

# THE LIVING CHURCH

## The XIII Olympic Games

• page 10



Richmond County Bagpipe Band leads procession down Wall Street in New York City: New home for the elderly and handicapped to be built [see page 8].

# The First Article

# THE LIVING CHURCH

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The unity and consistency of the created world is what we perceive as the order and harmony of nature. The unity of different sorts of things, the coming together of harmony with variety, is a major ingredient of what we describe as beauty. We know something about unity by perceiving it when it is present, but we also know something about unity by perceiving its absence

choose to follow. If it is a good rule, we and our neighbors will be better off if we follow it — but often we do not wish to. Some rules, furthermore, may not be good, or they may be good at one time or place, but not at another. We sometimes choose not to obey rules we think are not good and, to complicate the picture even further, we sometimes choose to obey rules we think are not good. Order may be adhered to for good or bad purpose, and disorder may be adhered to for good or bad purposes. Uniformity and total regimentation are oppressive to our humanity and seem to stifle thought and creativity, whereas pervasive disorder and anarchy are also destructive to us. What is “that peace and unity” which is in accordance with God’s will for mankind?

The Epistle for January 27 says: Just as the body is one and has many members, and all the members of the body, although many are one body, so it is with Christ. For by one Spirit we were all baptized into one body — Jews or Greeks, slave or free — and all were made to drink of one Spirit (I Corinthians 12:12 and following).

It is in Christ that all people find that kind of peace and unity, together with diversity, which are appropriate to the fulfillment of our human personhood and being. As Christ is the ultimately complete human being, the “new Adam” as the New Testament sometimes tells us, so within his body and in the communion of the Holy Spirit, we ought to find the true environment for human existence. To some extent we actually do, and to some extent we don’t. We will continue to reflect about this next week.

THE EDITOR



when it is not present. So too we learn of other qualities by both the positive and negative routes, by the way of yes and the way of no. This is where our human condition is in such contrast with what we describe in general terms as the natural world. Stars and planets, mountains and seas, trees and flowers, birds and bees — all are what they are, and any changes occur on the basis of highly predictable rules. Humans also follow some predictable rules governing our physical and mental selves — our bodies mature, maintain themselves, and become aged in certain ways and so do our minds. Yet in many of the most important aspects of our lives a “rule” is a precept which we may, or may not,

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## Coming

February 17  
Lent Book  
Number

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# LETTERS

## Cursillo Secretary

On behalf of the National Episcopal Cursillo Committee, I would like to say thank you so much for the marvelous coverage you gave us in the article by Ann Thomas [TLC, Dec. 16]. We were all very pleased with what was written. It was the kind of information that we have long wanted publicized.

However, there was one error. The article stated that Lavelle Basden, of Central Florida, was elected secretary of the Committee. I just can't take the credit for such an important position when I am not the one who was elected. Pam Gardner, of Kansas, was elected secretary and is doing a beautiful job in this most demanding position.

Again let me say how pleased we all are that you considered "Cursillo" important enough to give it such excellent coverage.

LAVELLE BASDEN

National Episcopal Cursillo Committee  
Orlando, Fla.

## Extravagant and Wasteful

I note with interest the news story [TLC, Dec. 9] concerning the need for a benefactor to print the new Standard Book. It is inconceivable to me that the Episcopal Church would support spending \$180,000 to print a book that will be placed in the National Church Archives in a vault. With the hunger and need in the world today, such an expenditure should cause our church to individually and uniformly fall on its knees and beg forgiveness for such a waste. To hang such an expenditure on canon law is a cop out. It is obvious that the time for a canon law review is here and efforts should be made to preclude such extravagant and wasteful directives.

I would suggest to Canon Guilbert that he adopt as his Standard Book the chancel edition currently being used as the interim Standard Book.

DAVID C. BOSSERMAN  
Lay Pastor

Stuttgart, Germany

## Justice and Mercy for All

The short item in "Briefly" [TLC, Nov. 25] that it has taken an act of Congress to allow a Native American, Chief Turkey Tayac, to be buried in his family cemetery by the Potomac River, fills me, as a concerned Christian American, with a sense of shame, and shows yet again that the end treatment of the Indian people does not change, only the means of attaining their continued degradation. I pray that all Americans will seek actualization of the American goal of "one nation, under God, with liberty and

justice for all." Christians ought to be able to go even further and show mercy as well, for burial of the dead is one of the corporal acts of mercy. Please keep your readers informed of the outcome of this request.

(The Rev.) ROBERT L. SEEKINS, JR.  
Westtown, N.Y.

## Canon Sydnor Replies

The Rev. William H. Ralston has written a letter [TLC, Jan. 6] taking exception to an earlier one I had written (TLC, Nov. 25). My letter dealt with my objection to the interpretation President Logan Jackson of the SP28BCP put on General Convention's guidelines which are the conditions under which the 1928 Prayer Book may be used, now that there is a new Standard Book. Professor Ralston (for his letter has a condescending tone of a professor's lecture; it even gives two reading assignments!) rightly states that the issue is not which Prayer Book but rather the nature of episcopal authority.

Then he misses the boat.

It is shocking that the professor pleads ignorance and loftily says, "Fr. Sydnor along with many (or most) others thinks he knows what the Episcopal authority is." The scholarly gentleman is, of course, aware of the fact that as early as 110-120 A.D. the Letters of Ignatius make it clear that one of the bishop's chief roles is that of custodian of the faith. (The service of the Ordination of a Bishop in the Standard Book rightly makes this ancient fact abundantly clear.) In the American Church this authority has been broadened to include General Convention. The weight of history rests upon every diocesan sitting in the House of Bishops. They did not vote casually for the 1979 Book. Those guardians of the faith were serious and voted almost unanimously (wasn't it 134 to 6?) for final ratification of the present BCP. The temerity to suggest that they strayed from the faith of the fathers has the flavor of overblown egotism.

Fr. Ralston quotes the experience of the last decade during which some priests and seminaries ignored the Standard BCP, and bishops raised no objection or even encouraged them. Then he asks, "Now the bishops have another standard, and do they therefore mean to enforce it, as they did not the other?" The answer is Yes. During the decade of trial use, of course they did not enforce use of the Standard Book. I dare say that if Fr. Ralston and his compeers of SP28BCP had made regular use of the trial services they would have eyes to see treasures in the new book to which they are now blind.

When the professor throws off on episcopal authority let him realize that he is setting his sails directly into the strong

The Tenth Trinity Institute  
Conference Lectures . . .

## THE MYTH/TRUTH OF GOD INCARNATE

Contributors:

Don Cupitt, John Macquarrie, Jon Sobrino, Michael Marshall, Dennis Nineham, Richard Norris, Roy Sano.

Edited by Durstan R. McDonald

Belief in the incarnation—that is, in the assumption of full humanity by the Son of God or in the full divinity of the human Jesus—historically has been considered essential to the Christian faith. Now, however, some Christian theologians suggest that the conception of Jesus as God incarnate is a mythological or poetic way of expressing his significance for us.

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wind of the authority which holds our church together. Let him not surmise that he or President Jackson or a Society for the Preservation of Anything has the right and authority to say the bishops and General Convention had violated the discipline and worship of the church, and that, therefore, ordination vows no longer have force. If a priest or a group, however conscientious, is going to stay in the Episcopal Church, their bishop and General Convention are their doctrinal superiors. Those ordination vows are intended to be taken so seriously that violation of them is listed in the church's canons as a cause for an ecclesiastical trial.

Professor Ralston is sadly lacking in awareness of the seriousness of his untenable position.

(The Rev.) WILLIAM SYDNOR  
Washington Cathedral  
Washington, D.C.

### Censure of Dr. Kung

As American Episcopalians, we wish to respond to the attempted silencing and censoring of Dr. Hans Küng by the Sacred Congregation for the Doctrine of the Faith of the Roman Catholic Church. This calls forth in us a number of responses.

As Christians who have read, studied, been challenged and nourished by Dr. Küng's writing, we are grieved at this action.

We are concerned that the cooperative theological explorations between Roman Catholics and other Christians which have flourished since Vatican II will be undermined by so clear a rejection of ideas held not only by Dr. Küng, but a significant number of other Christians as well. This is no encouragement to future mutual theological investigation. We are wondering whether a church which censors one of its most penetrating theologians can possibly be serious about anything except preserving its own institutional impregnability.

The censure claims that "legitimate scientific liberty" must be "within the limits of the method of sacred theology." Any constraint on the scientific method defeats it. Science can not serve the quest for truth when it is bound in advance to the conclusions of its employers. There is no threat to Christian faith or heritage in the full acceptance of the scientific method as a way of approaching truth.

The premise of the censure — that there is a clearly definable deposit of faith "once delivered to the saints" — is an idea which can have believability

only among those who are unfamiliar with the history of the development of Christian thought. Those who know that history realize that the expressions of faith have never been unchangeable.

The silencing of Dr. Küng is a grave hindrance to the missionary and apologetic thrust of Christian faith in the democracies of the West, where freedom of inquiry is at the heart of the discernment of truth. The silencing of such an exploratory theologian can only alienate further men and women of good will who look in hope to the Christian churches for some sympathetic recognition of their ways and thinking and searching for truth. They have asked the church for bread. This action gives them stones. It is offensive to the conscience of Western culture.

(The Rev.) PHILLIP C. CATO  
(Mrs.) FAITH W. ECKLER  
(The Ven.) JAMES H. GAMBRILL  
(The Rev.) JOSEPH D. HERRING  
(The Rev.) ROBERT C. MORRIS  
Diocese of Newark  
Newark, N.J.

### Who Is Catholic?

Some may find it quite interesting that an international dictionary uses the word "Protestant" to refer to the Church of England in the archaic sense only. Although the Church of England may be "protestant," I would not infer that it is any more protestant than the Greek Orthodox, the Old Catholic, the Polish National Catholic and others claiming the apostolic succession. *The American College Dictionary* gives the following definition for Catholic, aside from the Church of Rome:

"b. (among Anglicans) noting or pertaining to the conception of the Church as the body representing the ancient undivided Christian Witness, comprising all the Orthodox Churches which have kept the apostolic succession of bishops, and including the Anglican Church, the Roman Catholic Church, the Eastern Orthodox Church, Church of Sweden, the Old Catholic Church (in the Netherlands and elsewhere.)"

Although I do realize that the three branch theory that generated with the Tractarians in the Church of England that states that the Catholic Church consists of the Anglican, the Roman, and the Orthodox Churches has seen disparagement by some Roman Catholic theologians, the modern dictionaries seem to espouse this theory.

One could sum this up as follows: If Anglicans, especially the high church persuasion, were to discontinue believing and telling the world that they are Catholic, then they more than likely will cease being Catholic.

BRAD PHILLIPS  
St. Paul's Church  
Chittenango, N.Y.

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# BOOKS

## Theology and Spirituality

**JACOB'S LADDER: Theology and Spirituality in the Thought of Austin Farrer.** By Charles C. Hefling, Jr. Cowley Publications (980 Memorial Drive, Cambridge, Mass. 02138). Pp. xiii + 132. \$3.95 paper.

A favorite image of Farrer's is the ladder between earth and heaven which Jacob saw in his dream (Genesis 28:10-22) and which gives the book its title. Angels were moving up as well as down, he observed, and just so we find our knowledge of God. "Theology and spirituality travel in both directions, through the human aspiration that seeks God and through the divine inspiration that draws the minds of men and women."

Farrer was one of the great Anglican writers of the present century and it is said that his followers at Trinity College, Oxford, revere him almost as a saint. He died only in 1968.

The present volume is made up of three lectures on Farrer. These lectures are admirably organized. Like the perfect sermon, they all begin by telling what they are going to say, then they say it succinctly, and finally they tell what has been said. Hefling is fond of presenting material in systematic series of 1, 2, and 3. Most of his points are made by quoting Farrer himself. Natural or "rational" theology is the subject of the first lecture, in which he "proves" God's existence. The second is devoted to scripture, with an appealing suggestion for the unexplained ending of St. Mark's Gospel. In the third he is both New Testament scholar and philosopher "and shows that the interaction of rational and revealed theology is essential to his thoughtful Christian faith."

Rarely does an author so skillfully hide his own identity. After devouring the book we had to telephone the Cowley Fathers to ask, "Who is this remarkable Charles C. Hefling, Jr.?" He is a 30-year-old graduate of Harvard College and Divinity School, and a longtime friend of the Society of St. John the Evangelist, writing a Ph.D. thesis about Farrer. He has worked with "blue collar" families as curate at St. Stephen's, Lynn, and with learned Jesuits at Boston College.

We should be grateful to the Society of St. John the Evangelist for arranging for these lectures and their publication. If you don't find *Jacob's Ladder* at your favorite bookstore, quickly send your check to Cambridge. You will reap a spiritual harvest.

(The Rev.) SEWALL EMERSON (ret.)  
St. Michael's Church  
Marblehead, Mass.

## Welcome Abridgment

**THE CHRISTIAN CHALLENGE.** A shortened Version of *On Being a Christian.* By Hans Küng. Tr. by Edward Quinn. Doubleday. Pp. 357. \$9.95.

This abridgment by the distinguished author himself, in response to wide demand, of his monumental 1974 work (English translation 1977) will be welcomed by many who lack time or inclination to plough through the much larger tome. The new book contains the heart and core of the former, especially the crucial central sections dealing with what is *distinctive* to the Christian faith in relation to Judaism, other major religions and today's pervasive "secular" humanism. For this reviewer, at least, the abridgment would be even more apt to attract the broad spectrum of readers that Dr. Küng aims to reach if he had cut much of his introductory analysis of contemporary society and gone more directly into his superb and really exciting presentation of the genuine *uniqueness* of Jesus the Christ, beginning with his chapter on "What Is Special to Christianity?"; but this is perhaps too much to expect of the scholarly German mind's fondness for analysis!

A valuable addition not in the original is a final section entitled "Twenty Propositions." These deal with three basic questions: "What is a Christian?," "Who is Christ?" and "Who acts as a Christian?," each of which is clearly explained in practical terms to form a kind of "theological primer."

The closing pages (updating an earlier interview) give the author's reasons for remaining a Roman Catholic priest despite his serious objection to that church's tendency to place its institutional interests ahead of what he deems the primary demands of the Gospel, especially in such areas as the dignity and individuality of the person, human sexuality, women's ordination and some of the broader aspects of ecumenism.

At the same time, in his otherwise cogent exposition of what it means to be a Christian and follow Christ, many would justifiably criticize his failure even so much as to mention the centrality of baptism as the scriptural and therefore normal way of entrance into the "new life" of the Community of Faith. Even so, this is a most important work, written in the eminent Swiss theologian's customary readable and attractive style.

(The Rev. Canon) JOHN R. RAMSEY (ret.)  
Marblehead, Mass.

## Books Received

**THE GOOD NEWS ABOUT SEX.** By David Knight. St. Anthony Messenger Press. Pp. 312. \$3.95 paper.

**WITH CLUMSY GRACE: The American Catholic Left 1961-1975.** By Charles A. Meconis. Seabury/Continuum. Pp. xiv and 214. \$9.95.



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# THE LIVING CHURCH

January 27, 1980  
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## Kung Censure Seen as Threat to Ecumenism

Fr. Hans Kung, internationally known Roman Catholic theologian and professor at West Germany's Tubingen University, has been censured by the Vatican's Congregation for the Doctrine of the Faith, and accused of teaching false doctrine. He has been told he can no longer be recognized as a Roman Catholic theologian, "nor function as such in a teaching role."

In a declaration which is known to have been approved by Pope John Paul II, Fr. Kung is accused of having departed "from the integral truth of [Roman] Catholic faith. . . ." Moreover, according to the document, he has "shown a contempt for the magisterium of the church," and "done serious harm to some essential points of [Roman] Catholic faith, e.g., those teachings which pertain to the consubstantiality of Christ with his Father, and to the Blessed Virgin Mary."

A main Vatican objection to Fr. Kung's views involves his questioning of the dogma of infallibility in the Roman Catholic Church, especially papal infallibility. The doctrine holds that a pope cannot err, or teach what is false, when he speaks "ex cathedra," that is, "when, using his office as shepherd and teacher of all Christians . . . defines a doctrine of faith or morals to be held by the whole church." The doctrine of papal infallibility is an ecumenical sticking point, and much discussion of it has taken place between Anglicans and Roman Catholics, Lutherans and Roman Catholics, and others.

In this context, Fr. Kung sees in the church's decision to censure him a threat to ecumenism as well as to the freedom of theological scholarship.

Other religious leaders have expressed similar disquiet. A former Archbishop of Canterbury and other Anglican churchmen, a large group of North American theologians, and the World Council of Churches are among those protesting the Vatican's action.

Lord Michael Ramsey, 100th Archbishop of Canterbury, said in the London *Times* that he deplored the censoring of Fr. Kung and the recent questioning of Fr. Edward Schillebeeckx [TLC, Jan. 6], if these actions "represented a trend away from that set by the Second Vatican Council and by recent official Anglican-Roman Catholic agree-

ments on doctrinal points (Eucharist, ministry, papal primacy)."

The Very Rev. Henry Chadwick, dean of Christ Church, Oxford, and a member of the Anglican-Roman Catholic International Commission (ARCIC), said that the views of Fr. Kung "were known not to be representative of the Roman Catholic Church on the issue of papal infallibility." But, he said, he and "many Anglicans" had hoped that "the Roman Catholic Church could have regarded Fr. Kung as an amiable nuisance."

The *Times* reported that W. Derek Pattinson, secretary general of the Church of England's General Synod, and other Anglican churchmen, have commented on the Kung affair "with cautious but deeply felt anxiety."

A statement issued at World Council of Churches headquarters in Geneva, Switzerland, stated that the action taken by the Vatican against Fr. Kung "cannot be regarded simply as an internal affair of the Roman Catholic Church, but has immediate ecumenical repercussions . . . the decision against Professor Kung highlights the urgent need for the WCC, and, in all likelihood for the churches which are in official dialogue with the Roman Catholic Church, to raise this fundamental issue with the (Vatican) Secretariat for Christian Unity."

Sixty leading Roman Catholic theologians from the U.S. and Canada have endorsed a statement of protest against the censoring of Fr. Kung. The statement was prepared by the Rev. Charles

E. Curran of the Catholic University of America, Dr. Leonard Swidler, editor of the *Journal for Ecumenical Studies*, Temple University, and the Rev. Donald W. Tracy of the University of Chicago Divinity School. The declaration was as follows: "We, as concerned and committed Roman Catholic theologians, cognizant that no one of us necessarily agrees with the opinions on particular issues of any other Roman Catholic theologian, including Hans Kung, publicly affirm our recognition that Hans Kung is indeed a Roman Catholic theologian."

## Black Power, Apartheid "Sides of Same Coin"

The Most Rev. Bill Burnett, Archbishop of Cape Town, told the Provincial Synod of the Church of the Province of South Africa that "the common factor in a theology of apartheid and of liberation is essentially that they grow out of fear of oppression in the future on the one hand, and experience of oppression in the present on the other. Therefore what is 'gospel' to one is doom to another in human terms."

He said that apartheid evolved in the context of a white minority seeking to find divine sanction for its survival on a black continent. The theology of liberation and black power, he said, are in the same category, "forged in the context of a disenfranchised and deprived black majority seeking divine sanction for black freedom and majority rule."

The archbishop said that the "Kingdom of God is not capitalism nor socialism, nor a combination of both. It is not a federal solution to our country's problems or black majority rule, but a new humanity created by Jesus and joyfully obedient to the Father in the Holy Spirit."

He said that the Anglican Church supports the conviction of the South African Council of Churches (SACC) "that substantial social change is urgently needed because God wants a just and peaceful society," but added that "it is more difficult to say which *method* we would espouse as most likely to reach the target. . . ."

Archbishop Burnett maintained that "if the only way left to us in southern Africa is to try to solve our problems by boycotts and/or military strength . . . it means inescapably that Christians have failed to be Christian. In God's name we



Hans Kung

RNS

must stop doing what causes injury to our brothers' bodies and spirits, and then meet as equals before him to work out a viable future together."

According to the *Johannesburg Star*, the archbishop caused a "shocked stir" when he told the synod he had come to the view that the institutional framework of the church was expendable if it had to be sacrificed in order to witness to the Gospel. He said he found it difficult to be part of and act as a bishop in an institutional church.

The archbishop, who has long been critical of what he sees as the church's failure to practice what it preaches, said the disintegration of the institutional church would be a "terrifying thing," but that he did not believe strongly in church structures.

"It would be a great relief to me if the synod said not to worry about the institutional life," he told his surprised listeners.

In other news from South Africa, a banned Anglican priest was given a standing ovation by delegates to the synod for his open defiance of the banning order. The Rev. David Russell was charged with violating the mandatory six o'clock curfew, which all "banned" people must observe, by attending the provincial synod. The offense carries a three-year sentence.

Fr. Russell, whose ban was imposed in October, 1977, at a time when he was engaged in ministry to black migrant workers, said, "It was a religious protest. It's a statement of belief that we banned people ought to question the whole matter and should no longer go on being our own jailers without question."

Banning is meant to keep critics of the government from normal social relationships. Banned persons are not allowed to speak to more than one other person at a time, may not receive visitors, and cannot attend a "gathering." Their movements are restricted severely.

## End of Civil War in Rhodesia Is Foreseen

Fourteen weeks of negotiations conducted by British Foreign Secretary Lord Carrington would appear to have resulted in the end of a seven-year civil war in Zimbabwe Rhodesia.

The country has returned temporarily to the status of a colony of Great Britain, and Lord Christopher Soames, a son-in-law of Winston Churchill and a veteran Conservative politician-diplomat, has been named to guide the transition of the southern African territory to internationally recognized independence under black majority rule. It is expected that elections will be held this year.

Members of the now dissolved bi-racial parliament of Zimbabwe Rhodesia met in session in December and repealed



The Rev. Ronald N. Fox (left), chaplain at St. Augustine's College, Raleigh, N.C., discusses pre-theological studies with students planning to pursue careers in the priesthood in either parish ministry or Christian education. Shown with Fr. Fox are Michael F. Scanting, Philadelphia; Benjamin E. Hardy, Monrovia, Liberia, West Africa; Himi-B. Shannon, Jr., Liberia; and Austin R. Cooper, Cleveland, Ohio. Not pictured are Don Leroy Haynes, Sr., Nassau, Bahamas; and Lesley Gore, Massachusetts.

the Unilateral Declaration of Independence made by the all-white government of former Premier Ian Smith in 1965, which severed the country's link with Great Britain, and resulted in trade sanctions and the "outlaw" status which Rhodesia held in the community of nations.

Although Mr. Smith pointedly refused to meet Lord Soames at the airport ceremony in Salisbury, the country's first black prime minister, United Methodist Bishop Abel T. Muzorewa, was on hand to greet him.

Patriotic Front guerrilla leaders Joshua Nkomo and Robert Mugabe agreed to the cease-fire in London, and expressed their happiness at the probable end of the gruelling conflict which has taken at least 20,000 lives. "We're going back home," Mr. Nkomo said joyfully.

"We are well aware of the shortfalls of the settlement," Mr. Nkomo said, "but we believe it is a sound basis on which to build a truly democratic society in Zimbabwe free of racism and exploitation of man by man."

## P.B.'s Fund

The board of the Presiding Bishop's Fund for World Relief awarded grants totaling nearly a quarter of a million dollars for various development, hunger-fighting and refugee programs, and heard that the Episcopal Church now leads Church World Service de-

nominations in refugee resettlement efforts. Church World Service is the relief arm of the National Council of Churches. The board convened in Greenwich, Conn., December 9-11, immediately prior to the regular meeting of Executive Council.

Mrs. Isis Brown, refugee and immigration program officer for the Presiding Bishop's Fund, reported that the Episcopal Church has surpassed its stated goal of resettling 3,000 refugees in 1979 and now ranks first among the member denominations of Church World Service, having handled 20.5 percent of all Church World Service cases this year. Mrs. Brown said that as of December 1 the Episcopal Church, working through the Fund, had sponsored 3,849 refugees from Indochina and other parts of the world. She added that she expected this figure to top 4,000 by December 31. Mrs. Brown said that in 1980 the Fund will work toward a goal of resettling 5,000 to 6,000 refugees.

The board made two refugee-related grants totaling \$33,550. The Diocese of Olympia received \$23,550 for its refugee resettlement program. The grant will enable this highly successful program to recruit additional refugee sponsors, encourage those who are already sponsors to resettle additional persons, and provide direct assistance to both refugees and sponsors.

The Diocese of Matabeleland was awarded \$10,000 for the Food Program for Children of St. Martin's Primary

School, Que Que, Rhodesia. The food program will provide hot soup and other foods for the children.

The largest single grant made by the 18-member board was \$75,000 for the St. John's Ophthalmic Hospital in Jerusalem. St. John's is the only hospital in the Jerusalem area which specializes in ophthalmic medicine, and there is a very high incidence of eye disease in the Middle East. The grant to St. John's will be used to train 100 Arabic-speaking nurses as community health care workers who will conduct training programs in outlying villages to attack the disease problem at its source. This grant was disbursed from a special \$911,000 gift to the Presiding Bishop's Fund from the Diocese of Rochester.

Other grants were made to:

- Utah - Utahans Against Hunger, Salt Lake City - \$10,000 to combat hunger and malnutrition among poor and elderly Indians through enlistment in Food Stamp programs;

- Ecuador - \$24,533 for expansion of an Indian agricultural project sponsored by International Voluntary Services, Inc., and the Episcopal Church. This program, begun in 1975 with help from the Presiding Bishop's Fund, is aimed at raising living standards among local farmers through improved agricultural techniques. The program also includes a youth apprenticeship project;

- Haiti - \$10,000 for the purchase of nine pregnant Jersey cows and six large donkeys as foundation stock for a pilot farm project. This program, funded through Heifer Project International, will improve economic and nutrition levels among the rural poor through training in livestock breeding and the establishment of a dairy farm;

- New Jersey - Global Learning Hunger Program, Montclair - \$2,500 to help establish a model hunger-awareness education program working through local churches and schools;

- Diocese of the Northern Philippines - \$30,000 to support the diocese's Integrated Pilot Farm Project, a land development and agricultural demonstration center for tribal settlers. The program, which represents another step toward self-sufficiency for the diocese, focuses on the production of cattle, rice, coffee, coconut and cacao;

- Diocese of the Southern Philippines - \$5,000 for the diocese's Vegetable Garden Project. This training program, which will begin with 40 families, will supplement the area's usual rice and corn cultivation with the planting of different kinds of seeds, the use of fertilizers, and appropriate training;

- Diocese of New Hebrides, Anglican Church of Melanesia - \$12,412 for an agricultural project at St. Patrick's Farm School, New Hebrides. The program works to alleviate rural unemployment and improve agriculture through

the expansion of gardens, pasture areas and forestry plots and the increase of cattle herds. The grant will be used to purchase necessary equipment: a water tank, a tractor, a trailer and a cultivator;

- Diocese of Nairobi, Kenya - \$1,000 for a CORAT study of the Maasai Rural Training Center, south of Nairobi. CORAT, the Christian Organizations Research and Advisory Trust of Africa, will evaluate this agriculture and health program;

- Diocese of Lexington - \$10,000 to the housing program sponsored by the Knott County Citizens for Social and Equal Opportunity, Hindman, Ky. Since 1978 this program has provided information and assistance in finding adequate housing for low-income residents of this strip-mining area of the state. The project builds new homes and repairs older dwellings;

- Diocese of Kumasi, Ghana, West Africa - \$17,000 for an eight-speed tractor for use at an agricultural school currently under construction. The tractor will be sent when the school building and dormitory are completed;

- Diocese of Southern Ohio - \$9,500 toward support of the East End Community Learning Center, Cincinnati. There are no junior or senior high schools and few public or commercial services in Cincinnati's depressed East End. This program will strengthen the Center's adult education program and support vocational training classes by training six community residents to act as staff;

- Washington, D.C. - \$7,000 for support of the Infant Nutrition Project, sponsored by the Washington Interfaith Conference Hunger Task Force. For every 100 Washington-born babies who are born live, 25 die before their first birthday. In response to the recognized need for accurate data on infant nutrition and health, the project will gather data on the use of artificial infant formula in local hospitals. This grant was disbursed from the Diocese of Rochester gift.

## The Cover

The Richmond County Bagpipe Band leads a procession of more than 700 people down Wall Street, New York City, to the site where St. Margaret's House, a 250-unit home for the elderly and handicapped, sponsored by Trinity Church in Lower Manhattan, is to be built. The site was dedicated by the Rev. Robert Ray Parks, rector of Trinity Church. The preacher at the service was Maggie Kuhn of the Gray Panthers. The home, named for the Sisters of St. Margaret, will be built with a \$13 million loan from HUD, the largest loan of its kind given in the United States. St. Margaret's House is expected to be completed in two years.

## BRIEFLY . . .

As the International Year of the Child neared the end of its observance, a report was issued in Britain which says that almost 200 million children around the world are slave laborers. They pick crops in pesticide soaked fields in the U.S., work in Moroccan textile factories, labor in London sweatshops, and tend all-night stalls in the Andes Mountains. These, and other charges of abuse, are contained in *Child Workers Today*, written by James Challis and David Elliman, and published by the Anti-Slavery Society, an organization founded in London in 1839. The report calls for an international campaign and public pressures on governments whose countries use child labor. It is a "double scandal," according to the report, that children should still be exploited at a time of heavy adult unemployment.

Despite strong opposition from church-related educators, a committee of the New York State Board of Regents has voted to ban corporal punishment in the state's nonpublic schools. Roman Catholic and fundamentalist Christian school officials opposed the proposed ban, deeming it an infringement of their freedom. The only support came from the Greater New York Board of Jewish Education.

Matthew Costigan, treasurer of the Executive Council, has announced that an accounting manual for use in all dioceses and parishes will be distributed in late January. The manuals will be sent, free of charge, to diocesan offices for their local distribution. Regional workshops for diocesan treasurers and administrators, to be conducted by Mr. Costigan and his staff, are scheduled also.

The Rev. George W. Rutler, formerly a priest in the Episcopal Church and erstwhile rector of the Church of the Good Shepherd, Rosemont, Pa., has resigned his position as president of the American Church Union, according to an article in the *New Oxford Review*. He announced that he had been received into the Roman Catholic Church in New York in September, and that Terence Cardinal Cooke will send him to Rome to prepare for ordination in the Roman Catholic Church.

# CONVENTIONS

The 27th convention of the Diocese of the Rio Grande and the 85th gathering of the church in this area of New Mexico and Southwest Texas, took place in Farmington, N.M., in November.

One of the most important actions of the convention was the passage of a Venture in Mission resolution calling for a special convention on May 24 at St. John's Cathedral to adopt a plan for VIM. It further stipulated that each congregation should commit itself to a study of mission as the beginning of a response to the commandments of our Lord, to begin in Epiphany. The resolution was passed with an overwhelming vote.

The Convention also:

- took definite steps to insure an increased program in Hispanic work in the diocese;
- urged congregations to adopt a refugee family;
- encouraged congregations to give to the Presiding Bishop's Fund for World Relief, especially for the Support of those in Cambodia;
- passed a budget of \$609,189;
- extended best wishes to the Navajoland Episcopal Church and its Bishop, The Rt. Rev. Frederick Putnam at this the last Rio Grande Convention at which our Navajo brethren will have delegates.

. . .

The 127th convention of the Diocese of Iowa met on November 9 and 10 in Cedar Rapids. The opening address was delivered by the Honorable Chester J. Byrns, a circuit judge of Michigan for Berien County, who recently finished eight years as a member of the Executive Council of the Episcopal Church. Speaking on "How Will History Read Us?," Judge Byrns described the last 15 years as a time in which the Episcopal Church has come down off its pedestal and involved itself in the social issues of the time, in order to preach the Gospel to those who needed it most. After acknowledging that we have made some mistakes in the process, he concluded: "We should not and cannot turn back to the comfortable days of yore."

In his address to the convention, the Rt. Rev. Walter C. Righter, Bishop of Iowa, called the people of the diocese to get on with the process of recovering their evangelical nature. Noting that Iowa has been invited to be a pilot project for the Evangelism model, developed by the Rev. Wayne Schwab (Evangelism and Renewal Officer of the Episcopal Church), and that a number of parishes and missions have already made a three-year commitment to the program, he said, "We have found new tools, tools that are in need of refine-

ment. We have one plan, a good one, but not the best; the best is not yet."

The major debate of the convention concerned what to do with the "surplus" in the 1979 budget. This "surplus" was caused by the fact that some expense items were not as large as had been budgeted. The proposal that this "surplus" be rebated to the parishes and missions in the form of a credit toward their 1980 assessments was rejected. Instead, the Diocesan Council was directed that whenever it developed that funds would not be required for the purpose they were budgeted, they should be used in some other way for the proclamation of the Gospel and the meeting of human needs.

A budget of \$557,187 was adopted for 1980.

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Following several years during which the convention of the Diocese of Missouri was seriously affected by stormy weather in January the diocese moved its convention to the late autumn, and held its 140th session in Christ Church Cathedral, St. Louis, November 29-December 1.

The convention opened with a festival Eucharist during which the Bishop of Ohio, the Rt. Rev. John Burt, preached on the mission of the church.

There were several workshops on various subjects followed by an address by the Rt. Rev. William A. Jones, Jr., Bishop of Missouri. His address paid particular attention to urban mission. He also made two awards: two life memberships in the National Association for the Advancement of Colored People (NAACP) in honor of Margaret Bush Wilson, member of All Saints Parish, St. Louis, and Dr. Benjamin Hooks, an early associate of the bishop in ministry in Memphis. The second award was a contribution of \$1,000 to the maintenance fund of Westminster Cathedral, London, in honor of the Roman Catholic Priory of St. Louis, a religious house with close associations with two neighboring Episcopal parishes.

After business sessions Bishop Burt addressed the convention a second time, on the subject of ecumenism. A number of resolutions were adopted by the convention. One resolution officially approved a partner relationship with the Diocese of Northern Nigeria, and another resolution endorsed a program for serious study and action in the hunger situation which faces persons both locally and worldwide. A number of "housekeeping" actions were taken with the expectation they may strengthen parish and diocesan programs in mission.

An administration and program budget for the diocese for 1980 was approved in the amount of \$552,238, approximately \$20,000 larger than the 1979

budget. This includes a pledge of \$108,000 to the Executive Council, and \$4,000 for the partnership relation with Nigeria.

During the convention Bishop Jones announced the appointment of the Rev. Carlson Gerdaud to be archdeacon of the diocese. During the past year he has served as the bishop's deputy for program and pastoral care.

. . .

Moving across the mountains from Denver, the Diocese of Colorado held its 93rd convention in Grand Junction, November 8-10. Special guests were the Most Rev. Donald Arden, Archbishop of the Province of Central Africa and Bishop of Southern Malawi, and the Rt. Rev. Dunstan Ainani, recently consecrated Suffragan Bishop of Southern Malawi. As part of its Venture in Mission Program, Colorado just entered into a companion relationship with Southern Malawi. A third guest was the Rev. Wayne Schwab, the church's Evangelism Officer and Colorado's liaison person with national church headquarters.

Actual business was not heavy at the convention. The diocese adopted for 1980 its highest budget ever, \$663,257. This figure includes the full asking of the national church, \$153,000, which the Rt. Rev. William C. Frey, Bishop of Colorado, in his address, asked to be paid in full.

In response to the bishop's address, the convention reaffirmed its commitment to Venture in Mission and recommitted itself to attaining its \$2 million goal (less than one-half of which has been pledged to date), commending the program and its educational material.

Related to Venture in Mission, two checks were presented by the Rev. Canon Jack E. Knight, Colorado's VIM chairman: \$10,000 to Camp Ilium, church camp in southwestern Colorado, for improvements; and \$15,000 to Southern Malawi, for an automobile for the suffragan bishop.

The convention also adopted a resolution presented from the floor, asking that "companion" relationships be set up between churches in the Denver metropolitan area and those in outlying parts of the diocese in order that hospitality might be offered to out-of-town delegates when convention meets in Denver.

Responding to another resolution from the floor, Bishop Frey designated November 25 as Cambodian Relief Sunday, with plate offerings to be sent for refugee aid.

Resolutions were also passed commending to each congregation the institution of vital Bible study classes, and the establishment of a "visible core of committed people whose primary community is the church in that place" and a "servant ministry of pastoral care."

*Serving the religious needs of participants  
and visitors to the Olympic Games is  
one of the most exciting activities of the churches  
and the community of Lake Placid.*

# The XIII Olympic Games

By WILLIAM D. HAYES

The XIII Olympic Winter Games will be held in our small mountain village on February 13-24. Lake Placid is a village of 3,500 people located in the Adirondack Park of Northern New York State. As a community, we have a long history of serving recreational needs in both summer and winter months. However, the XIII Olympic Winter Games involve a broader dimension of service than has ever been met in the past. Much different will be these events from the III Olympic Winter Games, hosted in Lake Placid in 1932.

There will be over 2,000 athletes and team officials from 37-40 nations. In addition, there will be thousands of support and technical personnel who will be temporarily housed in our community and the surrounding area. Add to these, 37,000 to 40,000 visitors each day of the Games, and you have an understanding of the task we face.

One of the most exciting activities to spring from the Olympic effort in Lake Placid involves the religious needs of the many people who will be here.

After Lake Placid was awarded the XIII Olympic Winter Games in 1976, the Executive Committee of the Lake

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*The Rev. William D. Hayes, rector of St. Eustace Church, Lake Placid, N. Y., is co-chairman of the Religious Affairs Committee created by the Lake Placid Olympic Organizing Committee.*

Placid Olympic Organizing Committee (LPOOC) created the Religious Affairs Committee. This Committee functions under the direction of the Executive Director and is composed of the local clergy of Lake Placid. The Rev. William G. Vigne, pastor of the Methodist Church in Lake Placid, and I serve as co-chairmen.

For the first time in the history of the Olympics there is an official Religious Affairs Committee. This represents our country's and our community's feeling about the place of religion in life. The committee believes that faith, hope, love, unity and service are integral to the Olympic ideal and, of course, to our religious communities.

Locally, as we began meeting and planning, it was determined that we needed as wide a scope as possible. For that reason we enlisted the help of all religious groups or denominations represented in the New York State Council of Churches and the National Council of Churches. On November 16, 1978, we held the fifth and final consultation of local, regional and national representatives of these major religious bodies and para-church groups. Over 35 religious organizations responded to our request for guidance in preparation.

As our first task we studied the religious outreach to athletes and spectators at previous Olympic Games. The experience of persons from the Montreal

Games in 1976 was most helpful. We also talked with representatives from Innsbruck, Austria, concerning the 1976 Olympic Winter Games. We found that there has been some religious effort in the past, but all of it was local community response. Ours, we found, is the first Religious Affairs Committee so designated as an arm of the Organizing Committee to serve in this capacity.

At the consultations we determined our goal. We seek to provide the widest possible participation by religious groups for a strong, united, spiritual impact. We are thus co-ordinating an efficient use of available resources - providing for chaplain services to visitors and planning for ecumenical services of celebration. Our statement of purpose is: "We are to make provision for the religious and social needs of visitors to the 1980 Olympic Winter Games. The means to do this is to make an interdenominational, unified, strong religious witness in which God is honored." This statement of purpose was adopted at the first of the national consultations held in June of 1977 in Lake Placid.

Presently there are over 27 different groups that continue to participate in our efforts. In addition to the religious denominations, there are organizations such as Campus Crusade for Christ, Athletes in Action, Youth with a Mission, the Salvation Army.

The first responsibility of the Religious Affairs Committee, as an arm of the LPOOC, is in the role of human services. People in need most often turn to communities of faith for assistance. These needs are not always spiritual in nature, but cover the whole spectrum of the human condition. Upon initial designation of the Committee, the LPOOC asked that we be the primary co-ordinator of the delivery of services to the

thousands of visitors, and residents, who will be here daily. To that end we have hired a person to act as our coordinator of human services. He has established a Human Services Center with hot-lines for needed contacts and information, alcoholic referral, drug abuse, etc. He is working with other divisions and departments of the LPOOC and local communities in the whole area of emergency preparedness. In this regard, we are pleased to have the support of the Salvation Army which will provide many of the needed temporary shelter facilities within a 50-mile radius.

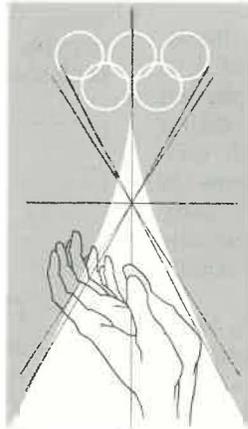
The budget for the human services aspect of our work is \$101,000. It is expected that through the department of volunteer services of the LPOOC many hours will be donated toward these goals.

As a Religious Affairs Committee, we distinguish three groups to whom we will minister: First, the 2,000 athletes and officials who will be housed at the Olympic Village in Ray Brook, six miles from Lake Placid to the west; secondly, the "residential visitors" and community people; thirdly, the daily visitors to the Games. It should be noted that the term, "residential visitor" applies to those thousands of technicians and support personnel who have taken up residence in the community and surrounding area until the end of the Games. These are construction people, telephone, television and radio people who will be laying and installing lines and cable and services. In addition are the great variety of specialists and other support technicians who will be in residence for many months. Our community of 3,500 will swell to about 25,000 by the time of the Games with the addition of these "residential visitors."

The second major area of responsibility for the Religious Affairs Committee is the more specific religious needs of people. Both denominational and other group planning is trying to meet the many religious needs of visitors. Funds for this budget of almost \$100,000 have been sought from a number of sources. Denominations were the primary source for these monies. The Roman Catholic dioceses of the Northeast and the Archdiocese of Los Angeles have contributed almost \$30,000. The United Methodists of the Troy, N. Y., Conference have promised \$10,000. The Southern Baptists, the Lutherans and the National Board of Rabbis have made generous contributions. The Episcopal Church has recently made a gift of \$2,000 through the Executive Council. Other groups, such as the American Bible Society and the Southern Baptists, are providing in kind service.

To accomplish our specifically religious purposes, we have identified five areas for sub-committee work:

**Worship and Celebration.** This committee is responsible for planning an opening service of celebration and praise prior to the Games themselves. This will be held on Monday evening, February 11, in the New Olympic Ice Center. We anticipate the presence of the Olympic Officials and dignitaries as well as the participation of leaders of our major denominations. A 400 voice chorus and 120 piece orchestra will provide musical leadership. In addition to the service of celebration, the Religious Affairs Committee seeks time for an invocation at the Opening Ceremonies. It should be added, this would be a major recognition



This logo was designed specifically for the Religious Affairs Committee. Using the international symbol of the five rings showing unity of the five major continents, the two left hands, one aiding the other toward the prism of light, illustrates the dimension of perfection to which mankind has always strived to attain through religion.

of spiritual presence on behalf of the United States as the host country. Individual churches in the area will provide a variety of religious services and expressions of worship. There will be a 24 hour vigil for peace in the world.

The second sub-committee is that of Chaplaincy to athletes. While some national delegations send chaplains with teams, most of the athletes are not so accompanied. In the new Olympic Village is an area for meditation and also an office for a Chaplain Co-ordinator. We recognize that death and injury are a very real part of winter sports competition. In addition, none of the top athletes comes to win a silver or bronze medal. Defeat does not rest easily upon an athlete who has trained intensively for years for this one competition. Frustration and failure are between the athletes and their goals. It should be noted that there are 73 sets of medals (gold, silver and bronze). Thus, only 219 athletes (unless there is a tie) out of over 2,000, will take home recognition of their efforts and training. Chaplains thus perform a much needed role in the Olympic Village. The Committee has selected 15

volunteer chaplains for the Olympic Village. One man and one woman will represent the Anglican Communion in this ministry. It is anticipated that area clergy will not be able to fulfill this need in addition to their heavy responsibilities in local churches.

The third sub-committee is that of Literature. It is in this area that the American Bible Society has been helpful. The attractive logo of the Religious Affairs Committee will be used on American Bible Society publications. With their help we anticipate printing all religious and social services available in the region. We will also produce and disseminate a folder containing information for each athlete and visitor. This features Psalm 121. Through the help of the American Bible Society, the churches will produce a souvenir book of scriptural passages in three languages. Bibles will be made available in a variety of languages.

The fourth sub-committee is the Entertainment committee. It is the purpose of this sub-committee to provide an alternative to the many bars and drinking establishments in our communities. There will be a variety of programs that will include coffee houses, music, drama. These are being co-ordinated with the Cultural Affairs Committee of the LPOOC.

The fifth and final sub-committee is one of great importance to us: Media. It should be noted, the XIII Olympic Winter Games will be primarily a media event. Therefore, the budget for this sub-committee is the largest of the five. In reality, however, our expenditures are to be a "drop in the bucket!" The ABC network plans 50 and one-half hours of TV coverage. Advertising will be sold at about \$135,000 per minute. The ABC budget will exceed \$40 million dollars. In addition, there are about 2,000 other media people for whom there is an investment of about \$10,000 per person. Thus, media will expend about \$60 million dollars during this two-week period in 1980. What about the Religious Affairs Committee? Obviously, we cannot compete on that scale. But we do have some leverage. We have been granted three accreditations for our media representatives. To let you know the importance of numbers, the *New York Times* has two and *Sports Illustrated* has one. We can thus have radio, TV and press contacts for the origination of news, human interest stories, and leads. This gives us contact with both the religious and secular press. We, too, plan media exposure for Religious Affairs during the Games!

All these efforts mean a great deal of work and planning. We ask that you keep us in your prayers as we seek to make a religious impact on the people visiting us and on the world as it looks in on Lake Placid in 1980.

# EDITORIALS

## Professor Kung

The censure of Professor Küng by the Sacred Congregation for the Doctrine of the Faith in Rome, together with earlier proceedings involving some other theologians, has been a startling event in the theological world this winter. Although long recognized as a challenging and critical voice within Roman Catholicism, Küng's widely read writings have, in the eyes of many, represented an attractive diversity within the rich intellectual heritage of his church.

The holding of trial-like proceedings against theologians behind closed doors is of course distasteful to most thoughtful Christians today. Although a plebian Protestantism may rejoice to see Rome discrediting itself in this way, most observers regret such incidents. From our Anglican perspective, there is something almost ludicrous about a juridical body declaring that a recognized teacher of the Catholic faith today shall cease to be a teacher of the Catholic faith tomorrow.

Of course the serious question remains as to what better ways there are for establishing the accountability of theologians to the church. The problems which result from having no standards are all too evident. At what point do legitimate theological explorations cease, and self-serving individualistic academic exercises begin? It is easy to criticize Rome, but not so easy to settle the underlying question.

## Pensions for Lay Church Employees

Among the good things which have already happened in 1980 is the announcement of a pension plan for church employees by the Church Life Insurance Corporation. Such a provision has been long overdue in the Episcopal Church. The exact provisions of the plan, and its applicability to particular situations, are technical matters which different employers and employees must consider for themselves. The general principle of having such a plan, however, is to be applauded. Lay men and women serve parishes, dioceses, and church institutions in many capacities, sometimes without adequate official recognition of the dignity and importance of their work. We welcome the recognition which the pension plan represents, and we are grateful to Church Life for arranging it.

## Veteran in England

We are pleased that the anonymous article "A Most Incompetent Rector," and other material by the same author, have been reprinted by the *Church Times*, with our permission, in England during Decem-

ber. We understand that the author, who signs himself Veteran of the Vestry, will be submitting further installments in 1980.

We prize our sisterly association with the *Church Times*, which provides an incomparable weekly picture of the affairs of the Church of England, ranging from theological comments of great weight to curious information about eccentric vicars, remarkable advertisements, and the results of clerical cricket matches. To seek to understand the Church of England without consulting the pages of this distinguished publication would be to attempt the impossible – as well as to deprive oneself to the pleasure of perusing this unique ecclesiastical newspaper.

Cozy in my kitchen  
musing  
on the doctrine of the Trinity –  
measuring  
those awesome terms  
Substance – Essence –  
Hypostatic Union –

Holding  
in my hand an egg  
pondering  
the eternal wonder  
of that inscrutable, fundamental form;  
adding  
water, giving thanks  
for this new element  
without which no life lives –  
this ordinary, pure  
and indispensable gift;

And at the last  
the seasoning  
salt from the earth, pepper from a tree –  
to expand – unite – and demonstrate  
the taste, the quality  
of each and all.

A flip! a flourish!  
So, Athanasios  
how do you like  
my omelet?

Janet B. Morgan

# "Walking in the Light" —

## *reflections on Triennial*

By HELEN D. HOBBS

By now everyone knows that the 1979 Triennial Meeting of Episcopal Church Women in Denver was different. Legislation was an annoyance, to be dispatched as quickly as possible so that the real business of Triennial, a spiritual journey, would not be unduly interrupted. Old timers, who have traditionally counted on Triennial's being the cutting edge, the conscience of General Convention, found themselves outnumbered — only slightly, but enough — by the newly emboldened spiritually hungry.

The news media made much of the women's refusal to support ERA while General Convention voted for it. But the media missed the point. The women were not rejecting ERA; they were making the statement that consideration of political questions, and especially constitutional questions, was not the business of the Episcopal Church Women meeting in convention.

Betty Connelly, this year's presiding officer, had visited most of the provinces over the past three years. She found spiritually hungry women. Under her leadership, the Triennial Program and Planning Committee arranged ten days of spiritual meals: banquets in the three mountain top experiences, balanced by the solid food in the valley sessions of legislation, workshops, and resource day. Women of the church received more tangible take home material than from any other Triennial meeting of recent decades.

"Walking in the Light" was the theme, pulling the three mountain tops with the valleys between into a unified whole. "In listening to the Word, Walking in the Light, we are trying to create a climate in which all those present will experience Christian community. Then, strength-

ened and renewed, we can go out into our own areas to share our mutual ministry." The reflection groups to which all members were assigned fostered the creation and maintenance of this Christian community.

Rae Whitney was chairman of the subcommittee on worship which wrote the Triennial prayer used to begin each day: "O Transfigured, Crucified, Ascended Lord, by your Transfiguration, renew me; by your Crucifixion, save me; by your Ascension use me, for the sake of your Body the Church. Amen." Worship undergirded the entire Triennial structure. Eucharists of the Transfiguration, Holy Cross, and Ascension were celebrated for the mountain top days, incorporating addresses of the three major speakers, Madeleine L'Engle, the Rt. Rev. Festo Kivengere of Uganda, and the Rt. Rev. Alexander Stewart of Western Massachusetts.

Miss L'Engle declared that the Feast of the Transfiguration should be celebrated as joyfully as Christmas or Easter. "But we are afraid of the Transfiguration, because it takes us out of time. It calls on us to believe in what is impossible. We try to tame God and bring him down to our size. . . If we take seriously that God in Jesus really shared our humanity, then we must believe that anything Jesus did in his lifetime is available to us, too." She recalled that the atom bomb was dropped on the Feast of the Transfiguration in 1941. "Instead of the glory of God's light on the Mount of Transfiguration, we loosed the light that kills. And we have gone downhill in this country ever since." She said, "If we are in touch with God, we are not out of touch with his creation. Action and contemplation are both needed."

The Rt. Rev. William Frey, Bishop of Colorado, brought Triennial down from the first mountain top, reminding the women that a mountain top experience is "an awesome, close experience with

our Lord, and then immediately something happens which could destroy all the sweetness of that experience. You come down the mountain into the crowds again. . . It's so simple to tell what direction you ought to go when you're on the mountain top. But nothing grows on the mountain tops. Growth is in the valleys. The mountain top gives you power to deal with the hunger and the needs of a hungry and thirsty world. . . Jesus dealt with the need with power. We, too, have power to deal with needs, if we carry what God has to offer, the love and compassion of Jesus."

For the second mountain, Calvary, Bishop Kivengere spoke of the two dimensions of Love seen in the Cross: the vertical relationship between man and God, deeply disrupted by sin; and the horizontal relationships of humanity. He said, "The Cross is a judgment on all our understanding of religion. This is where God became incarnate. Begin at Calvary and then you'll understand Bethlehem. The Cross is very, very down to earth. It is not a symbol; the Cross is God meaning business. . . Only after the relationship between man and God is restored can we remedy the broken relationships of humanity. . . The only help you can give broken people is the Cross standing in the midst of our brokenness. . . This is the message of hope that saves the broken from despair: the bleeding, vulnerable, bewildered God on the Cross. . . a bleeding God who alone can heal a bleeding heart. . . To clothe the naked and to feed the hungry is to be in the Incarnation. You, too, become invaded, vulnerable — the invasion of Calvary — you can never be the same. . . Christianity at the Cross is a dangerous experience. It is the Cross that makes humanity human. . . What do you receive in communion? A God broken, broken for you. And you get healed and sent out to heal broken humanity."

Bishop Stewart preached at the Eucharist of the Ascension which closed Triennial. He said, "Do you want to change the world? There is a way. His way! To the mountains for strength. To the valleys for service. That was the secret of the early church. . . Men and women with guts to stand against the culture and its trends, willing to perform humble works of mercy: ministering to the aged, the prisoner, the disabled, the lonely, hospitalized, bereaved. After the

*Helen D. Hobbs, of South Bend, Ind., is TLC's correspondent for the Diocese of Northern Indiana.*

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

**C**OLLEGE 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.

**FLORIDA**  
**NEW COLLEGE** Sarasota  
**RINGLING SCHOOL OF ART**  
 Church of the Redeemer 222 S. Palm Ave.  
 Fr. J. Iker, r; Fr. T. Aycock, 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

**UNIV. OF SOUTH FLORIDA** Tampa  
**ST. ANSELM'S CHAPEL**  
 The Rev. Robert Giannini, Ph.D., chap  
 Wkdays EP 5:30, Wed. HC 5:30

**GEORGIA**  
**GEORGIA TECH** Atlanta  
**ALL SAINTS** North Ave. & W. Peachtree  
 The Rev. Paul R. Thim, chap.  
 Sun 8, 9, 11:15; Tues Supper 8; 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 Road  
 The Rev. C.H. Breiant, v; the Rev. William Bergmann, chap  
 Sun HC 7:30, 9:30, 5:15. Mon 6; Wed 9, Thurs 7; Sat 5:30. Of-  
 fice hours 9-12, 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

**UNIVERSITY OF MARYLAND** College Park  
**MEMORIAL CHAPEL**  
 The Rev. Wofford Smith, chap  
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Wed 5. A  
 ministry of the Diocese of Washington.

**NEW YORK**  
**RENSSELAER POLYTECHNIC INST.** Troy  
**RUSSELL SAGE COLLEGE; HUDSON**  
**VALLEY COMMUNITY COLLEGE**

**ST. PAUL'S** Third and State Streets  
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh  
 Wilkes, d  
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev  
 3:30 (1S)

**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: 1 High Mass and Sermon

**INDIANA UNIV. OF PA.** Indiana  
**CHRIST CHURCH** 9th & Philadelphia Sta.  
 The Rev. A.C. Dlig, r; the Rev. L.G. Reimer, chap  
 Sun 8, 10:30, other services as anno

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

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

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH** Cor. of Church & Jackson  
 The Rev. G. Donald Black, r  
 The Rev. John T. Spicer, c & chap  
 Sun 8, 9:15, 11; Tues HC 5:30; Fri HC noon

**WEST VIRGINIA**  
**WEST VIRGINIA UNIV.** Morgantown  
**ST. GABRIEL'S CAMPUS MISSION**  
 Fr. John T. Chawning, v & chap  
 Sun Mass 5; Wkdays as anno  
 Bennett House, 221 Willey St. 26505

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

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 If your Church serves in a College  
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 Manager for the nominal rate.

mountain of Transfiguration, he was with you in the valley. After the Hill of Calvary, he was present with you in the valley. But after this Mountain of Ascension there is a difference. No longer will he be with you *in person* in the valley. He has confidence that you will descend and minister in his Name. Yet he will be with you as he promised in his final message before his ascension. . . So you feel his hand, so you sense his healing power, so you realize that you have been healed and have now become a wounded healer with him."

In the valleys, where Triennial had dealt with the practical matters of legislation, workshops, and exchange of ideas through resource day, members were guided by the theological basis for creative decisions explained by the Rt. Rev. John Coburn, Bishop of Massachusetts. Bishop Coburn told of the traditional framework of Anglican theology, including immediate experience, the Bible, the church, and intellectual enlightenment, with Christ as the Eye at the center. "The Eye with which we see God is the Eye with which he sees us." He said, "within this framework, we at the center with the Eye make decisions on the issues which have been put in our way by God. But Christ at the center is perceived individually and differently. The practice of our theology begins here by seeing the light of Christ in others who see him differently than we see him. We can do this only as we accept them, and the Christ in them, even though we don't accept their opinions. Acceptance of persons in Christ invariably leads to modifications of positions, and that is the heart of Christian decision making. . . Loyalty to Christ permits us to live with our differences. It is through our differences that we are brought by him to a deeper unity within him and to one another. . . The theology of our church is never tidy or neat; it is worked out by persons who do not always agree with one another, but who love one another. Our decisions will be the same way — ambiguous, changing, contradictory — and that is as it should be. We deal with temporal issues in the eternal, unchanging light of Christ, who illumines the world."

Triennial was different this year. Instead of taking stands and memorializing General Convention on issues before the two legislative Houses, Triennial was a praying presence in their midst, doing the work of worship the other Houses did not have time to do. The atmosphere of reconciliation evident in the actions of convention, and the feeling that the Holy Spirit really was working through the legislative process, surely reflected the influence of that praying presence, and the women who constituted that presence were equipped by their experience to return to their valleys taking the light of Christ with them, as they minister in his Name.

# CLASSIFIED

## BOOKS

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

**THEOLOGICAL BOOKS.** Used, new, antiquarian, reduced price. All Subjects. Ask for list LC. **PAX HOUSE, Box 47, Ipswich, England.**

**KNOTT English Altar Missals, Fifth Edition.** Bindings, imitation leather \$150.00, full leather, \$250.00, unbound \$90.00, plus postage, England, Chicago, you. **Roman Catholic Church Ultrajectine Tradition, 2820 North Lincoln Ave., Chicago, Ill. 60657. Telephone (312) 348-9749.**

## CHRISTIAN EDUCATION

**AN EXCELLENT AID** for pre-school and primary teachers! "A Year in Church . . . with Day School Children." More than 70 talks and lessons as they happened! \$3.00 per copy, or two for \$5.00. Order direct from the author, **the Rev. A.S. Lawrence, Jr., Box 206, Talladega, Ala. 35160.**

## FOR SALE

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## NEEDLEWORK

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## POSITIONS OFFERED

**OPPORTUNITY** to serve God in His church. Search is underway. Excellent facilities, active congregation, stable parish finances. Send letter of application to: **St. Mark's Episcopal Church, 1007 First Avenue South, Fort Dodge, Iowa 50501.** Parish profile will be forwarded. Deadline for consideration March 1, 1980.

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

# PEOPLE and places

## Appointments

The Rev. **Beverly L. Barge** is vicar of the Church of the Holy Spirit, Tulsa. Add: P.O. Box 148, Jenks, Okla. 74037.

The Rev. **Dennis Lee Day** is vicar of St. John the Evangelist, Robertsedale, Ala. Add: 199 N. Ingle-side, Fairhope, Ala. 36532.

The Rev. **Thomas Downs Hughes** is rector of St. Michael's Church, Cedar Rapids. Add: 220 40th St., N.E., Cedar Rapids, Iowa 52402.

The Rev. **Richard J. Jones** is associate of St. John's Church, Lynchburg, Va.

The Rev. **D. D. Kezar** is rector of Christ Church, 4030 W. Manatee Ave., Bradenton, Fla. 33505.

The Rev. **Edward Lowrey** is chaplain of Jackson Prison, Jackson, Mich.

The Rev. **Charles Edward Mabry** is vicar of St. John's Church, Monroeville, Ala.

The Rev. **Charles McMahan, Jr.**, is chaplain of Henry Ford Hospital, Detroit, Mich.

The Rev. **Robert E. Niely** is rector of St. Michael's Church, Grosse Pointe Woods, Mich.

The Rev. **John C. Scott** is rector of Holy Cross Church, Jacksonville, Fla. Add: 438 W. 67th St., Jacksonville 32208.

The Rev. **William L. Smith** is director of renewal, evangelism, and church growth for the Diocese of Pennsylvania, with office at St. Luke's Church, Germantown. Add: 5421 Germantown Ave., Philadelphia, Pa. 19144.

The Rev. **Mark W. Waldron** is priest-in-charge of St. Martin's, Jacksonville, and Bethany, Hilliard, Fla. Add: 1735 Leonid Rd., Jacksonville, Fla. 33218.

## Resignations

The Rev. **Jonathan L. Booth**, rector of St. Alban's, Arcata, Calif., for health reasons.

## Retirements

The Rev. **Evelyn E. Seymour**, from St. James' Church, Fairhope, Ala. Add: 403 Wisteria St., Fairhope 36532. Effective February 1, 1980.

The Rev. **James G. Ludwig, III**, from St. Mark's Church, Troy, Ala. Add: Route 1, Box 130-D, Equality, Ala. 36026.

The Rev. **Canon William E. Craig, Ph.D.**, executive director, the St. Francis Boys' Home, Salina, Kan., effective June 26, 1980. Dr. Craig will continue as a canon of Christ Cathedral, Salina.

The Rev. **Robert R. Reeves**, vicar of Grace Church, Standish, and St. Thomas, Omer, Mich.

The Rev. **Angus Dun**, vicar of St. Barnabas Church, San Francisco.

The Rev. **Alanson B. Higbie**, rector of St. Paul's, Burlingame, Calif. Add: 1779 San Luis Dr., San Luis Obispo, Calif. 93401.

The Rev. **Christy W. Plank**, rector of All Saints Church, Watsonville, Calif.

The Rev. **Eric S. Greenwood**, rector of Christ Church, Nashville, Tenn.

## The Living Church Development Program

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## POSITIONS WANTED

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## VESTMENTS AND BANNERS

**VESTMENTS** and banners by **Karen L. Ford.** Catalogue 50¢. 175 Ninth Avenue, New York, N.Y. 10011.

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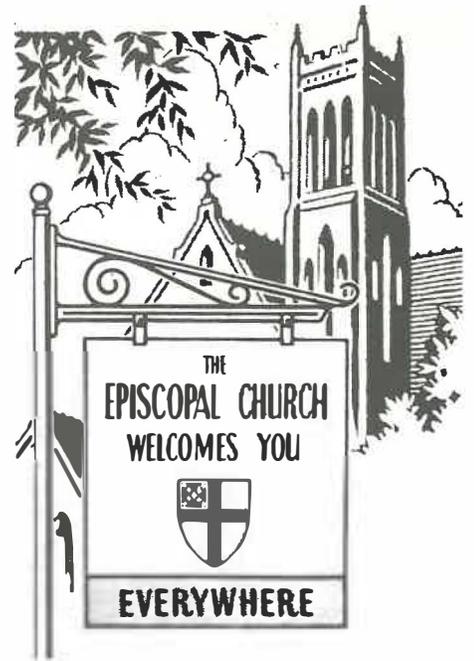
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# CHURCH DIRECTORY



## 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, HC 7:30

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
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

## 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

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James' Place  
Canon Pierce Middleton, r; William Doubleday, ass't  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9, Ev Mon-Fri 5

## 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, 10Eu; Tues 7:15 HC; Wed, 5Eu Spiritual Healing, LOH

## HACKENSACK, N.J.

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

## 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 HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins & HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 6.

**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

**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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
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Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

**JOHN F. KENNEDY AIRPORT** Center of airport  
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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, 5-8, Sun 8:40-9

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

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

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

## TROY, N.Y.

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

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## 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

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Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## RICHMOND, VA.

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

## MADISON, WIS.

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

**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

A Church Service Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.