rejects ERA

The Triennial Meeting of the Women of the Church is always a major convention activity. The 36th Triennial began on Saturday, September 8, in an arena contained within the Denver Convention Complex, under the presidency of Mrs. Daniel S. Connelly of Newport Beach, Calif. Throughout the Triennial, the arena has been strikingly decorated with colorful banners, and at every microphone there was a bright orange flag to be waved when someone wished to speak.

The theme of this Triennial was "Walking in the Light." This theme, from the First Epistle of St. John, has been spelled out with particular reference to three great events in the gospels which are associated with mountains or hilltops: our Lord's Transfiguration, Cru-

cifixion, and Ascension. The Triennial has had a distinguished series of speakers pursuing these topics at its services of worship each morning, including during the first week the author Madeleine L'Engle, Bishop Frey, host bishop of the convention, Bishop Coburn of Massachusetts, and Bishop Festo Kivengere of Kigezi, Uganda. The remainder of each day has been devoted to discussion groups, workshops, decisions about United Thank Offering grants, legislation regarding the Triennial structure and organization, and other business.

On Wednesday, September 12, an effort to have the Triennial support the Equal Rights Amendment, (ERA) to the U.S. Constitution was defeated, as was a parliamentary effort to obtain reconsideration of it later the same day. Suspicion of the political motives associated with the ERA movement, and a feeling that many national supporters of it are opposed to Christian ethical teaching, were among the reasons mentioned for the defeat.

Human Sexuality Hearings

Whether or not a homosexual person should be ordained is a decision which should be made by the church's diocesan bishops on an individual basis, speakers declared at the open hearing on the subject.

Thirty persons, including bishops, priests, convention deputies, visitors and Denver residents testified before a crowd of 1,500 people, but only four spoke directly against homosexuality.

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, chaired what was expected to be an emotion-filled meeting. However, this was not the case, and witnesses spoke earnestly and calmly to a sympathetic audience.

Discussion centered around the "Spears Report," the comprehensive paper on human sexuality presented by the Standing Commission on Human Affairs and Health, chaired by the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester.

Members of Integrity, the church organization concerned with gay rights, urged that only paragraph 5 of the proposed resolution be adopted by the convention, and most other witnesses concurred in this. This paragraph asks that no legislation be enacted "which singles out a particular human condition and makes it an absolute barrier to ordination, thus depriving bishops and commissions on ministry the proper exercise of their discretion in the particular cases for which they are responsible."

Spokesman for the King's Ministries, a Denver group of former homosexuals who claim they left the gay life style when they accepted Jesus Christ, were the only people who spoke against

homosexuality, insisting that it is not compatible with Christian teaching.

Two bishops, the Rt. Rev. Otis Charles, Bishop of Utah, and the Rt. Rev. Paul Moore, Bishop of New York, testified to their own conviction that no legislation is needed.

At press time some 15 resolutions on ordination and homosexuality were awaiting convention action.

Dr. Day Honored

Dr. Peter Day, retiring ecumenical officer of the church, was honored at a dinner hosted by the Rt. Rev. John M. Allin, Presiding Bishop, at the opening of General Convention. Ecumenical visitors and friends paid tribute to Dr. Day who is retiring after 15 years as the church's first ecumenical officer. Before his appointment to this position in 1964, Dr. Day was editor of *THE LIVING CHURCH* for 12 years after some 20 years on the magazine's staff.

Bishop Allin noted Dr. Day's commitment and zeal for his task of helping to heal the divisions in the body of Christ. The Presiding Bishop said, "I want to use this occasion of saluting Peter to say that we intend to be serious in this church about being faithful to this task." He went on to say, "We know that the Spirit of God is in this movement."

Bishop Allin presented to Dr. Day the first of the press copy of *Communion of Communion: One Eucharistic Fellowship*, which is the just published report of last year's National Ecumenical Consultation in Farmington, Mich., and is dedicated to Dr. Day.

Dr. Claire Randall, general secretary of the National Council of Churches, called Dr. Day's term the "longest running act in ecumenical circles," and said that this deserved particular tribute not only because it had spanned several turbulent periods in inter-church relations but also because this work is often the least supported by the grass roots constituencies.

Eucharists in Hotels

In answer to charges by the Rev. Patricia Park, president of the Episcopal Women's Caucus, and others, that women priests had been excluded from celebrating the Eucharist at services held in Denver hotels during convention, the Bishop of Colorado, the Rt. Rev. William C. Frey, addressed the House of Bishops briefly to explain that the Diocese of Colorado had not prohibited women priests as celebrants. Their omission as celebrants at the services scheduled at various hotels was unintentional, he said, and that this would be rectified immediately. At press time it was expected that women would be asked to celebrate the Eucharist at some of these services.

G.C. BRIEFS . . .

The Lion, the Witch and the Wardrobe, the television special based on C.S. Lewis' Narnia stories and produced by the Episcopal Radio-TV Foundation, was awarded an "Emmy" in Hollywood on September 9th. The award was given for "best animated program, special or series." Mrs. Caroline Rakestraw, executive director of the Episcopal Radio-TV Foundation, made the announcement to the House of Deputies on September 10th. Her announcement brought a standing ovation, and Mrs. Rakestraw is hopeful that the special's success will persuade advertisers to fund additional programs.

Presiding Bishop **John M. Allin**, in response to a press conference question about advice to beleaguered parish priests, said, "I'd love to be a parish priest right now. I'd provide whatever services anyone wanted. My candles would never get cold. . . ."

The Brown Foundation, of Houston, Texas, has presented a gift of \$1 million to the church's Venture in Mission Program. The gift will enable the Episcopal Church to initiate a new nationwide program for training for ministry among Mexican-Americans, to be based at the Episcopal Seminary of the Southwest, Austin, Texas. The program was proposed to VIM by Province VII, made up of 11 dioceses in the Southwest.

On September 11, the House of Bishops sang "Happy Birthday" to the Rt. Rev. **Roger W. Blanchard**, retired Bishop of Southern Ohio, on his 70th birthday.

When a medical doctor, explaining to the House of Bishops **how to survive the high altitude of Denver**, suggested that they should drink three or four quarts of liquid a day, his remarks were greeted with much laughter. He later explained that the alcoholic intake in these higher altitudes should be reduced by at least 50 percent.

At the organizing session of the House of Bishops, the Rt. Rev. **George T. Masuda**, Bishop of North Dakota, as a token of appreciation presented the Presiding Bishop with a train (mounted and running on a table) and sang to him a "telegram": "Jack, you have been working on this railroad . . . Watch this railroad go." Bishop Masuda explained that the church was often referred to as a "ship," but he saw no reason why in the case of the Presiding Bishop it should not be referred to as a "railroad." Bishop Allin is a railroad buff.

British Hospital Chaplains Oppose Planned Anti-Abortion Network

British churches have taken sharp exception to a plan by the Society for the Protection of Unborn Children to establish a network of hospital chaplains to collect evidence of a abuse of the nation's abortion laws.

The existence of the anti-abortion pressure group's plan became known when the Rev. Ian Ainsworth-Smith, a chaplain at London's St. George's Hospital, complained about it in letters to the newspapers.

The planned network, he said, would destroy trust between chaplains, patients and church colleagues if the organization were allowed to use patients to generate publicity to serve its own ends.

The chaplain said he found the arguments of the anti-abortion group "ethically naive and their methods distasteful" and charged that its principal stock in trade was innuendo and "horror stories" about aborted fetuses.

Complaints also were voiced to the hospital chaplaincy board of the Free Church Federal Council and the Church of England Hospital Chaplaincies Council, which represents the 150 full-time Anglican chaplains employed by the National Health Service.

Officials of the two bodies, Anglican Bishop Ronald Bowlby of Newcastle and Free Church Federal Council General Secretary G.A.D. Mann, said they regretted that the group had not consulted the churches before initiating the plan.

In a joint statement, the officials said that a chaplain's first duty was to care for and counsel patients and that, regardless of his personal views, to take sides in the abortion controversy could undermine the chaplain's position in the hospital.

Bishop Hauser Consecrated in San Antonio

More than 1,500 persons from the 88 parishes and missions in the 60-county Diocese of West Texas were on hand to witness the consecration of the Rt. Rev. Stanley E. Hauser as suffragan bishop of the diocese.

The service of ordination and consecration was held at the San Antonio Convention Center on August 24. The Rt. Rev. John M. Allin, Presiding Bishop, and 19 other bishops participated in the service.

Bishop Allin served as consecrator, assisted by the Rt. Revs. Scott Field Bailey, Bishop of West Texas, J. Milton Richardson, Bishop of Texas, and Everett H. Jones and Harold C. Gosnell, retired Bishops of West Texas. Bishop Bailey preached.

AN URBAN PARISH IN PRAGUE

By H.A. LYCETT

The central parts of the city of Prague are old and charming. The several hills of the city have had different kinds of importance over the centuries. One which had been the stronghold for "Good King Wenceslas" became the summer palace for Hapsburg despots and relatives. Another became the fortress of another town which was one of the four incorporated as Prague. Another was surrounded by suburbs long after it was the scene of the defeat of a demented Crusade of one set of Christians against Christians of Moravia and Bohemia. That hill is the setting for a monument to the victorious commander, General Ziska — a George Washington of Czechoslovakia.

Glorious roads and walks follow and branch out from the Vltava, the river known to some as the Moldau, opening ways into old residential areas, impressive public buildings, winding streets and appealing courtyards. Looking from this plain up to the old castle hill crowned by Saint Vitus Cathedral in the midst of a most ordinary sunset is an

This is the second in a series of articles about urban parishes throughout the world by the Rev. H.A. Lycett, rector of All Saints' Parish, Denver, Colo. Fr. Lycett's article about St. John's, Aroloya, in Lagos, Nigeria, appeared in TLC, June 3.

almost mystical experience. From any vantage point towers and domes of churches attract the eye and suggest a particularly ecclesiastical character to the city as well as uniqueness within that Christian character. In part this continuing distinctiveness is a result of Prague escaping serious bombardment and reconstruction in both World Wars. It is also a product of a Prague "Touch" which affected the imported and the native builders and designers early on. This touch is revealed in the internal working of the Czech peoples as well.

In all of Christian Europe the 13th and 14th centuries were marked by reforming movements within the church. The reforms were sometimes co-opted by the religious community and occasionally were burned out. Uniquely in the Czech lands the spirit of reformation took hold and was a dominant force until the time that the modern Roman Catholic Church appeared on the scene and began (through the very agencies of some of the earlier reforming movements) what is called the counter-reformation. Roman Catholic estimations of it are that it was at least overdone. In the Czech lands, in 300 years of Hapsburg rule, it was brutal and complete. In the middle of the 19th century a declaration of equality among Christians made a "protestant" church possible, but the patterns of religious practice allowed by this "peace" were limited to the German and Swiss reformation traditions. The earlier, native Czech reformation was swallowed into 16th century western European structures. Only after the First World War did



Church of Saint Giles, Prague

the Czech character have freedom to assert itself again.

The limitations on Czech religion had effect on those in power as well as on those under sanction. The Roman Catholic Church was content with the feudal system in Czech lands longer than in other countries. The ability "to step into the 20th century" may not be plain virtue, but it is necessary.

The Hapsburgs — and the present government — preferred a church out of step. The troublesome land was less bother to the rulers in Vienna, and the large numbers of Czech Roman Catholics today are most appreciated — if they are a little bit unrelated to the decision making processes. That unrelatedness is fostered. Ecumenical things are stunted. The role of the clergy constantly "reminds you of when. . . ." The usefulness of the religious community to its neighborhood is real in terms of attitude and prayer, but it is not an obvious community resource.

The church is a place for tourists (all Prague churches are pretty) and it is a haven for the faithful. Its leaders sign an occasional brief requesting increased freedoms, but the main effort is a pastoral one — to teach, to nurture and to be a haven, a small measured space in the Kingdom.

Imagine being able to spend a month

Continued on page 13

EDITORIALS

Confusion by Research

Readers of THE LIVING CHURCH have often expressed doubt about ecclesiastical statistics, and it is often pointed out that a bare set of figures, without a good deal of related information, can be "accurate" but extremely misleading. Such scepticism is well rewarded by the report issued by the Society for the Preservation of the Book of Common Prayer on the opinion survey undertaken for them by the organization Gallup and the Princeton Religion Research Center. The purpose of the survey was to determine the support or non-support for the continued use of the 1928 Prayer Book. Since the results of this survey were announced some weeks ago [TLC, Sept. 2], a written "Highlights from Survey" has been distributed. It contains some fascinating statistics, but leaves the reader wondering what it all means.

From an allegedly representative sample, 512 laypersons were interviewed, and 654 clergy. The laity are

divided into active members of a church, parish, or mission, inactive members, and non-members. The reader has no idea of how many belonged to each category, but, one wonders how non-members would be able to answer such questions responsibly. Clergy are divided into conservative, middle-of-the-road, and liberal. One wonders what this means. It is intriguing to think of a liberal Anglo-Catholic of Chicago being lumped with a liberal Evangelical of St. Louis, or of a conservative low-churchman of New Hampshire being grouped with a conservative high-churchman of nearby Vermont!

Be that as it may, the survey states very clearly that a great majority of the clergy prefer the new Prayer Book. A more moderate majority of the laity surveyed preferred the 1928 book. (Many of the non-members were honest enough to say they had no opinion.) But, the overwhelmingly major reason for lay preference of the 1928 book is *familiarity*. This is hardly surprising. No doubt our parents opposed this book in 1928 because they were more familiar with the 1892 book, and no doubt our children may oppose a revision in the 21st century because the 1979 book will be more familiar to them. On the other hand, we are told that the major reason of those who favor the new book is "miscellaneous." An explanatory note indicates that miscellaneous covers twelve different items ranging from "theology" to "eucharistic-centered." Tantalizing! Similarly, we are told that 51 percent of the minority of clergy who prefer 1928 do so because of "theology," but no further light is shed on this item. Do they prefer the 1928 because they find its theology is more Protestant or more Catholic, more Augustinian or more Zwinglian, more pictistic or more deistic, or what? It would be fascinating to know.

We do not know how many other questions may have been asked, but not reported in "Highlights." To what extent, if any, did Prayer Book attitudes correspond with whether the Holy Eucharist is the main service in the parish on all Sundays? That would be very interesting to know. To what extent did attitudes for and against the new book reflect whether Rite I or Rite II customarily is used in the parish? Could advocates of the new book clearly distinguish between the two rites? Could advocates of the 1928 book clearly distinguish between Rite I and the old book? To what extent do attitudes reflect informed study of questions of worship?

We presume the sponsors of this survey intended the results to affect the decisions of the General Convention. It is hard to see how policy can be based on so many uncertainties. Meanwhile the question remains as to whether the liturgy of the church should or should not be based on a popularity contest. We do not believe it should. Christians are called to worship in obedience to the God who is infinitely deserving of our adoration. The church is bound to call us, challenge us, and prompt us in worshiping as fully as we can. What is familiar is too often less than the best. We hope that the Episcopal Church will do a better job in the decades ahead, than it did in the past 40 years, of educating all of us, clergy and laity alike, in the meaning of worship.

The Priest's Day Off

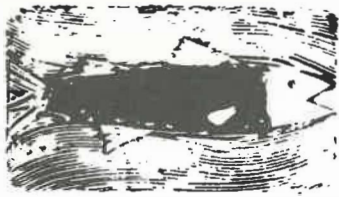
A man is no reflector of the single Light;
He has his warmth in bedsheets
When he rests
And when he moves
His action is no aspect of a cluster.

He breathes
His dressing vapors
On a morning mirror,
Tying unfamiliar tie,
And wonders he could be so brave
And barefoot
Before God.

(The earth was warm
Beneath the feet
Of Moses by the bush
And silent
While in the desert night
The earth was silent still
And cold.)

Whistling,
He moves to breakfast
Considering
The whirlwind and the bush,
The teaspoon coffee sugar,
And his warmth in bed
Beneath unfolded sheets.

James Barfoot



LET'S GO FISHING

By GILBERT RUNKEL

Fools Rush In — But Shouldn't

It was my first day in an Athabaskan village slightly south of the Arctic Circle. And because I (of another race and culture) was to preach that evening at the mid-week service at the little mission in the village, I was particularly anxious that I say something that would be meaningful to the congregation — and helpful to them in their understanding of the purpose of life.

A family of beavers was building a dam on a small stream that ran into the Yukon. There were moose trails that had been beaten smooth — wide enough to drive a car on. Sled dogs were staked out along the riverbank, enjoying themselves in the summer sun to a degree that would not be possible when the winter darkness (that was to come) would arrive.

The altar frontal was of moose hide — beautifully beaded by women who knew their trade well. And the altar rail was a birch log.

What might one say (in such a primitive setting) to people who were living “a thousand miles from nowhere” — and who really knew little about “the outside world” — that would be meaningful: something to which they could relate?

As I was trying to gather my thoughts together for the evening service, I suddenly remembered something that a friend of mine had meditated on many years before: something that might force people to think seriously about the purpose of their lives.

So that evening I said that if the purpose of life were to eat and sleep and procreate the next generation — and then to die — God could have concluded his creation when he fashioned the angleworm: because the angleworm can do all those things without dining rooms, bedrooms, inner-spring mattresses, labor pains, or expensive funerals.

Or again, if the purpose of life were to build huge cities, filled with apartment

complexes, he could have rested after he created ants: because ants are capable of building communities of great size — free of dishonest politicians, high taxes, segregated housing, slums, or crime.

Furthermore, if the purpose of life were to dam up rivers or to construct transcontinental highways, God could have stopped when he created beavers and caribou — who can perform both feats without college educations, labor contracts, or unemployment compensation.

And then I pointed out that there's not a single thing that we human beings spend 99 percent of our time doing that many members of the rest of God's creation cannot do better than we can — without being subject to ulcers, high blood pressure, or nervous breakdowns.

Such was the approach I took in that first sermon to those Athabaskan (and Eskimo) people with whom I was to spend part of the summer. And when I had finished the sermon, I felt quite pleased with myself: for I was sure that I had spoken in terms (and images) with which they were familiar.

But my self-satisfaction was short-lived, because (almost as soon as our worship was completed) a wise and articulate member of the congregation came up to me, and said, “That was a wonderful sermon you preached tonight — but my people couldn't understand what you were talking about.”

I couldn't believe what I was being told. After all, I had talked about things about which they knew: beaver dams — and highways formed by caribou migrations. So I said, “What do you mean? If your people couldn't understand what I was talking about, how is it that *you* seem to think it was ‘a wonderful sermon’?”

He smiled at me. And then (almost apologetically) he said, “When you began the sermon, you talked about

things my people have never seen — or even heard of. And I know that they never heard a word you said about the beaver and caribou — because they were trying to figure out what angleworms and ants are.”

He then went on to explain that, with 70 degree below weather during the arctic winter, the surface soil freezes down as far as the perma-frost — making it impossible for ants and earthworms to live there: all of which I discovered was true when (a few days later) I helped a man dig down as far as the permafrost — some eight of nine feet below the surface of the ground.

How easy it is to assume people know what we're talking about — or to assume that the words we use mean the same thing to them that they mean to us. And how often we are wrong. If I had taken the time (beforehand) to familiarize myself with some of the subtle differences between their environment and mine, I would not have “lost” the attention of those people in that Indian village with almost my first utterance. If only I had not tried to be so clever. If only I had not let my race and culture get in the way. If only I had tried to suggest to them that the purpose of life is to respond to God's love — and to show his love in all the relationships of life.

Had I bothered to see what good care they took of their sled dogs — how they took care of one another's children when one family or another was undergoing difficulty — I wouldn't have been talking about inner-spring mattresses, segregated housing, labor contracts, or apartment complexes: because those are only words the meaning of which they were completely unaware.

Had I told them of a Shepherd who took care of his sheep — who loved them enough to protect them with his very life — who made certain that they were properly fed — they would have known what I was talking about: because they had a relationship with their dogs that went deeper than a mutual interdependence relationship. And their commitment to their children — and their children's responsive love — were visible facts that would put us who live “in the outside world” to shame.

When we seek to evangelize — when we seek to build and to enlarge people's understanding of the Gospel — it is extremely important that we know something of their background — cultural, academic and religious: because just as St. Paul could never have made such an impact on his hearers had he approached both Jew and Greek (and city people and town folk) in the same way, neither can we get our message across to those we would evangelize if we use words and pictures and thought forms that are unfamiliar to them.

Fools often rush in where angels fear to tread. But they shouldn't.

PRAGUE

Continued from page 10

in this setting, worshipping with a very special Roman Catholic parish, being able to slip into the positive piety of rosaries sincerely offered, of masses in the midst of crowds day after day, and of busy confessionals. The parish is flavored with contemporary reforms: the Czech language is usual, the altar is free standing, and the offertory processing would thrill Massey Shephard. But the lasting taste is both timeless and dated, something eternal and something old-fashioned.

The Church of Saint Giles is a Dominican parish, although my observation would be that the Dominicans are not permitted much contact with each other. It is in the heart of Prague. It is a gothic structure with an entirely Baroque interior. Cherubs peer at you from the corners and parapets. Known and unfamiliar saints stand life-size. Seminary humorists once referred to this style of decoration as "If it doesn't move, gild it!" At Saint Giles' that is the style of decoration, but it works too well to be funny. It is an artistic estimation of "the beauty of holiness."

Although the building is large, the ornamented columns and altars inhibit seating. The intricately carved old pews seat only a hundred. The balcony choir is large and a chapel to the side of the high altar has some seating. Another adjoining chapel seats 100 as well. Either this chapel or the church were filled each day as Father Jiljy preached and celebrated the Eucharist. Men and women were in attendance; both young and old. The middle age groups were the missing ones: Some were moved from the inner city, some removed from Czechoslovakia, and some were lost in the wars. Many of the people can remember imprisonment and, even outside the parish, stories are told about stupid harrassment of most churches, and especially of Roman Catholics.

The effort to keep opposition to the government disorganized is a bit heavy handed and is disdained even by people who have little interest in the churches. It is also a detriment to development and morale within the country, because it curtails any kind of community endeavor, whether it be an effort to curb the glue-sniffing problem or just to establish communications between people wanting to talk about ways to strengthen family relationships.

It is the nature of such harrassment that there is twice as much fear of it as there is actuality. I tried to avoid talking of it with members of Saint Giles, cultivating instead conversations outside the parish with devout and not so devout Christians of many backgrounds.

Discos abound in Prague, and parties after the discos close (rather early) are

usual. Although the groups represent somewhat smaller segments of the population than in the United States, the individuals were more nihilistic in philosophy and more self-abusive in their drinking and social habits. No reaching out, no ministry exists into this reality of Prague's life. Unless an individual can turn himself or herself around, or find the way into a religious enclave, the easiest course is a straight line to self-destruction. It is not uncommon.

By contrast a young person growing up at Saint Giles — really out of touch with most of the other life — learns to sing the Mass, is honored for the writing and reciting of a poem of love for the Blessed Virgin, seeks deeper commitment to the protecting and supporting presence of the priest, the parish and other parishioners. A young man would complete his military service and still be quite faithful. The young of both sexes who might desire to excell in service to their country or in technical skill will come to terms with having to internalize that desire, to kill it, or to give it religious expression. The social order is a Soviet Union style Socialist government: it expects the church to die! Meanwhile it wishes to keep the museums in which Czech Christians worship open and attractive to tourists. Only one of the "established" denominations in Czechoslovakia may be dwindling, and that is one which originated after World War I with some of the appearance of Anglicanism and with a positive, fellow-traveler approach to the government.

Other churches, especially in urban areas, are lively places. The government prophecies about the demise of the churches seem humorous, and the personal pious touches which the churches are fostering is much of what seemed to be lacking in the spirit of the country today. The government could use it.

If an advantage has been achieved under this government, it is a curious thing to behold. A prominent protestant Christian pastor and teacher, the Rev. Dr. Milan Opacensky, told me "a democratization was occurred under communism." By this I think he means that both more and different people participate in the running of things, that the base of what we call "respectability" is much, much broader.

After a month with Saint Giles' my respect and my love were deep. The democratization had really not occurred in that fellowship, but the point of democratization was there and was fostered by the Spirit at work in that fellowship: People, strongly identified with each other, shoring up each other, facing what had to be faced and relying upon God. There was a rhythm in that fellowship like the pulse in a man, and I have no doubt it was Christ's own blood which was made to flow.

Continuing Theological Education at The General Theological Seminary is offering a Study Week on John Hick's *Death and Eternal Life* November 12-16, 1979

Walter F. Hartt and Byron Haines will instruct the course; the total fee for the week's study is \$225. Registration is limited.

Copies of the text, with accompanying Study Notes by Professor Hartt, are available separately.

For further information, please write or call:

**Continuing Theological Education
The General Theological Seminary
175 Ninth Avenue
New York, New York 10011
(212) 243-5150**

TO THE CLERGY:

Introduce your parishioners to the challenges and responsibilities of the Church by subscribing to **THE LIVING CHURCH BUNDLE PLAN**. Rates are nominal.

Participation by every parish would make the Episcopal Church the best informed Church in Christendom.

*Write for details to
Subscription Manager*

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

**When writing to advertisers
please tell them you saw their
advertisement in**

**The
Living Church**

CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
 EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2300 Bancroft Way
 Please phone: (415) 548-1892

COLORADO
UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado Ave.
 Sun Masses 7:30, 10, 5

UNIVERSITY OF DENVER Denver
ST. RICHARD'S-ON-THE-CAMPUS
 MP & Mass Sun 9:15. Evans Chapel

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE
 Dwight Memorial Chapel
 The Rev. Arthur H. Undersood, chap
 HC Sun 4. Full-time active program.

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 Church of the Redeemer 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycok, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

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

STETSON UNIVERSITY Deland
ST. BARNABAS 319 W. Wisconsin Ave.
 Sun 7:30, 9, 11. Canterbury 5:30

UNIVERSITY OF FLORIDA Gainesville
CHAPEL OF THE INCARNATION 1522 W. Univ. Ave.
 The Rev. John D. Talbird, Jr., chap.
 Sun Eu & Ser 11; Wed Eu 5:15

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

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

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, 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 Harris, ass't min
 Sun 8, 11, 12; Wkdays MP 8; Thurs HC & LOH 12 noon

RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
 The Rev. Robert Howard Pursell, 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. Gill
 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
 The Rev. Richard Thayer, chap **ST. PAUL'S**
 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. **J. Kenneth Asel** is rector, St. Michael's Church, Pineville, La.

The Rev. **William P. Dodd** is Executive Director of the Greater Bethlehem Area Council of Churches. Add: 1955 Windsor Road, Bethlem, Pa. 18017.

The Rev. **Lincoln Paul Eng** is Archdeacon of the Diocese of Oregon. Add: P.O. Box 467, Lake Oswego, Ore. 97034.

The Rev. **Horace Allison Dutton** is vicar of St. Martin's, Mayfield and St. Peter's, Gilbertsville. Add: P.O. Box 74, Mayfield, Ky. 42066.

The Rev. **Alfonso Gómez-Osnaya** is rector and dean of the Cathedral of San Jose de Gracia. Add: Mesones 135, Mexico 1, D.F.

The Rev. **Daniel Gonzalez** is now in Santa Domingo, Diocese of the Dominican Republic. Add: Apartado Postal 764, Santo Domingo, Republica of Dominicana.

The Rev. **Bertram Herlong** is dean of the Cathedral Church of St. Paul, Detroit, Mich. 48201.

The Rev. **John R. Herlocker** is administrative assistant in the Diocese of Idaho, effective October 1.

The Rev. **James L. Jones** is executive assistant in the Office of the Bishop for the Armed Forces, the Rt. Rev. Charles L. BURGREN, at the Episcopal Church Center, New York City.

The Rev. **Benito Juárez-Martínez** is vicar of San Juan Evangelista and La Transfiguration Churches in Mexico City. Add: Ave. 5 de Mayo 229, Mexico 22, D.F.

The Rev. **Robert Andrew King** is rector of St. Mary's Church, Madisonville, Ky. Add: P.O. Box 768, Madisonville 42431.

Ordinations

Deacons

Colorado — **Steven Cunningham**, curate, Church of Christ the King. Add: P.O. Box 6, Arvada, Colo. 80001. **William H. Lea**, vicar, St. John's Mission, Newcastle/Rifle. Add: New Castle, Colo. 81467. **Stephen Wengrovius**, curate, St. Aiden's, 2425 Colorado, Boulder 80303. **John Connelly**, **George Lewis**, and **Frederick Meyers**.

Erie — **Dennis A. Blauset**, deacon-in-charge, Holy Trinity Brookville and Christ Church, Punxatawney, Pa. Add: 6 Daugherty St., Brookville, Pa. 15825. **M. Barbara Akin**, deacon assistant, Epiphany Church, Grove City. Add: 312 E. Main, Grove City, Pa. 16127.

Southwest Florida — **Alfredo L. Coye** assistant in Western Panama. Add: c/o 7th St., Vista Hermosa, Panama.

Change of Address

The Rt. Rev. **C. A. Voegeli**, 126 Pierrepont Street, Brooklyn, N.Y. 11201.

Resignations

The Rev. **R. Michael Darrow** from St. Timothy's, Littleton, Colo.

Deaths

The Rev. **Jon S. Hunt** died at his home in Brooksville, Fla., on July 17. He was 37. Born in Muncie, Ind., Fr. Hunt was vicar of St. John's Church, Brookville, and is survived by his parents and two brothers.

The Rev. **J. Wesley Twelves**, D.D., rector emeritus of the Church of the Epiphany, Germantown, Pa. died July 14 at the age of 88. Dr. Twelves was a graduate of Bard College, New York, and the Philadelphia Divinity School. His ministry began in Vernel, Utah in 1916. He then moved to Connecticut where he was rector of St. Thomas Church, Bethel, and then Holy Apostles, Brooklyn, N.Y. He served as rector of Epiphany for 37 years. Fr. Twelves served the Diocese of Pennsylvania as registrar and historiographer and was active in community projects including the Philadelphia Marriage Council, Civil Air Patrol and interracial, interfaith activities. He is survived by two daughters, two sons, twelve grandchildren and twelve great-grandchildren.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

THE ANGLICAN MISSAL (altaredition) \$125.00. The People's Anglican Missal \$10.00. Order from: **The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.**

NEW PARISH/NEW CURE — essential book for clergy considering a move and search committees. Book stores or **Richard K. Martin, 14 Clark St., Belmont, MA 02178. \$5.25.**

EXCHANGE

RECTOR in S.W. England, ordained in U.S., desires parish exchange for several months, preferably rural South or lower Midwest. Surplice and stole tradition. Reply to: **Weston Bampfylde Rectory, Yeovil, Somerset, England.**

FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back, 3/4" pin back, 3/8" tie tack. Price (including postage): tie tack — \$2.75; all others — \$2.00. **E.R. Harris, P.O. Box 495, Rochester, Minn. 55901.**

NECKTIES: Symbols of Christ Church, Grace Church, Andrew or Trinity, superbly woven in England on navy background. Episcopal shield on navy or burgundy background (specify color). Ideal for ushers, gifts for special occasions. \$12.50 plus \$1.50 for shipping. **Church Ties, P.O. Box 1445, Tryon, N.C. 28782.**

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

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

CHAPLAIN; priest, geriatric experience. Church-owned hospital and retirement residence. Contact: **The Rev. Walter R. Strickland, 8601 Stenton Ave., Wyndmoor, Pa. 19118.**

POSTAL CARDS

FREE SAMPLES. Christmas Postal Cards save money. Religious designs. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

SUNDAY SCHOOL CURRICULUM

ST. CHRISTOPHER'S SERIES, three-year Sunday School curriculum based on Offices of Instruction. Fourth grade and older. Send \$1.00 for samples. **Schneider, Box 2554, Pensacola, Fla. 32503.**

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. **Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.**

WANTED

THE AMERICAN MISSAL, revised edition, 1951. Notify: **Fr. Gregory J. Harring, 155 So. 42nd Street, Boulder, Colo. 80303.**

TRINITY EPISCOPAL School for Ministry is interested in obtaining all or parts of pastors' libraries. Please contact: **Mr. John Delivuk, Librarian, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, Pa. 15003. Phone (412) 266-3838.**

SACRA-KIT communion set, new or used. State price. Reply **Box M-420.***

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion. \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

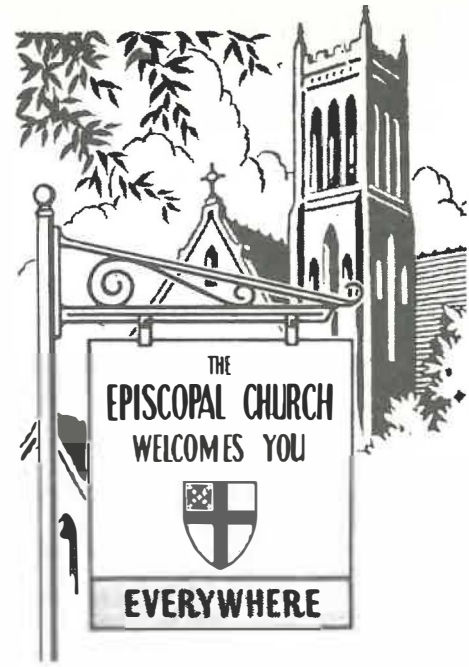
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY



LITTLE ROCK, ARK.

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

ALAMEDA, CALIF.

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

SANTA CLARA, CALIF.

(and West San Jose)
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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

LAKEVILLE, CONN.

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
"Serving the Loop"
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.

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 12:10 H Eu
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &
Thurs

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stempfer; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 1, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

NEW YORK, N.Y. (Cont'd.)

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

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

PHILADELPHIA, PA.

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

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

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