

THE LIVING CHURCH

When the Angels Sang!

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Florida Times Union/John Pemberton

Bishop Cerveny of Florida: An annual visit — by boat.

The First Article

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The coming to earth of the Son of God, like other mysteries of the Christian faith, involves both creation and what is beyond creation, both what is part of our earthly order of things and what is transcendent.

The birth of a child is naturally a happy event. In all its helplessness and ignorance, an infant is an object of wonder. To its mother, it is the most beautiful baby in the world. The expression of its eyes and mouth, and the



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movements of its little fingers and toes are all a delight to parents, to brothers and sisters, to relatives and close friends. This is especially so for grandparents, if your columnist, a new grandfather, may be permitted a personal comment.

As the saying is, "All the world loves a baby."

Proud parents are the first to admit that the wonder of their child is more than they can claim credit for. We are made vividly aware that the value of the new life far transcends the small physical package in which it is embodied.

All of this is no less true of the birth of Jesus Christ. We learn to love our Lord, not first because of lofty theological concepts, but because he came among us

and lived and died as one of us; and this, of course, began with his incarnation, birth, and infancy. Most of us have loved babies in our own families or babies we have had close contact with, but everyone, all over the world can love the Christ Child. He came, in a unique way, to be everybody's baby, the new born child for the entire human family.

This is a thought to pause over. . . . What is the entire human family? How did we come to get such an idea? In large measure, it is a Christian idea, coming out of the Judeo-Christian belief in one God, who is the Creator of us all. The idea of a universal human family has gained poignancy and force from the faith that Jesus Christ came to be a brother to all other human beings. Jesus said and did many wonderful things. Yet the hearts of men, women, and children everywhere seem to be most stirred by the recollection of his humble birth and of his painful death, the two events prior to the resurrection singled out by the creeds. Jesus in the arms of his Blessed Mother, and Jesus stretching out his arms on the cross — these convey, as nothing else does, the message of Christianity.

Babies are loved within families. Yet in another sense, it is babies who create families, who bring together men and women in communities of love, of caring, and of sacrifice. In this sense, the infancy of Jesus Christ is at the heart of the gospel. In his blessed kingdom will be the very biggest family of all.

The Cover

The Rt. Rev. Frank S. Cerveny, Bishop of Florida, was led ashore from the St. Johns River, in November, by a flag carrying member of the Church of Our Saviour, Jacksonville (Mandarin), Fla. Members of the congregation suggested that the bishop's annual visit be patterned after the way priests visited at the turn of the century — by boat. Bishop Cerveny's visit coincided with the 100th anniversary of the Mandarin parish.

LETTERS

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

The Sound of Music

Amen and Amen to Peter Crisafulli's article, "The Ministry of Music and Children" [TLC, Nov. 30]. Many, many parishes are missing all five of Mr. Crisafulli's opportunities with their young, and are missing, in return, the joy of hearing their children sing and play musical instruments for the glory of God!

This writer's parish begins children in choirs at age five, and then runs through all ages as long as the persons involved can still get to the choir loft. There are five handbell choirs with three of them being for adults, a recorder choir, instrumentalists of "all sorts and conditions of men and women," a highly select and well trained boy choir and an equally select girl choir, both of 20 voices. Four probationers are under the more rigid rules of the RSCM training program.

A folk Mass choir is open to all ages, and a middle school choir comes from our school. You're missing an awful lot in your parish if you at least don't offer the opportunity to one and all!

SAM BATT OWENS

Director of music and fine arts
Grace-St. Luke's Church and School
Memphis, Tenn.

Movie Filming

It is nice that St. Mark's Church, Van Nuys, Calif., has a new facet glass window, courtesy of Warner Brothers [TLC, Dec. 7].

But the film, "O God, Book II," sorry to say, follows on the heels of acceptance of the first film of the same title, *sans* suffix. Cavalier treatment of God has no place among the God-fearing Christians we are supposed to be in our erection and use of houses of worship.

An Episcopal church is no place for a filming of a movie such as "O God, Book II."

(Lt. Col.) RONALD W. HENRY
Newport News, Va.

Caution to the Wind

I am baffled by the resolution on the diaconate referred to in Nigel A. Renton's letter to the editor [TLC, Nov. 23].

Unless a substantially increased diaconate is contemplated, what liturgical rationale will we have for priests doing diaconal functions in the eucharistic liturgy? To wit: leading the intercessions, reading the Gospel, spreading the altar, giving the dismissal.

Somewhere along the line it was taught that presbyters nowadays could do all the acts of the Eucharist, including the diaconal acts, because they are deacons, having been irrevocably ordained deacon prior to being ordained priest.

If we ever restore the primitive pattern, won't we have to have a vastly more extensive diaconate first, at least one per presbyter, as resolution two advocates, with a permanent, not an experimental, commitment to such a pattern?

When all is said and done, perhaps the Episcopal Church should either throw all caution to the winds, or drop this idea and accept the developed pattern of Christendom, working with it, rather than trying to unravel it, except academically and theologically.

A better use of the diaconate is entirely possible even now. Why wait, and why tinker with what we have received?

(The Rev.) MARC OLIVER

Freeport, N.Y.

The Clergy Wife

Although I'm sure Fr. Lewis meant his article [TLC, Nov. 2] to be a tribute to the clergy wife, I feel it only perpetuates the myth that we are superwomen married to men who are larger than human.

After trying to maintain the above-mentioned role model, I discovered that being myself was far simpler. I also found out that many congregational "expectations" were products of my own imagination.

As far as being on hand to answer the door, I'll be glad to, provided I'm not at work teaching kindergarten. That door, by the way, just happens to be on our own home, which our present congregation helped us to purchase.

My husband's job has become much less demanding on both of us since his joyful realization that the Trinity wasn't seeking a fourth member after all.

(Mrs.) CHARLES P. WALLIS
Christ Church

Newcastle, Wyo.

Ostrich Posture

A news item [TLC, Nov. 9] quotes the national chairman of the Episcopal Peace Fellowship as saying "Reinstitution of military draft registration and the prospect of massive new weapons expenditures . . . demand Christians respond. The twin threats of a forced draft of youth and a forced militarization of taxpayers threatens the future of us all."

The Rev. John M. Gessell seems to have employed the technique of the "moral majority," implying that "the Christian position" requires in this matter unilateral disarmament by the United States, while confronted by an avowed and self-declared enemy, whose

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declared intent is world domination by any available means, including military conquest.

The many freedoms we Americans enjoy are very recent innovations on the human scene. These have been won for us through the efforts and sacrifices of patriots on the field of battle. The king of England did not grant us our liberty out of the goodness of his heart.

Our failure to maintain a state of military preparedness during the 1930s encouraged the Axis powers to believe they could conquer us with ease, as they were taking China, Ethiopia, and the nations of Europe, except for Switzerland, Spain, and Portugal. Our state of military weakness was the deciding factor in the decision of the Imperial High Command of Japan to attack Pearl Harbor on Sunday morning, December 7, 1941.

Publius Syrus said, "He is most free from danger, who, even when safe, is on his guard." Thomas Jefferson put it another way, saying, "Eternal vigilance is the price of liberty." Military strength dissuades attack; military weakness invites attack.

A careful reading of Hitler's *Mein Kampf* and a knowledge of what that man was able to do as leader of the Nazi party in Germany, should inspire some to abandon the "ostrich posture" (head-in-the-sand to hide from danger) and to consider this question: Is it really the defense of liberty and the preservation of peace by means of military preparedness which threatens the future of us all?

(The Rev.) WALTER D. EDWARDS, JR.
All Saints' Church
Charlotte, N.C.

Interesting Arrangement

Your recent news item [TLC, Oct. 26] and accompanying editorial about the evils of yoking small churches moves me to recommend that the church adopt for its clergy the principle which at least one major university has adopted for its faculty: the concept of partial retirement.

Under this concept, anyone who has reached the minimum age for retirement but is not yet at the mandatory retirement age may cut back to a portion of full time work, with corresponding reduction in salary, and also receive a partial pension based on the difference. For example, half time work would mean half salary plus half pension; quarter time work would mean one fourth salary plus three fourths pension. At full retirement, the person would receive full pension (now larger, because of the extra fractional years).

This plan would have three main advantages:

Clergy anticipating a low pension at age 65 would not have to continue working full time just to build up their pension level — in some cases, working

themselves to the point where they will not live to collect any pension at all.

Small churches not able to support a full time resident vicar and now served by a part time non-resident could hope to attract a part time *resident* vicar.

For every two older clergy cutting back to half time, there would be one additional full time position to help place the younger clergy and perhaps make possible specialized ministries not currently budgeted.

(The Rev.) LAWRENCE N. CRUMB
Eugene, Ore.

Welcome Respite

Deep anger has characterized the arguments and actions of Episcopalians who either oppose or support ordination of women, over the past several years. Letters from the Rev. Wendy S. Raynor and the Rev. Margaret Phillimore [TLC, Nov. 16] offer a welcome respite from the uncharitable atmosphere which frequently surrounds the issue.

As an Episcopalian who strongly supports ordination of women, worshiping in a diocese where women are not ordained or allowed to minister as priests, I believe the loving, conciliatory attitude expressed by these women will change many more minds and hearts than bitterness.

The unwarranted refusal of the Diocese of Utah to approve election of two Wisconsin bishops opposed to ordination of women, for example, cannot help but alienate many sincere Episcopalians.

The Rev. Wendy Raynor is correct when she says time will tell whether ordination of women is of the people or of God. I pray and believe it is the latter. The only way this can be determined, though, is for all concerned to speak and act in Christian charity, whatever their personal beliefs.

NAME WITHHELD

Fr. Stanton

We should all be most grateful to Fr. Greer for his interesting anecdote about Fr. Stanton [TLC, Nov. 30].

The fact is, however, that this devoted priest was never the vicar of St. Alban's, Holborn, or any other parish for that matter. To the end of his life he remained an assistant curate. This simple fact speaks for itself.

(The Rev.) NELSON W. MACKIE
Greenville, R.I.

The Handicapped

Early last summer, a man who was paralyzed in a mugging attack came to Washington, D.C., on a mission to raise funds for a recreation center for handicapped children.

The visit of Dan O'Hara of Walnut

Creek, Calif., included a Sunday. It was raining hard when he set out from his Northern Virginia motel to go to church. His first thought was the Washington Cathedral.

But Dan O'Hara could not get in. He was blocked by steps his wheelchair could not climb. He said he waited for an hour until the Bishop came to the door to show him that the National Cathedral was inaccessible to wheelchair victims. Dan O'Hara was forced to turn away from four churches in the rain before he found one in Virginia that had a ramp to its doors.

Perhaps there are ways to get into churches such as the cathedral that are not readily obvious to those who come to God's houses. The main doors of every church of every nomination should be accessible to all.

How many of our churches bar their doors to the handicapped? Must they be lowered from the roof, as in the cure of the paralyzed man in Luke? Those who want to help should press for ramps at their churches, and all public buildings.

VAL HYMES

Val Hymes is region two director of Sigma Delta Chi, a society of professional journalists which is currently trying to make its own profession more accessible to the handicapped. In the 1940s Val Hymes won an essay contest sponsored by TLC. Ed.

Keeping a Journal

After reflecting on the article on keeping a journal [TLC, Nov. 23], I'd like to share my own experience.

The journal is a silent friend between you and God alone. Journaling fulfills the yearning and longing for a prayerful, listening relationship with our Lord. It opens us up, breaks down barriers, prepares us to hear what God wants to say to us.

It helps us not to become frustrated or feel strange, but to offer back to God our concerns, problems, thanksgivings, joys, our most intimate selves to be fed and nourished, to be redeemed and made holy.

SUZANNE MULKIN
Bartow, Fla.

John Inglesant

Mrs. Jessica Kerr's letter [TLC, Nov. 9] about Nicholas Ferrar and J.H. Shorthouse's book, *John Inglesant*, prompts the following comments.

John Inglesant is not a fictional study of the Ferrars of Little Gidding. Granted, the Ferrars do appear throughout the early chapters of Shorthouse's novel; however, the book covers a much wider range which embraces a diversity

Continued on page 12

BOOKS

Worthwhile, but Dated

A SHORT HISTORY OF CHRISTIANITY. By Martin E. Marty. Fortress. Pp. 384. \$7.95 paper.

One may really wonder why Fortress Press chose to reprint this work written and published in the late 1950s. Probably it did because there are so few good one volume histories of Christianity, and because this work still contains some very good sections.

Professor Marty's lengthy (106 pages) and excellent presentation of the medieval church; his very fair and well-balanced account of the 16th century Reformation period; and his lucid and perceptive analysis of the disintegration of western European Christianity, as a result of the advance of rationalism, secularism, and modern scientific achievement from the 17th through 19th centuries, are sections which do make it a worthwhile book.

However, for the 1980s, the book is very limited and quite out of date. This is particularly evident in the last chapter on the ecumenical movement, where obviously no mention is made of Vatican II or COCU. This book should have been rewritten, not just republished.

(The Rev.) RICHARD M. SPIELMANN
Professor of church history and liturgics
Colgate Rochester/Bexley Hall/Crozer

A New Reference Work

DICTIONARY OF THE NEW TESTAMENT. By Xavier Leon-Dufour. Translated from the second (1978) French edition by T. Prendergast. Harper and Row. Pp. 458. \$19.95 (\$16.95 until 12/31/80).

The object of this dictionary is to answer questions that a reader of the N.T. in English without particular training will raise. A wide range of readers will in fact find Leon-Dufour's clear and concise discussions both informative and stimulating.

Theological, historical, cultural, geographic, and other types of information emerge in a readily comprehensible system of entries and articles. The noteworthy feature of this book is its 52 page introductory summary of history, politics, religion, morality, etc. This material, divided into 15 units with subsections, may be read independently with profit.

In addition, the alphabetical entries make continual reference to the summary portion, thus allowing brevity while offering some depth. There is also an excellent system of symbols and abbreviations, as well as some helpful

charts and a few rather unremarkable maps.

The dictionary will often substitute for a concordance, since the footnote references are frequently exhaustive and break down the occurrences into subgroups. Those without Greek will be able to control the original in many instances through the system of notations. Most of the entries serve as miniature encyclopedia articles, containing just about as much as one wants to know.

There are deficits. The background data concentrates almost exclusively upon O.T. and Jewish contexts, neglecting the impact of Greco-Roman culture. Although alternative positions receive some notice, this work is, from the American perspective, sometimes old-fashioned and often too conservative in its critical proposals. Occasional dogmatic statements give a false sense of unity in the N.T. For those without other tools, the results will be unfortunate.

An enterprise of this nature requires a collaborative effort. Even with the assistance he received, Fr. Leon-Dufour's results, awesome as they are, display the limitations of a single scholar's erudition and thought.

Technically, this volume is easy to handle; the layout is attractive and spacious; and the translation is generally quite acceptable. For most people, the *Dictionary* will be of more general value than Kittel, but those interested in a good reference work should consider that for about three times the price, the *Interpreter's Dictionary of the Bible* contains at least ten times as much information, covering the entire Bible, with a vastly greater number of illustrations, with good bibliography, and an abundance of readable offerings by experts.

(The Rev.) RICHARD I. PERVO
Seabury-Western Theological Seminary

Family Roles

THE INDELIBLE FAMILY: How the Hidden Forces in Your Family Determine Who You are Today. By Mel Roman and Patricia E. Raley. Rawson, Wade. Pp. 264. \$12.95.

As the title suggests, the authors believe that the family we grew up in had a personality that we carry forward, whether or not we want to, into any new family that we form.

The book discusses the "secret forces of power that sway family relationships and the hidden systems that keep us together." Since Dr. Roman is a professor of psychiatry at the Albert Einstein College of Medicine and director of group and family studies at the Bronx Municipal Hospital Center, the book abounds in case histories, all of which make interesting reading. No doubt Patricia Raley had much to do with the

very fine order and style of the book. There is an index.

For a marriage counsellor, the book provides insight into problems that come about, but the book is secular in nature. A reader might be given some understanding of the reasons why families or friends are "in therapy."

If the average family has its scapegoat, victim, martyr, clown, or delegate (substitute), we are indeed a nation of oddballs. Would the Christian orientation of the family have any effect on these patterns? The authors do not tell us.

L. DAY

Lewis as Storyteller

C.S. LEWIS: SPINNER OF TALES: A Guide to His Fiction. By Evan K. Gibson. Christian University Press. \$8.95 paper.

This volume is the most recent in the current spate of books devoted to the fiction of C.S. Lewis, and may well be the best of the group, especially for the general reader who wishes to glean an overall picture of Lewis as storyteller.

Whenever Gibson introduces a bit of jargon from the critical lexicon, he almost invariably, and quite courteously, plants the definition unobtrusively into an appositive phrase, thus permitting the non-academic reader to avoid the laborious inconvenience either of hunting for their meanings or of missing part of the content.

His examination of Narnia is the first to date that really gets at the depth and breadth of the whole series; particularly useful is his laying before the reader specific scriptural texts which parallel the action.

For example, not only does he point out the obvious equivalency of the White Witch's crew to the crucifiers of Christ, but he also reveals how the episode of the three enchanted sleepers at Aslan's table (in *The Voyage of the Dawn Treader*) may have its roots in St. Paul's admonition to the Corinthians not to take the Eucharist irreverently; "... for this cause many are weak and sickly among you, and many sleep."

Gibson's analysis of the Ransom trilogy, *The Screwtape Letters*, *The Great Divorce*, and *Till We Have Faces*, matches his treatment of the Narnian chronicles. Although he makes it abundantly clear that he believes *The Pilgrim's Regress* inferior to the others (a position that becomes more and more debatable as the years roll by), nevertheless, not devoting a chapter to that early allegory is to be regretted, a felt lacuna. But this is a minor quibble. The style is readable, the content sound — a rare combination in literary secondary sources.

ARTHUR PAUL LIVINGSTON
Loyola University
Chicago, Ill.

THE LIVING CHURCH

December 28, 1980
Christmas I

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Alaska Elects George Harris

The Rev. George Clinton Harris, director of the Dakota Leadership Program, was elected fifth Bishop of Alaska at St. Mary's Church, Anchorage, on November 21.

Fr. Harris received the required majority of votes in both the clerical and lay orders on the 12th ballot. The Rev. Donald P. Hart, rector of St. Matthew's Church, Fairbanks, was runner-up.

The new bishop-elect, 55, is a native of Brooklyn, N.Y. He was educated at Rutgers University and General Theological Seminary, and was ordained to the priesthood in 1953.

After service as curate at the Church of the Heavenly Rest in New York City, Fr. Harris became chaplain of the Easter School, Baguio City, the Philippines, in 1957. Except for a year in which he was enrolled at the Hartford Seminary Foundation, Hartford, Conn., for graduate studies in anthropology and linguistics, he served in the Philippines until 1969. He was priest in charge of the Mission of St. Mary the Virgin, Sagada, Mountain Province, and later principal of St. Francis High School, Upi, Mindanao.

From 1970-74, Fr. Harris was rector of

Lower Luzerne Parish, Hazleton, Pa. He became director of the Dakota Leadership program, a joint effort by the Dioceses of North and South Dakota for the development of local leadership in the church, in 1974.

In 1953, Fr. Harris and Mary Jane Shotwell were married. The couple has six children.

Fr. Harris will succeed the Rt. Rev. David R. Cochran, Bishop of Alaska since 1974, when the latter retires next year at the age of 65.

Dramatic Change in Scottish Canons

Delegates to a recent provincial synod in Perth, Scotland, passed a canon law which will permit the remarriage of divorced persons in the Scottish Episcopal Church.

Under the new law, a priest who has been asked to perform a marriage service involving a divorced person will refer the case first to his diocesan bishop. The bishop will evaluate the circumstances of the divorce and the proposed remarriage before issuing a certificate of authorization to the officiating priest.

The Rt. Rev. George Henderson, Bishop of the United Diocese of Argyll and the Isles, voted for the canon, but warned nevertheless that it was "a dramatic change in the policy of the [Scottish] Episcopal Church."

The Rt. Rev. Frederick Darwent, Bishop of the United Diocese of Aberdeen and Orkney, led the opposition to the canon. "I have very grave doubts," he said, "and I believe the canon will create more anguish, heartache, and bitterness than it will ever solve."

Interim Eucharistic Fellowship Urged

Episcopalians and Lutherans will make their communions together more often and officially recognize one another as true churches if recommendations from the second series of official U.S. Lutheran-Episcopal theological dialogue are carried out.

The group met at Nashotah House, Nashotah, Wis., in early November. All participants urged a third series of dialogues.

The Episcopalians and most of the Lutherans present at the ninth and final session of the second dialogue series agreed on six joint recommendations.

They also completed five agreed statements, on Gospel, eucharistic presence, authority of Scripture, justification, and apostolicity.

The recommendations affirm and go beyond the unanimous recommendations of the first dialogue series, which ended in 1972. They urge "appropriate legislative action" by the Episcopal Church and the Lutheran denominations to "mutually recognize one another as true churches where the gospel is truly preached and the sacraments duly celebrated."

They add that "because of the consensus achieved" in the two U.S. series of dialogues, "our respective churches (should) work out a policy of interim eucharistic hospitality so that Episcopalians may be welcomed at Lutheran altars, and Lutherans may be welcomed at Episcopalian altars." Current policies of the Episcopal Church, the American Lutheran Church, and the Lutheran Church in America and Association of Evangelical Lutheran Churches, allow baptized Christians from other traditions to commune at Eucharists under their auspices in some circumstances.

The joint recommendations also urge cooperation in publishing, circulating, and popularizing the findings of the dialogues, and encourage local Lutheran and Episcopal parishes to "covenant together" for mutual prayer, support, common study, participation of clergy at one another's services on special occasions, and joint programs of religious education, theological discussion, mission, evangelism, and social action.

In a "statement from Episcopalians to Episcopalians," Episcopal representatives advocated "steps which will manifest our unity in Christ, which will give more adequate visible expression to that unity" with Lutherans. The basis for such unity, they said, "lies not only in our common baptism, but also in substantial agreement in the faith as evidenced in the agreed statements (produced by the dialogue), a common sacramental practice, similar liturgical ethos, and other common expressions of apostolicity."

They also stressed the recommendation that "we share with one another at the Lord's table," while adding that "since we have not as yet achieved agreement on a mutually accepted order of ministry . . . (we) are not proposing full communion, but a specific and authorized form of interim eucharistic sharing. . . . What we are committed to is



Ruth Nicastro

The Rev. Canon Oliver B. Garver, Jr., accepts a trophy for refugee work on behalf of the Diocese of Los Angeles from master of ceremonies David Ochoa at the anniversary dinner of the Community Relations Conference of Southern California. Toshiko Yoshida, conference vice president, is at right.

growing closer together and continued theological discussion."

Noting that a "mutually accepted order for ministry" is proposed as part of the agenda for a third series of U.S. dialogues, the Episcopal delegates added that it "should not be conducted as if . . . recommendations of a far-reaching and serious nature were not offered" as the result of the first two series.

As topics for a third series of dialogues, the joint recommendations suggest "an emphasis on the means and models for implementing" the findings of the first series, "including such doctrinal discussions as may be pertinent" on such things as "mutually accepted order for ministry with attention given to the role and office of bishops, the diaconal ministry, and the ministry of the laity."

The Episcopal statement concluded: "The Lutheran tradition . . . stands very close to our own Anglican experience and understanding. . . . The fundamental affirmations of the Christian faith and basic ingredients of the Christian corporate life and individual life are to be found in both traditions."

Co-chairing the dialogue were the Rt. Rev. William Weinbauer, Bishop of Western North Carolina, and Robert Wietelmann, former bishop of the American Lutheran Michigan District. Co-sponsoring the dialogue were the Standing Commission on Ecumenical Relations of the Episcopal Church and the Division of Theological Studies of the Lutheran Council in the USA.

The Episcopal members of the dialogue are: the Rev. Reginald Fuller, professor of New Testament, Virginia Theological Seminary, Alexandria, Va.; the Rev. J. Ogden Hoffman, rector, Trinity Church, Folsom, Calif.; the Rev. William Petersen, associate professor of church history, Nashotah House; the Rev. John Rodgers, president and dean, Trinity Episcopal School for Ministry, Ambridge, Pa.; the Rev. Louis Weil, professor of liturgics, Nashotah House; Bishop Weinbauer; and the Rev. J. Howard Rhys, professor of New Testament, University of the South, Sewanee, Tenn.

Sit on a Church?

Noted Wisconsin artist-craftsman David Holmes has created a delightful series of architectural sculptural chairs depicting different kinds of traditional American buildings which, when assembled together, constitute a unique art exhibit entitled *Holmtown—USA*. The exhibit has been recently shown in museums in Milwaukee and elsewhere.

Viewers can walk among the chairs, feel their beautifully crafted surfaces, wiggle moving parts, peer through windows at inner scenes, and laugh at the good-natured satires.

An assistant professor of art at the

University of Wisconsin-Parkside, Kenosha, Wis., he and his wife are communicants of St. Luke's Church, Racine. He has had exhibits in recent years in many midwestern museums and in the Smithsonian Institution, Washington.

During December the chairs have been shown at the galleries of the University of Wisconsin in Green Bay; in January they will be at the Rahr-West Museum in Manitowoc, Wis., and in February, at Carthage College, Kenosha, Wis.

Alternative Service Book for Church of England

After what the Bishop of Durham, the Rt. Rev. John Habgood, called "seven years' hard labor," the Alternative Service Book has been published in England as the first fully authorized alternative to the 1662 Book of Common Prayer.

The new book has nearly 1,300 pages and is available in three versions: two pew editions, with and without a psalter; and an altar edition.

Unlike the 1979 Book of Common Prayer used in the Episcopal Church, the Alternative Service Book is offered as a contemporary language option or complement to the 1662 book and not as a replacement. The old book remains the legally standard form of public worship.

In a pastoral letter read from Church of England pulpits the Sunday following its publication, the Archbishops of Canterbury and York described the new book as "an enrichment of the worshiping life of the church." They said its publication gave each parish an opportunity to review its patterns of worship.

"We need to be alive to the question of how far our liturgy remains a suitable and satisfying expression of our love for God and our faith in Jesus Christ," said the letter.

Bishops Want to Control Dissidents

Although none of the dissident Anglicans who requested membership in the Roman Catholic Church have actually joined, some Roman Catholic bishops want to be sure that, if and when they do, they will be under the jurisdiction of the local bishop.

This concern was expressed at the last meeting of the U.S. [Roman] Catholic Bishops' Conference, along with the prevailing view that the dissidents should be required to use the Roman Catholic liturgy, although "concessions" could be made for the inclusion of some Anglican prayers.

"Certain modifications" to Roman Catholic liturgy for the use of Anglican dissidents reportedly form a set of proposals now being recommended to the



Artist-craftsman David Homes: A unique exhibit.

Vatican by the U.S. bishops.

Archbishop John R. Quinn, outgoing president of the bishops' conference, confirmed that suggestions were being presented, but said he was not at liberty to discuss them specifically.

Members of the hierarchy said that they were trying to strike a balance so that they can be both "ecumenically sensitive" to the Episcopal Church, and "pastorally sensitive" to those dissidents who want union with Rome.

The question of whether any dissident Episcopal priest who wishes to become a Roman Catholic priest must undergo some form of "reordination" remains a thorny one. Some of the bishops said the reordination question may have already hurt their ecumenical relations with the Episcopal Church, since it again draws attention to the Vatican's continuing refusal to recognize the validity of Anglican orders.

But the bishops said this appears to be less of a problem among some of the dissidents, because, they said, "some of these priests have also questioned the validity of their orders."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$30,302.72
Receipts Nos. 23,290-23,369, Nov. 21-Dec. 3	2,521.00
	\$32,823.72

BRIEFLY. . .

The Rev. Herbert Arrunategui, staff officer for **Hispanic Ministries** at the Episcopal Church Center in New York, has announced that the Church Hymnal Corporation has published a provisional hymnal in Spanish. *El Himnario Provisional* is a revision of the 1961 provisional hymnal, and represents the completion of the first part of a two stage project. The committee is working on a final version to be published in the fall of 1983.

John Harvey Adamson has been sentenced in Tucson, Ariz., to die in the gas chamber for the 1976 murder of investigative reporter **Don Bolles**, brother of the Rev. **Richard N. Bolles**, Episcopal priest and well known author. Mr. Bolles was fatally wounded when a bomb exploded in his car. The motive for the killing is believed to have been revenge for his reporting of organized crime.

At its November meeting, the **Executive Council** expressed pleasure at a report that a request it made to Congress in December, 1979, to pass impending immigration and refugee legislation had resulted in virtually the exact form of legislation it wanted. Thanking the U.S. Congress, the council urged that the State Department continue to administer reception and placement grants from voluntary resettlement agencies.

St. Paul's Church, Brookline, Mass., which was built in 1851 of Roxbury pudding stone, is getting a modern solar heating system rarely found on old churches, according to the *Boston Globe*. Workers are installing 24 solar panels as part of a system that ultimately will collect, distribute, and warm the air in the church. After a fire destroyed the original roof four years ago, members had to choose between destruction or rebuilding. They voted last summer to rebuild and include a solar energy conservation system, the Rev. George M. Chapman, Jr., rector of St. Paul's, told the *Globe*.

Heeding the urging of **Archbishop Rembert Weakland** of Milwaukee, bishops of the U.S. Roman Catholic Church voted recently to delete the reference to "all men" from the eucharistic prayer of consecration. After approval by the Vatican, the text will read that the Blood of Christ "will be shed for you

and for all so that sins may be forgiven." Last year, the liturgical change failed when the vote on the question did not receive the required two-thirds majority. This year, it passed 211-35. At a press conference after the vote, Archbishop Weakland said he believed the change would "relieve the anguish" of many women who have felt themselves excluded when they heard the reference to "all men" during the Mass. "This will solve so many problems of unity in our congregations," he said. "Not just women, but many men will be helped by this vote."

The Rev. John R.W. Stott, vicar emeritus of London's All Souls Church, and a noted British evangelical, said recently in Washington, D.C., that too much civil religion has reduced the church to the status of a "sociological phenomenon" in England and in the U.S. Dr. Stott said upon his arrival for an American lecture tour that "what we are seeing, both in your country and mine, is a resurgence of nationalism rather than a resurgence of Christianity." He criticized both the Christian left and right wing extremes, and warned, "If you love Christ and you love your country, you should not be so involved as an American citizen that you are not able to stand back and look at [your country] objectively. You mustn't withdraw. You must permeate your community, but in a way that is distinctively Christian," he said.

African Enterprise, a Christian relief organization, reports that it is concentrating its efforts on a school based feeding program in the **Karamoja region of northern Uganda**, in the hope of saving some of the thousands of malnourished children from starvation and the devastating effects malnutrition has on the body and brain. The famine has taken a terrible toll on Ugandan children, according to the organization, and many are dying also of preventable diseases, such as measles, polio, and whooping cough.

Three couples from Colorado will leave soon for the **Diocese of Southern Malawi** to assist the bishop of that African diocese for three years. The Rev. John Wengrovius, now curate of St. Paul's Church, Lakewood, Colo., will teach in the diocesan seminary. The Rev. Gerry Schnackenburg, curate of Christ Church, Denver, will become the bishop's chaplain. Don Bridge, senior warden of St. Matthew's Church, Grand Junction, Colo., has been asked to assist in the general management of the diocese. All three men will be accompanied by their wives and families.

CONVENTIONS

The 147th convention of the **Diocese of Michigan** met in Detroit on October 24-25, and began with a service at St. Paul's Cathedral.

Venture in Mission was the topic chosen for his address by the Rt. Rev. H. Coleman McGehee, Bishop of Michigan. "Some have wondered if the church has not abandoned its spiritual calling," said Bishop McGehee. "Others have wondered if Venture in Mission does not come to grips with the problems of the world. I am convinced that Venture in Mission speaks significantly to both these concerns, and offers us opportunity in both these areas."

The delegates agreed to a Lenten study program on the issues of militarism and disarmament after Adm. Gene LaRoque, USN (ret.) told them that "nuclear war is the big enemy, and . . . the U.S. should find other means than war to solve its problems."

The convention approved a resolution affirming a commitment to participate in a partnership relationship between the dioceses of Province V and the Province of Nigeria, and urged all congregations in the diocese to celebrate the beginning of this relationship on January 11.

Members of the Mar Thoma Syrian Church of Malabar (India) were welcomed by the convention as an affiliated congregation (without vote). The congregation regularly worships at St. Peter's Church, Detroit, and shares many of the parish programs. Bishop McGehee has episcopal oversight of the congregation. The church traditionally dates its founding to St. Thomas in A.D. 52.

In other business, the convention welcomed St. Aidan's, Ann Arbor, to parish status, and passed a budget of \$1,391,000 for 1981.

At its 85th convention late in September, the **Diocese of Dallas** decided to include a new medical discretionary fund in its 1981 budget. The fund is to be used to pay medical insurance premiums for retired clergy, and will be administered by the Bishop of Dallas, the Rt. Rev. A. Donald Davies. Any priest who served his last five years of active ministry in the Diocese of Dallas may request that his premiums be paid by the diocese.

The trustees of the Endowment of the Episcopate announced to convention that they have made funds available for loans to the churches of the diocese for building, remodeling, and expansion. These projects must be approved by the standing committee. The aggregate amount of the loans is not to exceed \$300,000. A \$1,518,517 budget was adopted for 1981.

When the Angels Sang!

How one Episcopal mission congregation

loved a new family

and was blessed thereby at Christmas.

By M. ELLWOOD CRIDLIN

It was late when I left my office and made my way by car out on the U.S. route which was our highway and the main street through our town. In the center of town I was stopped by a small traffic jam. The bus from the city was discharging passengers, and a very thin young man was struggling as he walked from the street to the sidewalk.

With my car window rolled down, I said to the young man, "Sir, could I give you a ride?"

"Yes," he said, "and thank you!"

As I opened the car door, he sat down sideways on the seat beside me and carefully lifted each leg into the car with his hands. He lived three blocks down one of the side streets, and as we drove that distance I asked him, "Where do you go to church?"

"I don't go to church now," was his answer. "I went to St. Andrew's Episcopal School when I was a boy, but I haven't been to church lately." And then he told me that today had been his last day at his office. Multiple sclerosis would keep him from going to work any longer.

We pulled up in front of a neat, white row house, just like a dozen more except for one thing: Kind neighbors had built a

wooden ramp up to the young man's front porch so that he could use a wheelchair when the time came. A pretty young woman opened the door.

Jack said, "Mary, this gentleman gave me a lift from the bus line. He wants us to go to the Episcopal church with him and his wife on Sunday."

Mary hesitated a moment and explained that they did not have a car.

"That doesn't matter," I answered. "We will stop by for you."

Mary agreed, and they were ready and waiting when Sunday came. Jack and Mary made an immediate hit with all our people, young and old. When Mary left for work each morning, she left a lunch for Jack in the refrigerator, and our priest would go in just before noon each day to heat up the coffee and set out the lunch, before going to his own lunch at the rectory.

When Jack and Mary came to church each Sunday they would sit in one of the front pews, and when the elements were ready for communion the priest would come down and administer the Sacrament to Jack before anyone else.

As the months went by, Jack began to have the problems attending this dreadful affliction, and he wanted to stop coming to church. Our people insisted, however, that he continue to come and make special arrangements for him.

Finally, Jack's condition developed to

the point where he had to be taken to the U.S. Veterans' Hospital 20 miles away, on the other side of the city. Our priest carried the Eucharist to Jack there as long as he was able to receive it. Mary was able to go to the hospital only on Sundays because of public transportation difficulties and her job. Connecting buses did not run at night. On Sundays Mary would come to church early and teach a church school class, leaving in time to catch the 11:00 a.m. bus for the city. She would stay at the hospital all the rest of the day.

My wife and I worked out a plan whereby we reached the hospital each Sunday a half hour before visiting hours ended. Then we would bring Mary back in our car.

Advent found Jack in bed number one in a large ward, and as we went there on the evening of the second Sunday before Christmas, we told him that his friends at the mission were asking what he wanted for Christmas.

"I need nothing," he said. "I have all I need. But right outside my door are the vending machines. Men come to look at the machines but many of them have no money. Could I have a roll of dimes to keep on my table to give to them?"

You can imagine that Jack received dimes for that purpose. But in addition, our people made a special offering of new dollar bills. From them a little Christmas tree was made, and we carried it, with the dimes, to Jack's bedside table.

On our last visit before the bells of Christmas rang out, we noticed that the money tree was gone and bed number two was empty. We asked Jack what had become of the tree.

His reply was, "Ask Mary when she comes back to the ward."

Meanwhile, other patients had heard the question, and the man in bed number three motioned to us. Going to him, we heard this: The man in bed number two was able to be released to go home for a Christmas visit, but his family didn't have money for the train fare. So Jack had given him his money tree, and when that was not enough, Mary went into her purse for the rest of the price of the round-trip ticket.

Can you believe me when I say that at that instant I heard the bells of Christmas ring out and the glad angels sing, "Glory to God in the highest . . . and peace to men on earth?"

On New Year's Day my wife and I had to leave that lovely little community for another state. The people of the mission learned that Mary would have no Sunday evening ride home, and they purchased a used car for her.

Jack was laid to rest before another Christmas came, but the miracle did not stop. Mary gathered up loose ends and then went to where an old nun in an Episcopal house was ill, nursing her until her demise.

The author was a layman and vestryman when this story began. He is now a priest of the Diocese of West Virginia.

San Diego's Venture

In an effort to serve the needs of thousands of Hispanic Americans, the Diocese of San Diego faced the problems this ministry was to encounter and formulated a plan to serve the needs of the people.

By CHRISTOPHER C. MOORE

What will the Hispanic ministry in the Diocese of San Diego be like when it is fully functioning?

The Rev. Juan Acosta, diocesan director of this special work, begun after three years of study and preparation, said, "My hope is that Hispanics will be integrated into the life of all the congregations of San Diego. . . . How long will it take? A matter of years."

Fr. Juan conceives of the Hispanic ministry as one in which a sense of the uniqueness of the Hispanic culture is retained, while the culture and the people are fully integrated into the life of each parish and of the diocese.

The "Ojo de Dios," the "eye of God," is the emblem that appears on all communications from the Center for Hispanic Ministry. It is a piece of art shaped like a cross, and it symbolizes the presence of God for the Huicholes Indians of Mexico. It suggests that uniqueness and rich-

ness of a people's cultural heritage which must not be lost.

At the same time, Fr. Juan's vision for the Hispanic ministry is that it may contribute to an emerging church in which "all values may be reconciled and all prejudice eliminated, where we indeed become one . . . a truly universal race, brothers and sisters under one God."

The official start of the diocese's Hispanic ministry took place one Sunday this past May in St. Matthew's Church, National City, Calif. The Rev. Atwell Stewart, a black, is the rector of St. Matthew's.

Guitar music and the sound of Spanish hymns filled the air. Fr. Acosta preached in both Spanish and English to a mixed Hispanic and English-speaking congregation of approximately 40 persons. The day chosen for the service was the eve of a Mexican holiday known as "Cinco de Mayo," the day that Mexican forces triumphed over French troops in the Battle of Puebla for Mexican independence.

The Diocese of San Diego, under the leadership of the Rt. Rev. Robert M. Wolterstorff, had compelling reasons, both theological and practical, for un-

dertaking the Hispanic ministry. Jesus had taught his followers to "welcome the stranger," and it was clear that the church had a duty to serve the needs of the thousands of Hispanic Americans whose numbers were rapidly increasing in southern California.

There was also the practical concern of the church's survival in an increasingly bilingual and bi-cultural society. The Rev. Richard Harms, canon missionary of the diocese, had addressed this matter to the clericus in Palm Springs at the time of the start of the Hispanic ministry.

"If our church is to survive in this part of the world," Canon Harms warned the priests, "Hispanic ministry may be a necessity. The demographics suggest that this may be so."

Indeed, studies commissioned by the diocese had shown that the Hispanic population of sections of San Diego had risen to as high as 20 percent by 1975. Other studies had shown San Diego to be one of the areas in the nation and the world most affected by undocumented immigration. The United States and Mexico share a 2,000 mile border; San Diego's portion of the border accounts for only 3.3 percent of the actual miles, but for 43 percent of the people apprehended. Almost 1,000 persons a day, or an incredible 300,000 a year, are apprehended at the Chula Vista checkpoint, 15 miles south of the city of San Diego. An estimated 184,000 undocumented persons live in San Diego and neighboring counties.

Clearly the church had a mission to Hispanics, but what problems might it face in attempting to carry this mission out? This was the subject of discussions at meetings of the diocesan Hispanic commission that was established in 1977, under the chairmanship of Canon Harms. Canon Harms, himself bilin-

The Rev. Christopher C. Moore is the public information officer of the Diocese of San Diego and serves as assistant at St. Alban's Church, El Cajon, Calif., and St. Luke's, San Diego.



The Rev. Juan Acosta celebrates the Eucharist at St. Matthew's Church, National City.

gual, drew upon his own experience of serving the church for six years in Puerto Rico, including three as canon of the Cathedral in San Juan, followed by three years in the Texas border country.

The commission discussed the obvious language and cultural differences. Needed would be a priest of Hispanic background who could also relate to the primarily "Anglo" Episcopalians, who would provide the financial and moral support at the start of the ministry.

The ministry must also be congruent with the particular religious expectations and customs of Hispanics. For example, the financial base of the ministry would be affected by the fact that pledging is not a common practice among Hispanics, who are more accustomed to give to the church on sacramental occasions, such as marriage or baptism.

Also, common American church customs, such as Bible study, Sunday school, and youth groups, are not traditional parts of the Hispanic religious expression. It might take time for these to become established.

Finally, Hispanic ministry must deal with the problems of Hispanics living in what is for many of them an alien culture. One problem is unemployment, and the emotional, family, and economic disruptions which accompany unemployment. The church's ministry would have to deal with these.

Emphasized over and over again by commission members was the need to lay an adequate base of support for Hispanic ministry in existing English-speaking congregations. The model of an Hispanic ministry which would be eventually fully integrated into the life of an existing parish was one which represented to some degree a departure from the church's previous efforts in Hispanic ministry.

Other dioceses had ministered to His-

panics, but often the priest in charge had been non-Hispanic, and little effort had been made to integrate Hispanics into the life of the parent "Anglo" congregation.

In the late 1970s a parish in the Diocese of San Diego had tried to have Spanish language services. However, problems occurred in integrating Hispanics into the life of the parish, when Anglo members of the congregation had unintentionally demonstrated a racial and cultural bias against their fellow Hispanic parishioners.

Reflecting upon this past history, commission members carefully formulated a step by step plan. Funded by the National Commission on Hispanic Ministries, by the diocese and, recently, by Venture in Mission, the commission was ready to call a priest to head the Hispanic work: Fr. Acosta, 38, a native of Juarez, Mexico, a graduate of St. Mary's University, San Antonio, Texas, and the Episcopal Seminary of the Southwest, and a former assistant at Santa Fe Church in San Antonio, brought to the work a bi-cultural background, in addition to a sensitivity to his role.

St. Matthew's Church in National City was targeted as the center for the Hispanic ministry. Located between San Diego's downtown area and the neighboring border community of Chula Vista to the south, National City possessed an ethnic mix of Hispanics, refugees recently arrived from Southeast Asia, and blacks living nearby across the city boundary in San Diego.

St. Matthew's, or San Mateo, as it would be known by its Hispanic congregation, has an unusual history. The oldest Episcopal church in the diocese, the building is an exact replica of a church in England, and its timbers were brought around the Horn in the late 19th century.

With a congregation approximately 10 percent black and 90 percent white, St. Matthew's now looks out upon a busy city thoroughfare on which restaurant signs advertise American, Mexican, and Southeast Asian food.

The first order of business at St. Matthew's was to establish congregational acceptance for the ministry. Meetings were held in the homes of church members to explore feelings about the ministry. For five Wednesday nights in Lent, 1980, members discussed the shape an Hispanic ministry might take at St. Matthew's.

It was at these meetings that church members made the decision to hold Spanish-language services at St. Matthew's, and to schedule the first of these on May 4, the eve of the Mexican "Cinco de Mayo" holiday.

Spanish language services are now regularly scheduled for every Saturday at 5:00 p.m., and plans are going forward to reach out to Hispanics in the area by means of other church programs. In addition, Fr. Juan travels throughout the diocese speaking to the parishes about the work being done in National City.

Roman Catholics and Other Churches

In a telephone interview, the Rev. Christopher C. Moore commented on the work being done in the San Diego area by other churches:

"The Roman Catholic Church in San Diego is also involved in Hispanic ministry. Spanish language masses are held in many of the parish churches. The Padre Hidalgo Center, an agency of Catholic Community Services, serves the needs of the Hispanic Community.

"An ecumenical group, the Centro de Asuntos Migratorios (Center for Migrant Affairs), counsels Hispanics in regard to their legal status and health and employment regulations, and serves in an advocacy role to achieve reforms in the immigration laws.

"Its director is a Roman Catholic priest. The Rev. Juan Acosta, an Episcopal priest [see the main body of Fr. Moore's article], serves on the advisory committee. Lutherans, Methodists, the United Church of Christ, Presbyterians, and the American Friends are represented in this center.

"The Roman Catholic attitude toward the Episcopal Church's Spanish ministry has been positive. As Canon Harms said, 'On the whole we've been well received.'"

EDITORIALS

The Welcome Clutter

Why do the kids have all this stuff scattered around the house?, a frustrated parent asks – surely not expecting an answer! Christmas day comes and goes, but the holiday season as a whole is a time when many young people who are otherwise away at college, or in military service, or in jobs elsewhere, can be home with their families.

For those of any age going to school, the Christmas vacation is an opportunity for more time in the house and more time with family and relatives, old or young. We hear much talk of the importance of the family and the value of a secure home, but now is a time of year to put such talk into practice. Rearranging schedules and

changing plans so that family members of all ages can have more time together is rewarding for all of us – even if clothes, toys, books, unwashed dishes, and various other items do get scattered around the house.

God Bless Us, Every One

The more serious-minded readers of THE LIVING CHURCH may find us a bit startling this week, with our limericks and light fare. Forgive us, the staff is in a holiday mood! Although our church New Year began a month ago on Advent Sunday, we are also very glad to wish our readers once more a very Happy New Year!

LETTERS

Continued from page 5

of people, subjects, and events.

The setting is England and the Continent in the 17th century. The time sequence begins near the end of the reign of James I. Set against such a period, *John Inglesant* is high drama, as the reader ranges through the tortuous events of the fortunes and misfortunes of Caroline and Cromwellian England.

Ecclesiastical and secular controversies are interwoven, and, as was actually true, the two areas are scarcely discernible from each other.

Shorthouse appears to have relied upon two major sources for *John Inglesant*: the panegyric upon Charles I, the *Eikon Basilike*, the authorship of which is sometimes ascribed to Bishop John Gauden of Worcester; and Joseph Berington's *Memoirs of Gregorio Panzani*, which is an account of the activities of the papal agent in England during the reign of Charles I. While other sources were used, these two sources were germane to J.H. Shorthouse's vision of the work.

Against the massive chronology of events surrounding the papal and Caroline courts, with frequent forays into understated satire directed at both the Continent and England, *John Inglesant* is a philosophical romance with a Platonic emphasis.

The novel's philosophical side is an exposition of the Platonic *To Kalon*, a concept defying exact translation, but defined by J.R. Oliver as "... everything in heaven and earth that is really worth having, everything that reflects from itself some light of beauty and the love that is eternal." This ideal, as Shorthouse intended, is the key to *John Inglesant*. Evident on every page is Inglesant's devotion to the ideal of Christ.

Mrs. Kerr is right about *John Inglesant* being a classic ever since publication. The novel had a tremendous circulation. Concerning editions there were many. (There has even appeared an abridgement, *John Inglesant in England*, which, unfortunately, destroys the import of the novel's message, as well as the impact of its style.) Although the book is not currently in print, it frequently appears in second-hand bookshops.

(The Rev.) ROBERT H. PURSEL
St. Paul's Church
Troy, N.Y.

See *Letters to the Editor* [TLC, Dec. 21] for information given by Charity Waymouth concerning currently available editions.

Not Out of Print

Sr. Julia Mary, ASSP, is indeed right in her recent letter [TLC, Nov. 16] about *The Wood*, by Sr. Penelope, CSMV, making "the entire sweep of the faith as exciting as a high quality murder mystery," but the book is still available.

As the Fall, '71, selection of the Episcopal Book Club, it is in limited supply, but we continue to fill orders for it almost every day!

(The Rev.) JAMES B. SIMPSON
Executive Director
Episcopal Book Club
Hillspeak
Eureka Springs, Ark.

The Search for a Rector

A fervent "Amen" to "Name Withheld," whose letter [TLC, Nov. 2] decried the long, long time required by the search process now followed by the majority of parishes looking for a new rector.

Just a bit of the strain might be relieved if parishes were more sensitive to keeping the nominees informed of the progress of their search. Frequent use of postcards, saying simple things like: "We will begin our evaluation of names next Tuesday night and will let you know of the results shortly thereafter," would relieve of lot of anxiety in rectories around the country.

One prominent parish recently laid it all out in plain English: "We will receive names during September, evaluate them in October, hold interviews in November, and call someone in December." God bless 'em!

I have some negative thoughts about the system. I believe, for instance, that the long and involved process now in vogue raises expectations higher than reality allows. In other words, when it has taken a search committee a year or more to issue a call, the parishioners seem to think the end result will be a rector without fault or foible, and are soon disheartened to find that they might have done just as well had they issued a call six months earlier.

Proponents of the system wax eloquent about how "long vacancies raise up and empower lay ministries." That's just great, but I submit that any rector worth his or her salt will be about the business of empowering lay ministry anyway.

Most parishes of any size have 50 or more names on their "prospective rector" lists, thus tying up a major percentage of the clergy of this church while the process goes on. "Many are chosen, but only one is called." Surely we can improve the process!

(The Rev.) BERT H. HATCH
Chairman, Department of
Communications
Diocese of Atlanta
Atlanta, Ga.

At a Cursillo

I did not get much sleep last night;
I hardly caught a wink
for hearing snorers left and right
snore in, then out, of sync.

I've been snored at so frequently,
I can ignore a lot;
but, one chap roared a frequency
that vibrated my cot!

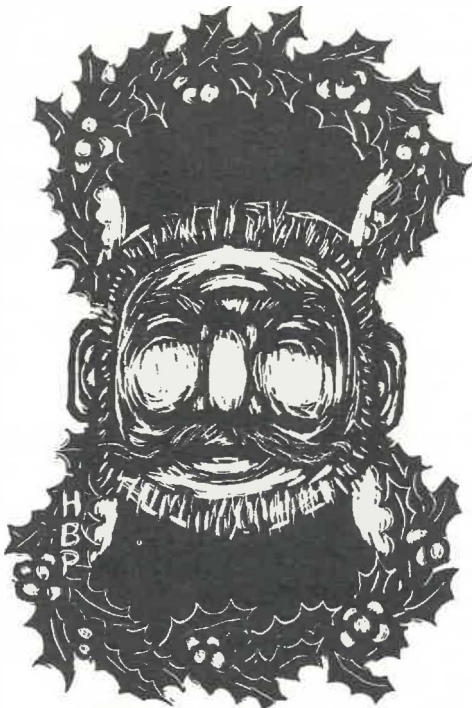
I've seen a lot of tourist sights,
and rested at them, too.
But, being in that dorm at night's
like sleeping in a zoo!

The bellows of a bison bull
proceed from over there,
while here the growls, both loud and full
of a surly grizzly bear!

The night is dark, the night is long,
when, from across the aisles,
there sounds the plaintive, strident song
of lovesick crocodiles!

I hope the snorers will remain
my friends: I wish them well.
But, if they snore like that again,
I'll pray they snore in – peace.

G.J. Frahm



*Our parson is so very jolly,
This time of year, he's decked with holly;
Turn him around and you'll still see
He's just as jolly as can be!*

Road Signs

You'll sometimes find on roads in France
in TOUTES DIRECTIONS your SENS:
A pretty parable to see –
All courses one, none INTERDIT.
Each day is Christmas as you motor
One plain road, toward TOUTES LES AUTRES
Or, depending how you feel,
No farther off than CENTRE VILLE.

William P. Albrecht

Why Kittens Chase Their Tails

God must love humor
Since all created kittens
Chase their tails and prove
He is not always severe.
Like distorted views of him.

William Walter De Bolt

Liturgical Limericks

On Friday, th'episcopal bishop
Found his children had eaten the fish up.
It was really a crime!
But he wasn't on time.
How could Mommy know just when to dish up?

* * * *

A very presbyteral priest
Used to read all the prayers facing east.
But he found it was best
To turn to the west;
More people took part in the Feast.

* * * *

A deeply diaconal deacon
Thought the church must shine as a beacon.
He wanted to light
Every candle in sight;
But in serving he never did weaken.

* * * *

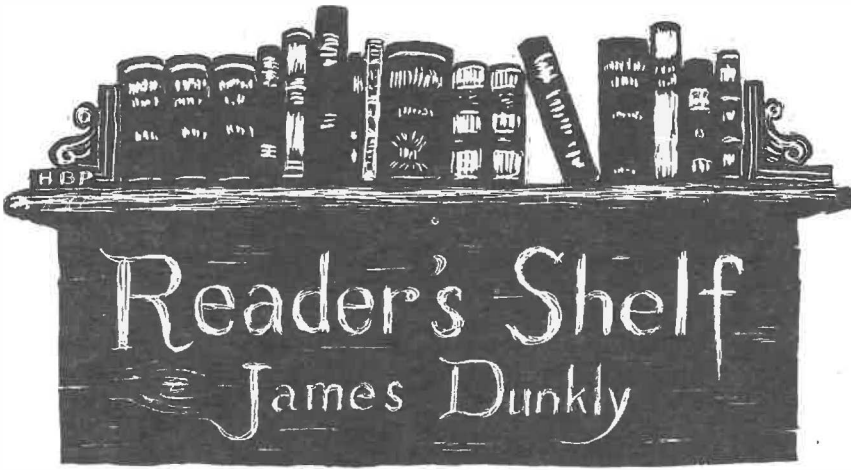
To the laity, those in the pew,
The Gospel, though old, is still new.
For some learn to teach,
And all work on out-reach,
For we all are commissioned; how true!

* * * *

(This next is with special appreciation of
Limerick VII in TLC, July 6)

A young man who wrote difficult verse
Asked Mother's advice, which was terse:
"There's no rhyme for charisma!"
He replied, "Yes, there is, Ma;
"That's how I make bad lim'ricks worse!"

Francis P. Foote



PEOPLE and places

Ordinations

Priests

Iowa—Robert D. Keirse, priest-in-charge, Trinity Church, Emmetsburg, and Grace Church, Estherville, Iowa. Add: 803 State St., Emmetsburg 50536.

Southwest Florida—Fred Diefenbacher, assistant, Church of the Epiphany, Cape Coral, Fla. Add: 2507 Del Prado Blvd. 33904.

Tennessee—Joseph Leslie Pace, vicar, St. Raphael's Church, P.O. Box 323, Crossville, Tenn. 38555. Vernon Campbell Smith, non-stipendiary priest-in-charge, St. Luke's Church, 600 Chestnut St., Knoxville, Tenn. 37914. George Shaw Yandell, priest-in-charge, St. James' Church, Madison, Tenn. Add: P.O. Box 458, 37115. Richard Michael Flynn, vicar, Christ Church, Brownsville, and Immanuel Church, Ripley, Tenn. Add: Jefferson St., Ripley, Tenn. 38063. Michael Mackreth Moulden, vicar, St. James' Church, Cumberland Furnace and Dickson, Tenn. Add: P.O. Box 152, Dickson, Tenn. 37055. Laurence K. Packard, vicar, St. John's Church, P.O. Box 82, Martin, Tenn. 38237.

Deacons

San Joaquin—Matthew M. Conrad, curate, St. Anne's Parish, Stockton, Calif. Add: 4453 Denby Lane, Stockton 95207. Mark J. Lawrence, deacon-intern, Church of the Holy Family, Fresno, Calif. Add: 1135 E. Alluvial, Fresno 93710. Raymond Wesley Reid, Jr., vicar, St. James' Mission, Lindsay, Calif. Add: 600 East Hermosa Ave., Lindsay 93247.

Appointments

The Rev. Douglas L. Alford is curate, St. Luke's Church, 5923 Royal Lane, Dallas, Texas 75230.

The Rev. Wilbur A. Bear's Heart is associate priest serving the Episcopal Mission on the Cheyenne River Reservation, South Dakota, with responsibility for St. Philip's, Dupree, St. James', Bear Creek, St. Peter's, Thunder Butte, St. Luke's, Iron Lightning, St. Stephen's, Red Scaffold, St. Andrew's, Cherry Creek, and Isabel Station. Add: P.O. Box 82, Dupree, S.D. 57623.

The Rev. George M. Foxworth is canon for ministry, Grace Cathedral, San Francisco, Calif. Add: 1051 Taylor St. 94108.

The Rev. Sanford Hampton is rector, St. Barnabas' Church, Oxon Hill, Md. Add: 8145 Murray Hill Dr. 20022.

The Rev. T. Dewey Schwartzburg is priest-in-charge, St. Simon the Fisherman Church, Port Washington, Wis. 53074. Add: P.O. Box 34.

The Rev. Ralph Wood Smith, Jr. is rector, St. Anne's Church, Millington, Tenn. Add: 4063 Sykes Road, 38053.

The Rev. Robert F. Stub is vicar, St. Agnes-by-the-lake, Algoma, and Precious Blood, Gardner Township, Wis. Add: 806 Fourth, Algoma, Wis. 54201.

The Rev. William Tumbleson is vicar, Epiphany Mission, P.O. Box 552, Corcoran, Calif. 93212.

The Rev. Bruce M. Williams is rector, St. Philip's Church, Dyker Heights, Brooklyn, N.Y. Add: 1063 81 St., Brooklyn, N.Y. 11228.

The Rev. Robert E. Williams is Christian education consultant, the Diocese of San Joaquin. Add: 4159 East Dakota Ave., Fresno, Calif. 93726.

Schools

The Rev. Edwin H. Crome, headmaster of St. John Baptist School, Mendham, N.J., for the past five and one-half years, has been called as rector, St. Mary's Church, Tuxedo Park, N.Y., effective January 1. Sister Margaret Helena, recently retired Rev. Mother of the Community of St. John Baptist will assume an overseer role. Mr. Max Wittman, chairman of the math department, will assume the daily responsibilities of headmaster.

THE QUEST FOR THE INFORMED PRIEST: A History of the School of Theology. By Donald Smith Armentrout. The School of Theology of the University of the South. Pp. x and 545. No price; cloth.

A detailed history of the School of Theology at Sewanee, issued in honor of the school's centennial. Armentrout is professor of church history there.

THE FORMATION OF THE RESURRECTION NARRATIVES. By Reginald H. Fuller. Fortress. Pp. xiv and 225. \$5.95 paper.

A reprint of the 1971 edition with a new preface covering more recent scholarship on the Resurrection; still one of the two or three best treatments in English for its combination of lucidity and depth.

LUTHER: An Experiment in Biography. By H.G. Haile. Doubleday. Pp. xxx and 422. \$14.95.

A new life of Luther concentrating on his later years; Haile is professor of German at the University of Illinois.

PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Lesser Festivals 2: Saints' Days and Special Occasions. By John Boone Trotti. Fortress. Pp. 64. \$2.50 paper.

Series A: Advent/Christmas. By Fredrick Houk Borsch and Davie Napier. Fortress. Pp. 64. \$2.50 paper.

This rewriting of the widely used *Proclamation* series will be welcomed by preachers, teachers, and students in many denominations. Trotti is librarian at Union Seminary in Richmond and an expert on Christianity and literature, as well as an outstanding preacher. Borsch, formerly dean of the Church Divinity School of the Pacific, is now dean of the chapel at Princeton University and the author of a number of books, mostly on New Testament topics, but including *In-*

roducing the Lessons of the Church Year (Seabury, \$8.95), an excellent handbook for lectors. Napier, now teaching Old Testament at Yale, is widely known as a preacher, teacher, and author of books on preaching and an Old Testament subjects.

THE INFLATED SELF: Human Illusions and the Biblical Call to Hope. By David G. Myers. Seabury. Pp. xv and 189. \$12.95.

Myers, who teaches psychology at Hope College in Michigan, argues here that a feeling of superiority rather than low self-esteem lies at the root of most people's distorted images of themselves. Experimental psychology is called upon for its evidence, but theological concepts of guilt and sin are found to be much more deep-going, so that the biblical treatments of human disorder have a paramount place in his scheme. The book comprises the Finch Lectures given at Fuller Seminary in 1979.

THE END OF CHRISTENDOM. By Malcolm Muggeridge. Eerdmans. Pp. xiii and 62. \$2.50 paper.

A version of the 1978 Pascal Lectures at the University of Waterloo in Ontario, with some of the discussion that followed. Muggeridge has gained considerable popularity in recent years, especially among "conservative" and "evangelical" Christians, because of his widely publicized conversion from atheism to Christianity. Whether his manner of apologetic is found satisfactory may be a matter of taste; this reviewer finds it shallow, more concerned with the memorable quip than with deep-going treatment of issues.

THOMAS MERTON. By Cornelia and Irving Süssman. Revised edition. Doubleday. Pp. 171. \$3.95.

A popularly written biography, first appearing in 1976; four pages of bibliography.

Deaths

The Rev. Rodney Brace, retired priest of the Diocese of Bethlehem, died October 17. He was 94.

Fr. Brace was born in Silver Creek, N.Y., January 1, 1886. He was ordained a priest in the Diocese of Pittsburgh, where he served for five years. He then became rector of St. Luke's Church, Lebanon, Pa., where he served from 1928 until his retirement in 1957. He was a deputy to General Conventions from 1934 to 1946. Fr. Brace was preceded in death in 1972 by his daughter, Mary Margaret Shaffner, and by his wife, Mary Shannon Brace, who for many years served as hostess of the Episcopal House at Chautaugua, N.Y. He is survived by his son, the Rev. Canon William S. Brace, rector of All Saints Church, Fort Lauderdale, Fla., and four grandchildren.

The Rev. Canon Fordyce Elmer Eastburn, personnel counselor to the Diocese of California, and canon to the ordinary, died in early October.

Canon Eastburn was born in Hedrick, Iowa, May 14, 1905. He was ordained deacon in 1934 and priest in 1935. Prior to his service in the Diocese of California, Canon Eastburn served the church in Iowa, Arkansas, Missouri, and Texas. He was rector of St. Peter's Church, Redwood City, Calif., and from 1947-1957, rector of Epiphany Church, San Carlos. He was chaplain at St. Luke's Hospital, San Francisco, 1957-1970, and visiting lecturer in pastoral theology at the Church Divinity School of the Pacific, from 1958 to 1970. Canon Eastburn became personnel counselor to the diocese in 1970, a post he held until his death. He was a diocesan correspondent to THE LIVING CHURCH. In 1953, Canon Eastburn married Lelia Berkeley, who survives.

The Rev. Calvin Hayes Elliott, a retired priest of the Diocese of Wyoming, died in August of an apparent heart attack, while camping alone in the Pinedale, Wyo. area. His body was discovered on August 18, following a search begun when Fr. Elliott failed to appear at a wedding rehearsal.

Fr. Elliott was born July 29, 1917, in Hartford, Conn. He was a graduate of Harvard University and Virginia Theological Seminary. Following ordination to the priesthood in 1943, he served as a chaplain with the U.S. Marine Corps. He went to Sublette County, Wyo., in 1963 to serve as vicar of the Sublette County Missions. He is survived by a sister and a nephew.

The Rev. Harry Elmer Nelson, a retired priest of the Diocese of South Dakota, died in September at the V.A. Hospital in Sheridan, Wyo., after a long illness.

Fr. Nelson was born June 20, 1896, in Rankin, Ill. He was ordained deacon in 1927 and priest in 1928. Following service in Nebraska and Minnesota, Fr. Nelson became rector of St. Mark's Church, Aberdeen, S.D., in 1945. In 1950, he was called as rector of St. John's Church, Deadwood, S.D., a post held until his retirement in 1964. He had lived in Sheridan, Wyo. since his retirement.

The Rev. Raymond Joseph Ray and his wife Katherine Margaret Ray, both died on October 23, the victims of an automobile accident.

Fr. Ray was born June 22, 1924. He was a graduate of Mt. St. Mary's College and later took additional degrees at the University of Tulsa. He was ordained in the Roman Catholic Church in 1947, and was received into the Episcopal Church as a priest

in 1962. He served churches in the Dioceses of Northern Indiana and South Dakota before going to the Diocese of Iowa. Fr. Ray was rector of St. Paul's Church, Council Bluffs, from 1967 to 1977, and rector of St. Mark's Church, Fort Dodge, 1977-1979. While in Council Bluffs, he was also headmaster of St. Paul's Montessori School. In 1979, he left the parochial ministry to become principal of an elementary school in North Platte, Neb., the position he held at the time of death. Fr. Ray married the former Katherine Margaret (Van Beben) Edminsten in 1951. They are survived by their three children; Lee, Robert, and Katherine.

The Rev. Homer Francis Rogers, senior priest of the Diocese of Dallas, died October 24. He was 65.

Fr. Rogers was born June 18, 1915, in Fort Worth, Texas, and received his B.A. degree from Baylor University in 1938. He graduated from Seabury-Western Theological Seminary in 1941 and was ordained deacon that year and priest in 1942. He was priest-in-charge and later rector of St. Barnabas Church, Denton, Texas, from 1942 to 1953. In 1953, Fr. Rogers became professor of pastoral theology at Nashotah House, a position he held until 1956 when he was called to be rector of St. Francis Church, Dallas, where he continued his ministry until his death. Fr. Rogers was a member of the faculty of the School of Spiritual Directors, the School of Spirituality, and the Anglican School of Theology, Diocese of Dallas. He was known for his lectures and spiritual conferences not only in this country, but also in Mexico and Europe. Survivors include his wife, Dorothy Jones Rogers; a son, John Francis Rogers of Dallas; five daughters, Teresa Rogers of New York City, Mrs. Michael Tuck of Philadelphia, Mrs. Jerry Dennis of Jacksonville, Fla., Lisa Rogers of Austin, and Mimi Rogers of Dallas; a sister, Mazie Rogers of Dallas; and five grandchildren.

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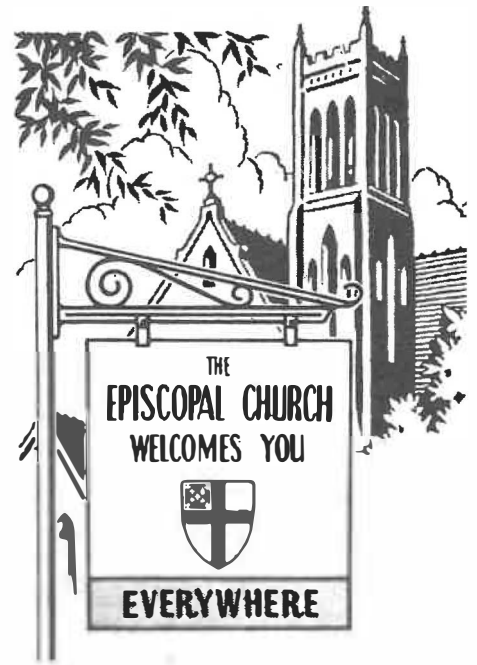
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ST. PAUL'S 2430 K St., N.W.
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 Sun 8, 10, 6 H Eu; Wed-10 & 6 H Eu; HD 8 H Eu

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

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