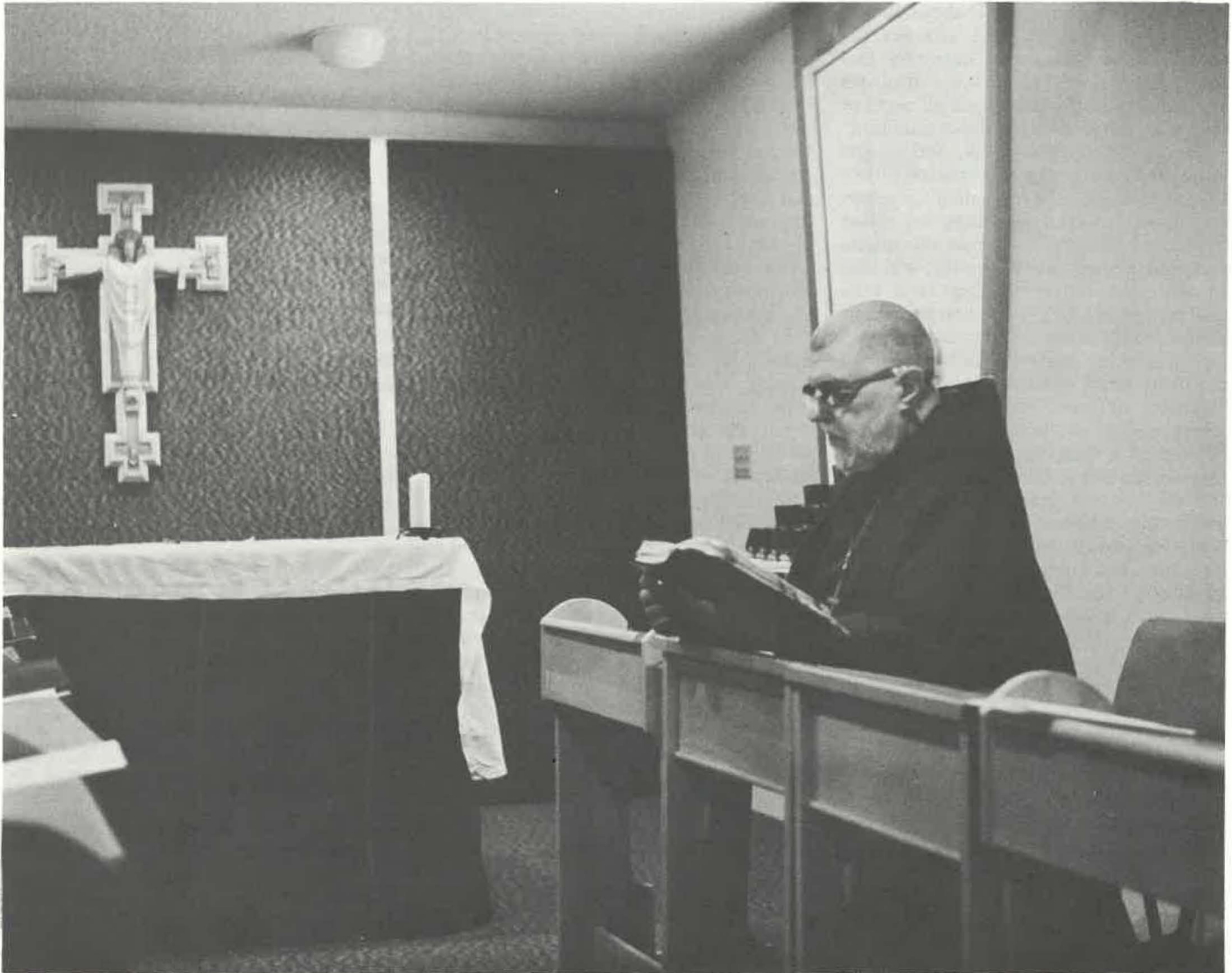


# THE LIVING CHURCH



Father Theodore, who often leads retreats for the Society of St. Paul, Palm Desert, Calif., is shown in the monastery church dedicated to "Our Lady of the Desert" [see p. 9].



# THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
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The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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Animals may be at peace and in harmony with the universe, but so far as we know they do not think about it. Human beings are far from peace and harmony, yet we do think about it. We are confused, upset, and anxious because of the absence of harmony and concord. We travel to all sorts of places and surround ourselves with all sorts of things in the search for these qualities.

One is tempted to think, and people often do assume, that our created physical selves want only food, drink, shelter, and other material pleasures (so called "creature comforts"), whereas our minds and spirits want peace, beauty, and unity with the universe. This is a misleading approach. On the one hand, our bodies would often be content with less food and other material indulgence. On the other hand our minds, be they well disposed or not, are just as much "creatures" as our bodies.

There is a view that our bodies were created (as in the Old Testament story) and are consequently frail, sinful, and perishable, whereas our minds are heavenly, immortal spirits, full of pure aspirations and noble thoughts, and only on loan to the filthy flesh for a short time. Such a view is implicit in a great

deal of romantic thinking and literature. Technically, this is called Manicheism, and it may be traced back in history to the late Roman Empire when it was an organized church-like cult, and people like St. Augustine wrote against it with great vigor. Curiously enough, Manichean influence has had two diverse fruits. On the one hand it has sometimes been most tolerant or even indulgent toward carnal sin, on the grounds that the body really couldn't help it, but that the soul was really pure all the while anyhow — a theme often encountered in popular novels and films. On the other hand, Manicheism has sometimes led to Puritanism, with its assumption that if the body is punished sin will not arise.

In either of these forms, Manicheism stands in contrast to Catholic Christianity. The Manichean outlook is dualistic: it sees physical creatures on the one hand and immortal spirits on the other hand as belonging to two utterly different realms, having different origins, and going to different ends. Catholic Christian thought, on the other hand, is monistic: it sees the origin of all things in "one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen." Visible material bodies no less than our invisible souls are his handiwork, heavenly angels no less than earthly animals. There is ultimately only one realm. Within the broad flow of Catholic Christian thought, Anglicanism has always emphasized this unity. Because biological life truly belongs to God, God the Son could truly become one of us. This is what we call the incarnation. Because this world continues to be God's creation, the Lord Christ can continue to impart life to our spirits through such physical things as water, bread, wine, oil, or the laying on of a human hand. This is what we call sacramentalism. The church, according to our historic Anglican understanding, is a community of faith founded on Jesus Christ, the incarnate Son of God, sustained and nurtured by his word and sacraments. The doctrine of creation underlies this whole understanding of Christianity. The informed Christian can indeed contemplate a mountain, a tree, a hazel nut, or a grain of sand, with the knowledge of the true key to the unity of all things.

THE EDITOR

## Eucharist

Again Snowbirds  
winter in the evergreens  
watching me  
through paneled glass  
afraid of breaking fasts  
before my shadow  
disappears

then they celebrate  
their lives feasting  
on seed thrown onto patio ice  
unaware of offering the wonder  
of their being there

and I accept my share  
of their communion  
and give You thanks

Kay Odekirk



# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge. No anonymous letters will be considered for publication.

## Trumpets for Rusch

I was saddened to read the news of Paul Rusch's death even though we knew that he had been ailing these past years. I had known Paul since 1943 when I was associated with him as chaplain at the U.S. Army's Military Intelligence Language School in Fort Snelling, Minn. His kindness was legendary among the Army officers, the staff, and the students. But above all he taught me — and I'm sure he must have taught many, many others — what it meant to be a Christian even under the most adverse circumstances. Those were the years when anyone of Japanese ancestry was held in disrepute and often in open hostility. Yet Paul in his quietly forceful way made Army and non-Army people see that the *nisei*, indeed anyone of different ethnic background, were human and deserved compassion and love. It was a joy to work with him. I mourn his death but I am also sure that all the trumpets sounded for him on the other side.

ALFRED P. KLAUSLER  
*The Christian Century*

Chicago, Ill.

## Pope's Ecumenical Service

Re the account of the Washington Ecumenical Service led by Pope John Paul II [TLC, Nov. 4]: One of the most significant aspects of that event was the special courtesy/honor extended by host William Cardinal Baum in seating the ecumenical chairmen of the eight communions with which the Church of Rome has official dialogue (including the Episcopal Church) in chairs flanking His Holiness in front of the chapel altar. The cardinal in his welcoming words made a special point of reminding the Holy Father of the seriousness with which the National Conference of Catholic Bishops takes these dialogues.

(The Rt. Rev.) JOHN H. BURT  
Bishop of Ohio

Chairman, Standing Commission on  
Ecumenical Relations  
Cleveland, Ohio

## Knowledge of Bible

The "Examining Chaplains' Bombshell" [TLC, Nov. 25] should be of no surprise to priests who remember their

early years. I read the Bible in its entirety as instructed as prep for seminary. Our good professors in seminary taught us how to use the Bible in sermon preparation, educational references, and our own research projects. We took and passed "Bible Content" for the seminary and for the G.T.E. boards.

After 10 years of sermon preparations, Bible classes, casual and serious readings, I know and understand the Bible far better than at graduation from seminary. Your editorial suggests that three years of seminary and the "grace of holy orders" should prepare one for 30 or 40 years of ministry. Your last para-

graph pessimistically strikes closer to the truth.

The seminal nature of a seminary denotes an environment which originates. It takes years to mature a priest, poet, philosopher or plumber. A seminary is not a finishing school; it is a beginning school.

(The Rev.) PAUL A. CAMM  
St. Andrew's Church

Encinitas, Calif.

• • •

The "Disclosure from General Examiners" would hardly be "startling" to anyone who had served on a diocesan

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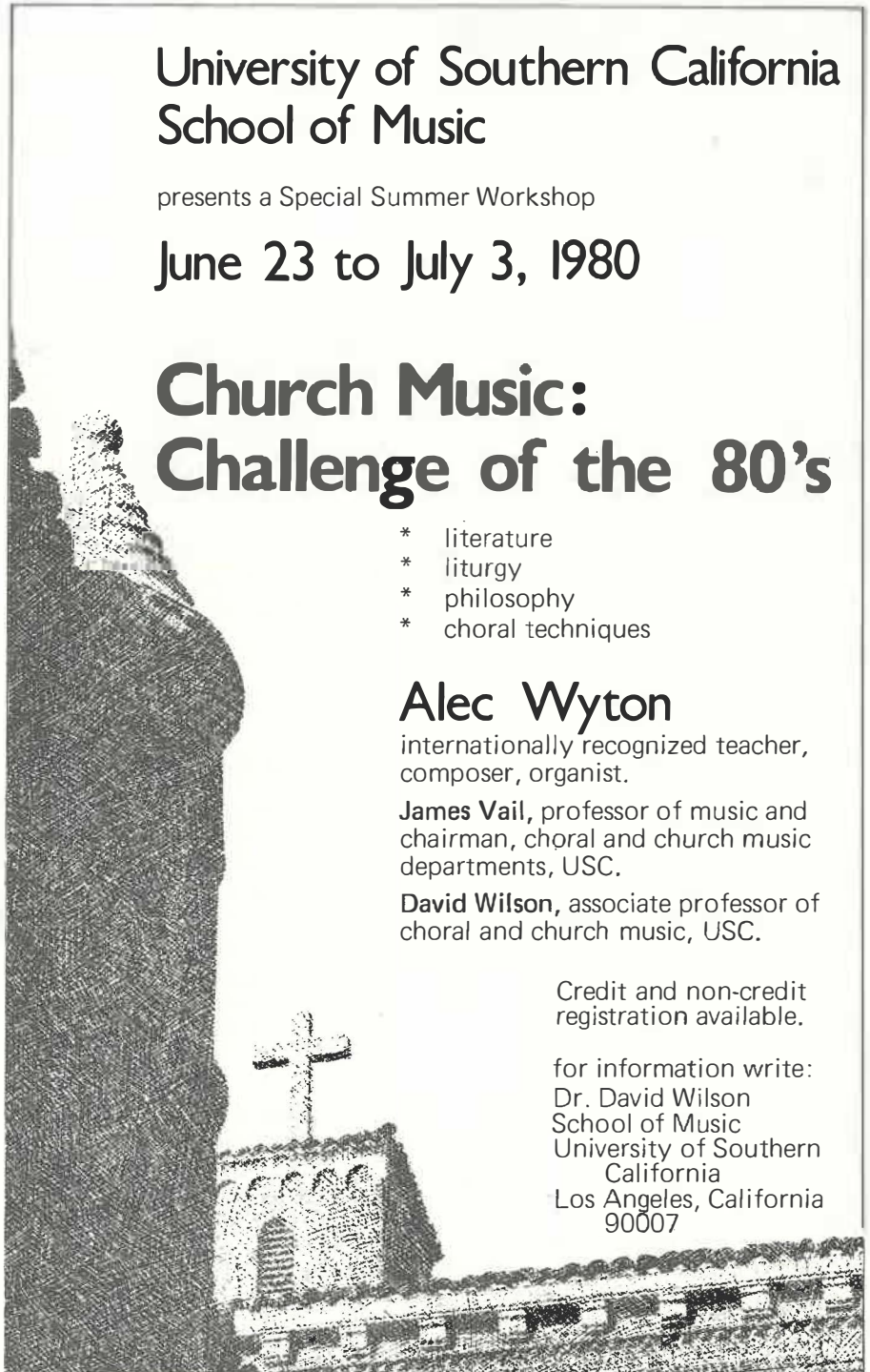
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commission on ministry. When I was on our commission here in Rhode Island, I was continually appalled at the ignorance of the most elementary truths of our religion on the part of people who had almost completed their seminary training.

Not only were some of them unaware of the difference between the major and minor prophets, but they did not even know some things that I should have expected my confirmation class to know. It took us about 15 minutes grilling three of our candidates one evening before we finally elicited the information that the Christian Life begins at baptism! We have, in fact, had to flunk several people who had passed the General Ordination Examination.

Whatever other causes may have contributed to this situation, certainly there must be something radically wrong with our seminaries.

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

**Closing Dioceses**

The article, "You Can't Close A Diocese" [TLC, Nov. 25], contains a technical error in the title. Not only can a diocese be "closed," it has been done! The Diocese of Duluth, which began as a missionary district in 1895 but became a diocese in 1907, was "closed" at the end of 1943 and its congregations returned to the parent Diocese of Minnesota as of the beginning of 1944. Moreover, the missionary districts of Eastern Oklahoma, Western Colorado, and Western Nebraska were also re-absorbed into the

parent jurisdictions from which they had been created. (The last-mentioned, with somewhat varying boundaries, had gone through four different names before finally ceasing to exist as a separate jurisdiction.) Even in the Church of England, the Diocese of Westminster, created during the reign of Henry VIII, was later re-absorbed into the parent Diocese of London.

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon  
Eugene, Ore.

**Cicero or deHumphrey?**

The letter from the Rev. Joel MacCollam [TLC, Dec. 16] is an eloquent testimonial to our crazy, wonderful changing English language.

According to the Oxford English Dictionary, the term "protestant" was indeed used to describe those who opposed the Roman position at the Diet of Spires in 1529. If a Cicero were to look at this word, he would say "pro" (for) "test" (testify), equivalent to "credo." When did it get turned around? The first quotation in the OED was by a deHumphrey who used "protest" in the sense "against." I guess that those who want to use "Protestant" in the positive sense have a good authority in Cicero.

Parenthetically, is this any crazier than the well-known phrase in the 1928 collect, "Prevent us, o Lord, in all our doings"? Again, Cicero would say, "Open before us."

Anyone want to take sides?  
JOHN A. HENRY  
Urbana, Ill.

**Subway Prayer**

My morning temple has no stained glass —  
its only light fluorescent;  
no cordial usher greets me at the door —  
only a gruff cashier.

Like a commuting Roman  
I seek you below the city streets.  
In catacombs lined  
with icons of appetite, pandering posters, where numbed

faces resist the pressure of so many others,  
out of these depths I cry.  
Oh Lord, do you hear my voice?  
Is this cavern of the earth in your hand?

Stephen J. G. Pepper



# BOOKS

## Modern Saint

**THE LIFE OF FATHER JOHN OF KRONSTADT.** By Bishop Alexander. St. Vladimir's Press. Pp. 197. \$5.95 paper.

In 1908, at the age of 80, Fr. John of Kronstadt died, and all Russia mourned. The day of his burial a requiem was celebrated in every church in the country.

Bishop Alexander has written a spiritual biography, not one given so much to dates and events, as to the teaching and witness of Fr. John to the Orthodox Faith. He records the tremendous acts of charity and philanthropy (thousands each day received aid from Fr. John). He also tells of Fr. John's own struggles spiritually.

But the heart of the book is centered in what Fr. John had to say on matters of faith and church. So we read of his views on priesthood, knowledge of the truth, the church, evil, prayer, the Mother of God, and the Holy Sacraments. So much of what he said to his own Russian Church a century ago should touch our hearts today.

This is good devotional reading, a book to rejoice the heart – and to set it right. A good book for priests and bishops to read.

(The Rev.) DONNE E. PUCKLE  
Trinity Church  
Mattoon, Ill.

## Models of Preaching

**CELEBRATION: Feast Days of the Christian Year.** By Thomas van Braam Barrett. Church Divinity School of the Pacific (2451 Ridge Road, Berkeley, Calif. 94709). Pp. 81. \$5.50 paper.

As often as not, professors of homiletics are held in something less than the highest esteem by their peers and by their students. Indeed, in an era when the 1979 Prayer Book makes the sermon a central factor of the principal Sunday service, some seminaries of the Episcopal Church no longer consider homiletics a required subject. Some students believe, sadly, that preaching is, or ought to be, entirely the work of the Holy Spirit. Other students feel that preaching is like making love and that to subject its structure and contents to analysis takes the bloom off the rose. Others feel that a homiletics professor who isn't a barn-burning, lay 'em in the aisle, tail-twisting stem winder really oughtn't presume to tell anybody how to preach.

These sermons, by contrast, are models of the art in style, structure, and simplicity. They start out from a given point, develop it, and end up there, just

*Continued on page 14*

## Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

### February

- 4-6 Standing Commission on the Church in Small Communities (New Harmony, Ind.)
- 5-6 Meeting of same with seminary representatives
- 7-9 Diocesan Conventions: Georgia, Texas, West Texas
- 8-9 Diocesan Conventions: San Joaquin, Western Louisiana
- 13-15 Executive Council
- 13-16 Organizing assembly, Episcopal Urban Caucus (Indianapolis, Ind.)
- 14-16 Readers' Sessions, General Ordination Exams (5 locations)
- 14-16 Alabama Diocesan Convention
- 16 Long Island Diocesan Convention
- 15-16 East Carolina Diocesan Convention
- 20 Ash Wednesday
- 22-24 Kentucky Diocesan Convention
- 26-28 Coalition 14
- 28-Mar. 1 Sincicators (Cook Christian Training School, Tempe, Ariz.)

### March

- 10-13 17th National Workshop on Christian Unity (Seattle)
- 24-27 Council for the Development of Ministry (Seabury House, Greenwich, Conn.)
- 28 Steering Committee, Leadership Academy for New Directions (New York)
- 30 Palm Sunday

### April

- 6 Easter Day
- 14-18 815 Staff "in house days"
- 14-18 Conference of Diocesan Executives (North Palm Beach, Fla.)
- 28-May 1 National Workshop on Christian-Jewish Relations (Dallas)
- 29-May 1 Academy of Parish Clergy (Kanuga, N.C.)
- 29-30 Church Deployment Board (Chicago)

### May

- 9-10 Election of Bishop Coadjutor for Fond du Lac, followed by Annual Council of diocese (Fond du Lac)
- 12-13 Episcopal Communicators (Nashville) followed by Religious Communications Congress
- 14-16 Ascension Day
- 15 Worship 80 – Canadian national liturgical conference (London, Ontario)
- 20-25 Pentecost
- 25 Council of the Associated Parishes, Inc. (New Orleans)
- 26-30 Educators and Trainers for Ministry (Dallas, Texas)
- 27-29 New Directions, Northeast (Thornfield, Cazenovia, N.Y.)
- 27-29 National Network of Episcopal Clergy Associations (Washington, D.C.)

### June

- 1-13 Leadership Academy for New Directions (Racine, Wis.)
- 5-6 Executive Council
- 26-28 Episcopal Charismatic Fellowship (open to all Christians; University of Santa Clara, Santa Clara, Calif.)
- 30-July 5 World Convention of the Full Gospel Businessmen's Fellowship

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# THE LIVING CHURCH

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## Canterbury-Designate Talks on BBC

The next Archbishop of Canterbury, the Rt. Rev. Robert Runcie, Bishop of St. Albans, on a nationwide radio broadcast in England, said recently that he believed the Islamic revolution in Iran was a "distortion of Islam," and "I believe that the Ayatollah is an Islamic heretic."

Bishop Runcie said on the BBC program that he would like to have a dialogue with Islam, but would choose a leader such as President Anwar Sadat of Egypt to represent that religion.

In answer to a question about the state of the ecumenical movement, Bishop Runcie said he was conscious of Roman Catholic and Orthodox objections to the ordination of women to the priesthood. While women's ordination has been rejected by the Church of England, large parts of the Anglican Communion accept the practice.

On the question of an heir to the British throne marrying a Roman Catholic, he said it "would be a lovely thing if Cardinal Hume of Great Britain and I could preside together" at the wedding of Prince Charles. But, he added, the likelihood of such an event taking place was remote.

Although Bishop Runcie said he looked forward to meeting Pope John Paul II and said he thought the pope's "style of speech" had lifted the spirits of countless people, he pointed out that there were moral ambiguities and differences which the pope's personal background in Eastern Europe made him "perhaps a little unaware of."

In assuming the mantle of archbishop, Bishop Runcie said he hoped to draw the Church of England together in order to give the church "a bit more guts" for the work it ought to be doing in the world.

## Cambodian Update

Contrary to some recent news reports, international relief supplies are reaching the Cambodian people, according to officials from Church World Service (CWS), and World Vision International.

Perry Smith, acting Cambodia director for CWS, the relief agency of the National Council of Churches, and W. Stanley Mooneyham, World Vision president, recently visited Kampuchea (Cambodia), and said they saw no evidence that international food aid is being

diverted to Vietnamese troops or withheld for political purposes. Shipments sometimes have gone into temporary storage, they said, but the food is moved as quickly as possible. An acute shortage of trucks complicates the distribution, as do roads and bridges so bad that loads cannot exceed five tons.

Mr. Smith said he had seen "with my own eyes" that the supplies were moving. "I saw trucks taking rice and other foodstuffs out to the provinces. I also saw many bullock carts filled with bags of rice moving from centers of distribution to villages."

He said that if the distribution seemed slow, "we must remember that the former regime killed off 90 percent of the intellectuals and technicians. Those in charge today have relatively little experience, and I think we have to hand it to them. They are doing a good job considering their backgrounds and previous experience."

Mr. Smith said it was easy to monitor shipments. All international agency staff based in Phnom Penh have formed an interagency committee which meets weekly to assess conditions and compare field observations.

In Washington, D.C., federal officials said the U.S. government has spent over \$58 million since October to help Cambodians in their country and in refugee

camps in Thailand. This is more than half the \$105 million authorized by Congress for Cambodian relief in the whole fiscal year of 1980, which ends in September.

## General Synod Modernizes Prayer Book

The Church of England's General Synod snubbed a petition calling for the "continued and loving use" of the King James Bible and the 1662 Book of Common Prayer as normal formularies of worship and voted 225-3 to approve the Alternative Service Series.

Over 600 prominent people — politicians, professors, civil servants, and those active in the arts — were protesting against what one person called the "leaden vernacular" of the new Book. The petition said, in part, "For centuries these texts have carried forward the freshness and simplicity of our language in its early modern splendour. Without them the resources of expression are reduced, the stock of shared words depleted, and we ourselves are diminished. . . ."

The signatories pointed out, "Some of us do not share religious belief." According to the *Church Times*, "Some atheists signed with great fervour, holding that it was a national question."

This point was not lost on the members of General Synod. The Rev. Michael Saward of London received loud applause when he declared that many who had signed the petition were rarely seen in church and said, "for far too long we have been spiritually castrated by the arrogance of the cultural establishment." The Rev. Canon Ken Brown of Wiltshire said in a letter to the *Guardian*: "Our General Synod can respond in only one way to the petition of 600 assorted well-known people who want us to worship in Elizabethan English, and that is to tell them . . . to mind their own business. The church does not exist to preserve any country's national heritage."

Another clerical critic of the petitioners pointed out that they labored under a delusion. The Alternative Service Book, he said, was not "replacing" the Book of Common Prayer or the Authorized Version of the Bible. These are still authorized for use, and "it is up to each parochial church council to decide if and when they shall be used." He advised the signers to go to church and get



Olivia de Havilland and the Rt. Rev. Frank S. Cervený, Bishop of Florida, discuss Florida's \$3,000,000 Venture in Mission campaign during Miss de Havilland's visit to Jacksonville. Florida is the seventh diocese she has visited to encourage VIM giving.



on their local church councils.

The full Synod approved a new Order for Holy Communion, and chose a modern language psalter called *The Psalms: A New Translation for Worship*, published by Collins.

## Poll Finds Approval of Intercommunion

Ten Roman Catholic, Protestant, and Episcopal periodicals recently cooperated with the *U.S. Catholic*, a monthly magazine published in Chicago by the Claretian Fathers, in a survey to determine attitudes toward intercommunion.

The findings showed that 53 percent of the 1,000 churchgoers polled already participate in communion services in churches other than their own, and 83 percent agree that such participation is as beneficial as that received in their own churches.

The Rev. Martin E. Marty, prominent Lutheran theologian and professor at the University of Chicago Divinity School, commented on the survey for the *U.S. Catholic*. "The first impressions one gets are that most American Christians in these mainline churches are very friendly toward each other, that they like the idea of the Lord's Table as a symbolic meeting place for such friendship, and that they are not really impatient with their leadership for not perfecting the approach to intercommunion — they simply ignore the leadership and the rules," he said.

"Almost as vivid is the impression that the churches are far more like each other than different from each other, so far as these respondents are concerned. No doubt the people, especially the Protestants, intend to keep on being members of their separated churches, but if you wanted a debate over the doctrines that divide them, you might as well hold it in a phone booth."

In addition, the survey found that only four percent agreed that no one should receive communion from a church other than his or her own; Roman Catholics feel closest to members of Orthodox, Anglican, and Lutheran churches; many Protestants who support open communion for all baptized Christians draw the line against communion with Hare Krishnas, Mormons, Scientologists, Moonies, and cult members in general; intercommunion is especially significant to members of mixed marriages.

## Bishop Loring of Maine Dies

The Rt. Rev. Oliver Leland Loring, Bishop of Maine from 1941 to 1968, died early in November in Milton, Mass. He was 75.

Bishop Loring, a native of Newtonville, Mass., was a graduate of Harvard College and Episcopal Theological

School in Cambridge, Mass. He held honorary degrees from Bowdoin College and General Theological Seminary.

In 1931, Bishop Loring was ordained to the priesthood. He served parishes in Massachusetts before his elevation to the episcopate in 1941. At that time, he was the first one born in this century and the youngest American ever to be seated in the House of Bishops.

His successor, the Rt. Rev. Frederick B. Wolf, celebrated a memorial Eucharist at St. Luke's Cathedral, Portland, Maine, in November, and the Rev. Powel M. Dawley recalled scenes from Bishop Loring's long episcopate: "Time has obscured the details of this work, but memories of characteristic moments remain fresh — the bishop walking over a potato field with an Aroostook farmer or discussing the herring run with a fisherman on the shore, winning the confidence and help of both alike — the bishop riding the freight caboose into Onowa to minister to people then unreached by road — the bishop on a stewardship tour of northern missions, eating five parish suppers on successive nights, and yet as fresh, spontaneous, and inspiring in his appeal at the last as he was at the first — and, most clearly remembered, the bishop at the wheel of his car, driving endlessly over the state, week after week, summer and winter, heedless of the toil exacted of his energy and health, cheerfully paying the price of faithfulness through all the watches of his ministry."

In 1935, Bishop Loring married the former Elizabeth Brewster, who survives him. He also leaves two sons and a daughter, and a nephew, the Rev. Richard T. Loring of Chelsea, Mass.

## Priest Burns Bishop's Disciplinary Letter

The public burning of a bishop's letter of inhibition and the barring of a replacement priest were features of ecclesiastical life in Grand Rapids, Mich., lately.

In the parish hall of St. Paul's Church, the Rev. James R. Sharp was applauded by 100 of his parishioners as he burned a letter of inhibition, forbidding him to perform priestly functions at the church for six months. Fr. Sharp is in trouble with church authorities for refusing to accept the new Book of Common Prayer and the ordination of women to the priesthood. He has been cited also for cooperating with a dissident group of erstwhile Episcopalians active in the Grand Rapids area.

On the same day, members of the congregation refused entry to the Rev. Canon Hugh S. Hostetler, sent from the Cathedral of St. James in South Bend, Ind., to replace Fr. Sharp.

The Bishop of Western Michigan is the Rt. Rev. Charles E. Bennison.

# BRIEFLY . . .

St. Ann's Church, Sayville, N.Y., has decided to donate half the profits from the sales of a new cookbook, *Loaves and Fishes and Other Dishes*, to the Presiding Bishop's Fund for World Relief for world hunger alleviation. In keeping with the title, the book contains many recipes for bakery items and seafood, as well as "other dishes."

The Rev. David A. Works, president of the North Conway Institute in Boston and an Episcopal priest, told a national conference for religious and lay leaders on the subject of alcohol and drug abuse that "the number one job for the religious community today is to help the people of this nation forge a national policy on alcohol." Fr. Works, the subject of an interview in this magazine [TLC, Oct. 15, 1977], outlined the area to be covered by a national policy, including "the treatment of alcoholism, alcohol education for the entire family and community, alcohol and drunk driving, legal controls, taxation of alcohol, public drunkenness, and people's attitudes toward responsible decisions regarding the use and nonuse of beverage alcohol in our society." The conference was held in Indianapolis, Ind.

Residents of the Menominee Indian Reservation in Wisconsin may hunt deer at any time of the year, but the local Roman Catholic priest noticed that the hunters do not usually make use of the skins. He has arranged for the hides to be tanned, and the parish gift shop, which supports the parochial school, is doing a thriving business in them for about \$25 each.

The Church of England Men's Society is asking people all over the country to sign an ecumenical petition inviting Pope John Paul "to make a pastoral visit" to England, Scotland, and Wales. However, George Basil Cardinal Hume recently expressed the opinion that other countries "need" the pope more than England does, and said it was unlikely that he would visit England in the near future.

The Rev. John W. Bluck, an Anglican priest from New Zealand, has been named director of communications for the World Council of Churches. Fr. Bluck has edited *One World* magazine for the WCC since 1977, and edited the

world council's "Risk" book series. He is a former editor of the New Zealand ecumenical publication, *New Citizen*, and spent a year as a staff writer at Boston's Roman Catholic weekly, *The Pilot*, while studying at Episcopal Theological School in Cambridge, Mass. Communication work at the WCC is carried out by a 34-member team responsible for a language service, media liaison, film and visual arts, radio and television production, periodical and book publishing, and a weekly press service in English and French.

A New York State judge has ruled that to deny Fr. Vincent LaRocca, a Roman Catholic priest-lawyer, the right to wear his clerical collar while arguing cases before a jury violates his constitutional right to freedom of religion, thus reversing a 1975 decision. "I always thought they were wrong," said Fr. LaRocca. Justice Hugh F. McShane, in a 16-page opinion, said priests have become such familiar figures that they are unlikely to exert undue influence, and "to argue that the average citizen would hold them [priests] in awe ignores our times."

A Roman Catholic priest who died in Albany, N.Y., last fall, left \$35,000 for the care of his seven dogs, and \$100 to each of his two nieces. Fr. John J. Tracy left the bulk of his \$250,000 estate to church agencies. An order of monks is billing the estate \$1,000 a month for the dogs' care. Their rate reportedly is based upon a \$5 per dog per diem charge.



Richard Anderson

William W. Baker, board member of The Living Church Foundation and recently retired president and former editor of the *Kansas City Star*, has been appointed to the Committee on Communication of the Executive Council. Mr. Baker, who resides in Lake Quivira, Kansas, was elected to the council last year by Province VII. He is here seen conversing with the Presiding Bishop, the Rt. Rev. John M. Allin, at Seabury House.

## CONVENTIONS

There was a welling up of emotion as the 108th convention of the **Diocese of Bethlehem** gave a standing ovation to the ratification of an agreement with the Diocese of Puerto Rico. The two bishops representing the dioceses, the Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem and the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, embraced as 300 delegates sang the doxology.

This agreement will result in a "partnership in mission" between the two dioceses, and as Bishop Reus pointed out in his address, "Although Bethlehem and Puerto Rico each represents a different culture, they are one in spirit and purpose." The parishes in the Diocese of Bethlehem have committed themselves to raise \$210,000 in the next three years to help establish, develop and maintain an autonomous church in Puerto Rico. It is estimated it will be 10 years before the Diocese of Puerto Rico will be financially independent. Bethlehem, in return, will receive aid with their Hispanic ministry and plans are already underway for a Puerto Rican priest to come here to develop such a ministry.

A resolution was unanimously approved that asked for prayer at the Eucharist in support of the President of the United States and leaders of all nations working to resolve the tense situation in Iran peacefully. Delegates were asked to encourage their parishes to participate in any specific form of daily prayer for the peaceful release of the hostages, and it was further resolved that the secretary of the convention be requested to forward a copy of this resolution to the President of the United States in support of his peaceful effort.

In his opening address, Bishop Gressle reminded his people that "we are called by God to build a just, sustainable and participatory society. Increasingly the voices of the churches are being heard in terms of establishing ethical criteria for some of the basic decision-making policies of our society." The bishop referred specifically to the arms race.

A diocesan budget of \$555,832 was adopted at the convention.

• • •

World hunger was a major concern of the 81st convention of the **Diocese of Northern Indiana**, held in Fort Wayne, November 30-December 1. Although a resolution to include "World Poor Relief" in the allocation of diocesan Venture in Mission (VIM) funds was defeated, because the money had been pledged with the understanding that it would go to four other projects, delegates expressed their concern for the plight of the people

of Cambodia and Uganda in two other resolutions. The first asks that all parishes, but especially those which did not come up to their quotas in the VIM campaign, conduct a special major fund raising campaign for help to Cambodian and Ugandan people through the Presiding Bishop's Fund for World Relief. The second set aside the Feast of the Epiphany for a special offering in each parish for the Presiding Bishop's Fund for World Relief for those two countries.

Venture in Mission funds from the diocese are to be allocated as follows: 35 percent for the national project of "Stimulating Congregational Investment in Evangelism," or if this is fully funded, "The Church's Teaching Series," or if this is fully funded, "Volunteers for Mission"; 15 percent for Nashotah House Library; 35 percent for the diocesan conference center and conference and retreat program; and 15 percent for the local Mission of Christ within diocesan congregations. The fund will be administered by diocesan council.

The latest figure for the VIM pledges of the diocese is \$357,000, of which \$40,000 has been used to pay expenses of the campaign, leaving \$317,000 available for the projects at this time. This represents around 85 percent of the diocesan goal.

A budget for 1980 of \$224,892.13 was adopted, \$7,900 of which will come from trust fund interest, and the remainder from fair share assessments to the parishes.

A constitutional amendment passed its second reading, providing for seat and voice at diocesan conventions of lay members of diocesan council and lay deputies to General Convention during their terms of office.

The Rt. Rev. William C.R. Sheridan, diocesan, called his annual address a "litany of thanksgiving," giving thanks for the Venture in Mission response, spiritual renewal in the diocese, the large number of diocesan seminarians, results of General Convention in Denver, the selection of the Rt. Rev. Robert A.K. Runcie to be Archbishop of Canterbury, and all the other good things that have been happening in the church.

### Correction

In the issue of January 20, in a story concerning the Presiding Bishop's Fund for World Relief, a grant for Utahans Against Hunger was reported incorrectly as \$10,000, according to Diocesan Press Service, which supplied the inaccurate figure. The grant was for \$5,000. The revised total for grants is \$242,495.



*The Society of St. Paul,  
faced with the necessity of finding  
a new home, chose a desert  
location, and their*

# LONG LEAP OF FAITH

*has landed them on solid ground.*

By LARKETTE LEIN BOYD

The brothers seem perfectly at home in the heat of a Coachella Valley summer, which shimmers up from the gray gravel and wavers amid ocotillo and oleander. Perhaps as late as May one may see them in their simple brown habit (with sneakers or sandals poking out from underneath) but by July only the most formal of occasions will get them out of sports shirts and shorts and back into the traditional garb. Granted, they are not exactly the stereotypical ascetics of echoing corridors, cold stone floors, itchy-scratchy woolen habit and gaunt faces. Nonetheless, the impression is that all is "very meet, right," and appropriate.

The brothers of the Society of Saint Paul, however, like many other people in the desert, are not natives but recent transplants from Oregon. But unlike most Oregonians, who flee northward when summer arrives in all its relentless splendor, they are here to stay, year round, for a good many years to come.

Oregon's rural Gresham was the Society's first home. Founded in 1958 by the Rev. Canon Rene Bozarth, SSP, and fol-

lowing the example of the Apostle Paul's energetic dedication, the Society became active in the Portland suburb, running a school for gifted children, founding mission churches, and even taking part in local government.

Most churchmen, however, will associate the Paulists with their work at St. Jude's convalescent home near Portland, Oregon. The monastery originally was located in the second floor of that facility, but the nursing ministry developed until, in 1975, it was apparent that a 63-bed facility would no longer be able to meet the medical and counseling standards specified by the Oregon state licensing commission without drastic increases in cost. Expansion towards the 100-bed range would be needed to make the operation economical, an expansion which would have cost nearly half a million dollars.

The brothers opted to relinquish their upstairs monastery rather than go so deeply into debt.

But in so doing they also "opted" themselves right out into the street, and were now faced with the necessity of finding themselves a new home. Since their planning and discussion had included as much research as prayer, they knew that no monastery had ever survived very long without a house located "on the shelf" of a major metropolitan



Brother Barnabas, SSP (foreground), looks after guests needs at the Paulist retreat center. Behind him is Brother Frederick, who has been with the Society since 1962.

area. Such a location would enable them to reap the most fruit from their years of service. And what more obvious place to find a population concentration than southern California?

And so seven of their number packed up 40,000 pounds of books, furniture, equipment and personal effects, loaded it all into a container truck, and had the truck piggy-backed via Southern Pacific to San Diego. The Paulists themselves, Br. Andrew recalls with a grin, went whizzing along behind by car to meet the train.

They went forth — or, more precisely, south — not knowing whither they went.

Upon arrival, the baggage was put into storage while the group searched prayerfully and intensively for just the right facilities. A suitable "mother house" was surprisingly hard to find, even in a city as large as San Diego. But at last, with the counsel of Fr. John Harrison (recently retired from St. Margaret's, Palm Desert), the brothers chose their present desert location: their long leap of faith had finally landed them on solid, or at least sandy, ground.

The main house of the Society of St. Paul is now located at 44-660 San Pablo (appropriately!), just a short block from State Highway 111 in the City of Palm Desert.

The address is the former residence of William (Hopalong Cassidy) Boyd, a cluster of ordinary-looking converted (pun permissible) condominiums arranged around a central courtyard. So ordinary-looking, in fact, that my husband told me he had dated a girl who lived right across the street for several months and had never suspected that there might be a religious house any-

*Larkette Lein Boyd, of Palm Springs, Calif., is a communicant of St. Paul-in-the-Desert Church, Palm Springs, and a columnist for the Desert Post, a weekly newspaper serving the Coachella Valley.*

where near! (There is a sign now on the main entrance, on the other side of the complex.)

The circle-cluster arrangement itself is very appropriate, since the ancient desert fathers often accumulated seekers and students in a circle around their solitary wilderness abodes in a similar pattern.

Brother Andrew reports that of the 40,000 pounds of moveables, everything arrived intact and has found its niche in the condos — they had neither too much nor too little.

The location is very nearly ideal. The vast metropolis of Los Angeles-San Diego is within that now-crucial round-trip-in-one-tank range. And even within the desert area itself, the location is centered between Palm Springs on the north and Indio in the south; it is also within easy walking/bicycling distance of a community college, College of the Desert, and several shopping centers. With commendable foresight and an eye to good stewardship, the Society chose a location with the energy shortage in mind.

But although the buildings may face in on the courtyard, the focus of the Paulists is concentratedly outward. Wherever their monastery house has been located, the emphasis has always been on community involvement, and thus members have at various times presided over chambers of commerce and even held seats in city hall. (Not exactly cloistered!)

Alongside their interest in the religious life of the community they serve and live among, they are also concerned for the broader life, and, for example, the mushrooming of huge billboards along a stretch of open desert is not too mundane a topic for their attention.

Here in the desert, the vocation of the Society is expressed in varied and often

surprising ways. One of the less expected, on the surface, is their conscientious emphasis on energy conservation. As funds allow, the buildings are being renovated for greater efficiency in heating and cooling, with the elimination of a lot of fashionable and impractical sliding glass doors and windows (areas which are frequently heavily curtined for privacy and insulation, anyhow).

The complex is made up of a number of small, unassuming structures which have lent themselves beautifully to continuing improvement, demonstrating the great adaptability of a simple design. The members do almost all of the work themselves, excepting jobs that require a licensed contractor.

However, the remodeling is being done primarily with an eye to improving the monastery's function as a retreat center. Right now groups of up to 14 can be accommodated at one time; in the future, expansion of facilities for 24 is anticipated. During the height of the "season" (fall, winter and spring), laymen's retreats occupy most weekends, and mid-week clergy's escapes often keep the brothers busy non-stop, preparing for the next group.

Guests have free access to the small swimming pool with jacuzzi, the compact but thorough 8,000 volume library, the unadorned dining commons (guests share communal meals prepared by the brothers), the abundant sunshine and pervasive peacefulness. The brothers also provide counseling or teaching sessions, as well as welcoming visitors/retreatants to join them in their daily cycle of prayers.

The aura of imperturbable calm is what always impresses me. Here everything is done "decently and in order," with a humility totally devoid of self-consciousness, without haste — and



Brother Andrew Rank, SSP, rector of the Society of St. Paul.

with good humor. The day begins with private prayers at 7:30 a.m., followed by Morning Prayer at 8:00. After breakfast at 8:30, comes time for physical work, interrupted at 11:30 for Midday Prayer and Eucharist every day at noon. Lunch is at 12:30 p.m., followed by the other half of the work period, which lasts until about 4:30. Evening Prayer commences at 6:00, dinner at 6:30, Compline at 7:45 and by 10:00 or so most light are out. The schedule during the summer is adjusted earlier to take advantage of the cooler morning temperatures.

The Paulists' work-days are filled with the wholesome (and holy) labors of gardening, housekeeping and cooking for retreat groups, repairing and renovating.

An entire pew filled with brown robes to favor an important gathering, the dependable services of Fr. Theodore at early Mass or for Bible study, the incredibly ready counsel of Fr. Rene, appropriate and wise — these and much more have become a treasured addition to the community of Episcopalians in southern California.

Other modes of service include assisting the rector at St. Margaret's, conducting a Hispanic mission in the facilities of St. John's, Indio, and holding a weekly Spanish-language mass in their own tiny chapel.

That chapel is an incredible example of renovation — compact, invitingly cool, admirably functional — a relief from the brilliant expanses of the desert outside, with its interesting architectural angles and jewel-like panels of stained glass glowing amid shadowy stillness. The chapel is symbolic, in a way, of what the new location for the Society has become: a functional, sheltering retreat; a still-point at the center of continuing outreach and renewal.



Some Paulist monks visit following the midday Liturgy at the desert monastery and retreat center.



# EDITORIALS

## This Month

**D**uring February many things will be happening in the church. In this first week of the month we have our second installment of our Things to Come Calendar, with dates of a number of significant church events during the next several months. We are happy to have church agencies and organizations send us their meeting dates for future inclusion. Having this knowledge available is a help to everyone.

We also include, as we usually do in the first issue of the month, "Feasts, Fasts, and Ferias." It currently deals with suggestions for seasonal material in the liturgy which are not, so far as we know, conveniently available anywhere else.

The issue just before Lent, which will be that of February 17 this year, will be our customary Lent Book Number. As always, during Lent, we will have a number of items directly pertinent to that holy season. We will have a Living Church Interview in the issue of February 24.

## Theological Freedom and Accountability

**W**e have spoken before of the intellectual freedom of theologians, and it is a topic that merits being pursued further. How far can those thinkers and scholars who call themselves loyal members of the church go in challenging the normal beliefs, ethical standards, and customs of the church?

Within Anglicanism, we have enjoyed (or endured) a very wide intellectual freedom. In part this has been possible because the theology of other major communities – Roman Catholic, Fundamentalist, Lutheran, or Calvinist – remained closely linked with traditional norms. As long as Anglicans continued to debate with more conservative Christians, we did not stray too far from conservative positions. Today, the erosion of traditional standards in those other churches may, paradoxically, have a negative effect on our own Anglican positions. Although we have been made aware, from time to time, of the embarrassment which maverick theological writers or speakers can cause, the Anglican Communion as a whole has devoted little coherent attention to the question of the accountability of scholars and thinkers to the church. Today when Anglicanism can no longer simply be equated with English-speaking gentility, we might do well to devote more thought to this topic.

In most professions, a vague but forceful accountability is established by the collegial consensus of peers, and by the needs and wishes of constituents. Here is the problem for Episcopal theological scholars in this country. They have few colleagues, and they are thinly scattered over a vast continent. Apart from seminary students, who are their constituents? A widespread anti-intellectualism does not offer an auspicious climate.

Our seminary faculties are small and in most cases have only one or two professors in a given field or specialty. Ecumenical associations exist for the different fields of theological specialization – biblical studies, church history, and so forth – but meetings are usually rare, and are often geographically remote. Episcopalians do not always attend. One recalls a well known professor of ecclesiastical history who, during all the years of his professorship, was not known to have attended a meeting of the American Society of Church History. Between the different specialties, inter-disciplinary dialogue can generally be rated on a scale ranging from *rare* to *non-existent*.

Our seminaries, unlike medical schools, have not systematically established collegial relationships with local practitioners and specialists. This is a glaring defect, and we wish the Board for Theological Education would address itself to it. The fact is that many theological scholars, in seminaries and elsewhere, operate in relative isolation from the church. Most of them are not integrated into its pastoral, synodical, or social life. This is not entirely their fault; it is partly the church's fault. If theologians are not invited to preach in different parishes, serve on diocesan boards and committees, or mix in the day-to-day life of other churchpeople, it is scarcely surprising if they are alien to the general thinking of the church, or if their books are out of touch with the church's needs.

Fortunately there are some bright spots. Some dioceses have hired "canon theologians." Most seminaries today have some sort of program designed to establish links with the rest of the church. It is a pleasure for your editor to express his own gratitude for a recent appointment as a visiting fellow for a fortnight of study at the Episcopal Theological Seminary of the Southwest in Austin, Texas. Diocesan schools and theological programs provide a growing bridge between theology and local churches, and theological education by extension, in its several forms, may ultimately make a significant change in the climate.

Looking over the broad scene, we are driven to the conclusion that our Anglican theological heritage is being articulated by few people in America today, they are widely scattered and often intellectually isolated, and they receive little in the way either of encouragement or direction from the church as a whole. It is dangerous to be headed down such a path. We believe it is time for us all to wake up, to see where we are going, and to begin to take the intellectual aspects of our religion seriously.

Coming February 17 . . .

Lent Book Number

# Still Another View

By JOHN W. TURNBULL

It is important to try to locate the precise grounds on which the objectors to the recent General Convention resolution on sexual conduct and ordination base their complaint. I have been told that the principal objection of many of the signers of the dissenting statement at Denver is that they believe that the resolution usurps the proper discretionary authority of bishops, standing committees and commissions on ministry to judge the suitability of particular persons for the ministry. That concern seems to be shared by John M. Gessell in his "Another View" [TLC, Dec. 30, 1979].

It may be that some of the proponents of the resolution *wished* to usurp that function (the objectors seem greatly preoccupied with the alleged motives and attitudes of the advocates), but if so it must be said that they did not succeed, for what the resolution in fact does is merely to "recommend" to the responsible authorities certain "considerations" relevant to the exercise of "their proper canonical functions" (emphasis supplied). That is a very far cry from (in Fr. Gessell's phrase) "declaring into law" anything at all.

It was certainly proper and honorable for the Denver dissenters to state their intention to treat these recommendations in a manner consistent with the status of the resolution and with their own canonical and evangelical authority. It would be a curious and ironic outcome indeed if, thanks to the misinterpretation by their friends of the actual authority of the resolution, they should be thought to have broken some non-existent "law" by so acting.

The dissenters at Denver assert that the resolution carries with it "a cruel denial of the sexual beings of homosexual persons." Fr. Gessell is equally vehement: "It make homosexual persons into sexual outlaws and segregates them from pastoral care." What is the basis

for these grave accusations? What the resolution *says* is that Convention reaffirms its 1976 support of the full entitlement of homosexual persons to the pastoral care of the church; that it perceives no obstacle to the ordination of any person on the basis of sexual orientation *per se*; and that it commends to bishops and other responsible persons the thought that it is "inappropriate" for persons of whatever sexual orientation to be ordained to the ministry who live in violation of the church's traditional teaching with respect to faithful sexual behavior.

Again, it may be that some of the supporters of the adopted resolution *meant* the action to humiliate homosexual persons in something like the manner that the opponents suppose that it does, though in point of fact that was nothing like the intention of the several supporters of the resolution who are known to me. But if anyone did intend to humiliate anyone, it can only be observed that they did not succeed in saying what they meant. (Don't, please, try to tell us that the resolution "really" means something more than it says: it is of the nature of resolutions, in common with all verbal formulations, to *mean* what they *say*, no more and no less; if through them their formulators do not succeed in *saying* what they *mean*, that is their hard luck.) Homosexual persons and their friends are only playing into the hands of their presumed enemies if they credit them with a victory that they did not in fact achieve. The anxieties of the liberals, like those of the conservatives, have a way of turning into self-fulfilling prophecies.

The fact is that if anything in the church's teaching on sexuality constitutes "a cruel denial of the sexual beings of homosexual persons," it is not this resolution but the norms whose authority it invokes. If I understand him rightly, that is the issue that Fr. Gessell wishes to raise in the latter part of his article: the propriety of the judgment, which the Denver resolution undoubtedly entails, that the married and celibate states are the exclusive and universally-normative modes of faithful sexuality for Christian people. The intention to question this traditional

teaching is clearly implied in the statement of the Denver dissenters as well, and has been explicitly stated by some of the signers.

The question is raised partly, but only partly, because the norms are believed to be in some way unjust to homosexual persons, to whom they offer only one rather than two alternatives to what used to be called fornication. All moral imperatives are more difficult for some people than for others, but they are not thereby made unjust either in general or in particular cases. The advertising executive is, no less than the pauper, enjoined against the sin of greed, even though it may be argued that greed is the very life-blood of his enterprise. The chaste life is also, for a variety of reasons, more difficult for some people than for others. Those for whom it is especially difficult are certainly entitled to a special charity, and indeed may by God's grace be the instruments for displaying with special power the mystery of sin and forgiveness. But this does not constitute a ground for a general revision of the logic of sexual morality.

No, the argument at hand raises issues that go far beyond (or beneath) the particular dilemmas of homosexual persons or the appropriateness of asking of the clergy a commitment to sexual fidelity more solemn than that generally expected of Christian people (supposing that the Denver resolution does that). As Fr. Gessell indicates, these include issues of Christian anthropology, scriptural exegesis, the weight of ecclesiastical tradition, the interpretation of psychological evidence, the methodology of ethical reflection, and the rationale and practice of pastoral care, just for starters. Compared to our disagreements on such matters as these, I suspect that on the more immediate issues the liberals and conservatives are, if the expression may be forgiven, practically bedfellows.

We must get at these deeper matters. But for those of us who are, with whatever misgivings, generally supportive of the Denver action, it is not helpful to be assigned views and intentions that we do not hold or to have attributed to the action a weight that it will not bear.

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*The Rev. John W. Turnbull, formerly professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, is a priest of the Diocese of Massachusetts.*



# Canticles in the Seasonal Plan

By THE EDITOR

This winter we have been considering in this monthly column certain important elements in the liturgy which may appropriately vary according to different seasons and holy days. We have not been discussing collects for the day, proper prefaces, the hymns designated in the Hymnal for particular times, or the special ceremonies for Holy Week, as the seasonal use of these is quite evident. We have directed our attention rather to prayers and chants which are not rigidly prescribed for special times, but which require thought, reflection, and long-term planning for most effective use. We have not discussed difficult or technical material, but rather the things which the ordinary congregation can do.

One such element is represented by the canticles of the Daily Offices which may also be used in the eucharistic liturgy – normally in between the Epistle and Gospel. First of all, why should these be introduced into the Holy Eucharist? The offices and the ministry of the word in the Eucharist each have their distinctive character which should not be lost. Yet the separation between Morning Prayer people and eucharistic people has become a vast liturgical cleavage in Anglicanism. It is theologically, liturgically, and devotionally more serious than any division between Rite I and Rite II, or between the new Prayer Book and the 1928 people. Any reasonable and convenient steps to bridge this gap are highly important for the long range liturgical development of our church as a whole. Meanwhile, apart from all this, the scriptural canticles are a liturgical genre of proven worth. In the choral service, they bring distinctive music which is much loved both in its Gregorian and Anglican forms. Unlike ordinary metrical hymns, the canticles lend themselves to spoken recitation at early celebrations and weekday services, thus bringing both poetry and an added seasonal expression into the said service.

The effective use of the canticles re-

quires recognition of their distinctive character. Metrical hymns are generally quite explicit in their references to Christ, to events in his life, and to events in our lives. The biblical canticles, on the other hand, are usually subtler and more reserved. We must use them many times to appreciate them adequately. This is especially the case where Christian meaning is being expressed through Old Testament poetry. In the daily use of the offices, the necessary repetition eventually occurs even if a particular canticle is only used once a week, or within a certain season. When canticles are only experienced on Sundays and special days, whether within the office or the Eucharist, acquaintance grows more slowly. In most cases, canticles should be used consistently both in choral and said services for a period of weeks – at least until the congregation establishes familiarity with a text. Periodic reference to them in preaching and teaching is helpful. Some people have said or sung certain canticles for years without any knowledge of the background or basic meaning of the text.

After all these preliminaries, which canticles lend themselves especially to seasonal use? First of all the *Benedictus Dominus Deus Israel*, or Song of Zechariah, is recognized in both the 1928 Prayer Book and the new one as particularly suitable for Advent with its reference to the child, John the Baptist, who is to prepare Christ's way. Whether for Rite I, or Rite II, or 1928 texts, we recommend the use of this canticle for Sunday and weekday services in Advent, whether this be the eucharistic liturgy or Morning Prayer. (Those who are thoroughly familiar with it may wish to return to it for one week in January when Christ's baptism is celebrated.)

For the Christmas season, the *Te Deum* should be used in the Daily Office in accord with longstanding custom, but we do not see it as so appropriate for use between the Epistle and Gospel at the eucharist. With Rite I or 1928 texts, the



*Benedictus es* may be used at this point. With Rite II, or perhaps Rite I also, we would recommend the Third Song of Isaiah, Canticle 11, as an outstanding canticle for celebrating the incarnation. (Again, those who know it and love it will be happy to return to it for other feasts of the incarnation during the course of the year.) Either of these two canticles may be continued through the Sundays after Epiphany.

What about Lent? It is, by nature, difficult for a canticle to be penitential. In older Anglican usage (for historical reasons too complicated to explain here) the *Benedicite, omnia opera* was used throughout Lent. Chanting a short penitential psalm, like 130, has been one possibility for the Sunday Eucharist in this season. The new Prayer Book provides a mildly penitential canticle in the Second Song of Isaiah, Canticle 10, which is very usable. Meanwhile, Canticle 14, *Kyrie Pantokrator*, has emerged as an outstanding poetic expression of penitence. Indeed it is so powerful that one may hesitate to use both the Litany and Canticle 14 on every Sunday in Lent. Alternating them is one possibility, both for the Eucharist and Morning

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## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

Prayer. We would welcome reports on use.

For the Great Fifty Days from Easter to Whitsunday, the Song of Moses, Cantic 8, is a major traditional text now happily restored to our use. We would urge its frequent use at principal Sunday services, either at the Eucharist or Morning Prayer, throughout this period. Thus everyone can learn to sing it, and the return to it at the Easter Vigil next year becomes an exciting experience. The *Benedicite, omnia opera* is attractive for the Sunday before Ascension Day, with its Rogationtide emphasis, but for people to get the spirit of it there must be other opportunities for its use. Thanksgiving is one possibility, and parts of it can be used in the summer when the references to nature will be vivid. We have not recommended Cantic 18 from Revelation at this point, as it is so similar to the *Gloria in excelsis*, instead of which it may sometimes be used, as suggested in the January 13 installment of this column. On weekdays in Easter season, however, it may certainly replace the *Te Deum* at daily Morning Prayer from time to time.

Finally, what about that long succession of summer and autumn weeks? As we have often said in this column, whether we count our Sundays after Trinity or after Pentecost, this is not a season in the sense that Advent, Christmas, Lent, and Easter are seasons. The summer and fall Sundays are simply general Sundays, or ordinary Sundays. Hence general or ordinary canticles are appropriate, such as the *Benedictus es*, or among the new canticles, numbers 9 and 19. As suggested in the previous paragraph, sections of the *Benedicite* can be used for climatic if not liturgical appropriateness. Over the years, as a congregation builds up its repertoire, it is possible to pick up particular canticles when there is something particular appropriate on a given Sunday — thus the Song of Zechariah can be used if John the Baptist is spoken of in the Gospel that week.

We have not referred to the two beloved evening canticles, the *Magnificat* or Song of Mary, and the *Nunc dimittis*, or Song of Simeon. We see these as most appropriate for evening celebrations and offices, irrespective of the season. Yet with Evensong so infrequently performed nowadays, there is possible merit in singing the *Magnificat* on several occasions in the morning in the Christmas and Epiphany Seasons. The congregation will thus be better prepared for its use if Evensong is restored (as it generally should be) on Wednesday evenings in Lent. If the *Nunc dimittis* is used at the Eucharist, we favor the Lutheran practice of using it as a closing chant at the end of the service, rather than as a cantic between Bible readings.

## BOOKS

Continued from page 5

like a good sermon ought to do. They are personal without being maudlin — born out of the experience of a faithful, thoughtful priest trying to live out the Christian life in difficult and turbulent times. And they have the magnificent virtue sought by 50 million pew sitters — the virtue of brevity.

Many a dry preacher at 10 o'clock Saturday night will reach for this book and, as they say, find it seminal.

(The Very Rev.) CHARLES U. HARRIS  
Episcopal Theological School  
Claremont, Calif.

## The Power of Love

THE PORTENT: A Story of the Inner Vision of the Highlanders Commonly Called the Second Sight. By George MacDonald. Introduction by Glenn Edward Sadler. Harper & Row. Pp. 160. \$8.95.

Harper & Row, in reprinting this MacDonald classic, aims at today's interest not only in MacDonald (and the Inklings he influenced) but also in mysticism, parapsychology, and dreams. If one with such interests reads in the mood of enchantment which the story evokes, however, he will find what C.S. Lewis described as "the sweet air blowing from 'the land of righteousness'."

In the introduction to his *George MacDonald*, Lewis called the author a "poor novelist" but a "genius" at making myths. *The Portent* has this quality.

The narrator, a poor but well educated youth, loves and (in dreams) is loved by the mysterious stepdaughter in the mansion where he tutors. The original story, published serially in 1860, ended with their separation. When MacDonald expanded it into a book in 1864, he included a "happy ending."

As Sadler writes in the introduction, the book could be read "as a guide to dream psychology." But its real impact is in its haunting portrayal of the transforming power of love, fully developed in that "happy ending."

HELEN D. HOBBS  
South Bend, Ind.

## Books Received

SEASONS OF WOMAN: Song, Poetry Ritual, Prayer, Myth and Story. Ed. by Penelope Washbourn. Harper & Row. Pp. 176. \$8.95.

STAGES: Understanding How You Make Your Moral Decisions. By Nathaniel Lande and Afton Slade. Harper & Row. Pp. xxiii and 156. \$8.95.

MOMENTS WITH GOD: Songs of Praise and Thanksgiving from the Bible. By Frank Dell'Isola. Collins. Pp. 95. \$3.95 paper.

THE PASSIONATE PEOPLE: Carriers of the Spirit. By Keith Miller and Bruce Larson. Word. Pp. 234. \$5.95 paper.

FREE TO BE THIN. By Marie Chapian. Bethany Fellowship. Pp. 183. \$3.95 paper.



# 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.

## CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.75 for complete Packet of Priest/ Organist/Pew edition plus "Hyfrydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

SEDAR COOKBOOK - a brief outline of Jewish laws and traditions for Passover plus recipes for fixing a complete dinner. \$3 including postage. Chapel of the Intercession, 390 E. 99th Place, Thornton, Colo. 80229.

## NEEDLEWORK

DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## 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.

## POSITIONS WANTED

ORGANIST/CHOIRMASTER, master's degree, six years experience, communicant of Episcopal Church, desires transfer to new church position. Church/school combination also acceptable. Reply Box S-431.\*

ORGANIST-CHOIRMASTER, full or part-time. Churchman, married, M.Mus., A.A.G.O., experienced. Reply Box J-432.\*

## PROPSERS

NEW SUNDAY LECTIONARY, at low cost, beautifully printed, with Psalm and Antiphon plus collect and preface(s). New English Bible or contemporary editions. May we send you free samples? The Propers, 6062 E. 129th St., Grandview, MO 64030. (816) 765-1163.

# PEOPLE and places

## Appointments

The Rev. Frank G. Atlee, Jr., is rector of Christ Church, 1 Main Street, Towanda, Pa. 18848.

The Rev. Eddie Blue, diocesan intern, is part-time parish assistant, St. George's Church, West End, and St. Mary's Church, Chester, Pa.

The Rev. Jonathan L. Booth has been appointed an honorary canon to the ordinary by the Rt. Rev. John L. Thompson, Bishop of Northern California.

The Rev. Allen W. Brown is rector, St. Andrew's Church, Miami. Add: 14260 Old Cutler Rd., Miami, Fla. 33156.

The Rev. Marshall H. Brown is rector, St. Martin's Church, Clewiston, Fla. Add: P.O. Box 235, Clewiston 33440.

The Rev. Robert J. Byran is rector of Christ Church, P.O. Box 28, Canon City, Colo. 81212.

The Rev. Edward Meeks Gregory is chaplain, Christchurch School, Christchurch, Va. 23031.

The Rev. James R. Leo has been appointed dean of the American Cathedral in Paris, France.

The Rev. John Fuller Mangrum is rector of St. David's Church, Wellington, Fla. Add: 465 Forest Hill Blvd., Wellington, W. Palm Beach, Fla. 33411.

The Rev. Alice B. Mann is part-time vicar, St. Gabriel's Church, Philadelphia, and part-time missionary for urban evangelism.

The Rev. William Thomas Martin is rector, All Hallows Church, Wyncote, Pa. Effective: March 2, 1980.

The Rev. F. Clayton Matthews is rector, Emmanuel Church, Richmond, Va. Add: 1214 Wilmer Ave., Richmond, Va. 23227.

The Rev. Richard W. Meyers is curate, St. Clement's Church, Philadelphia, Pa.

The Rev. John J. Ormond is rector of St. Paul's Church, 16 N. 16th St., Wilmington, N.C. 28401.

The Rev. Allan W. Reed is director of pastoral care and chaplain, All Saints' Hospital and Springfield Retirement Residence, Philadelphia, Pa.

The Rev. Joseph Hastings Schley, Jr., is rector, Holy Trinity Church, Midland, Tex.

The Rev. James H. Short is rector of the Church of the Ascension, 600 Gilpin St., Denver, Colo. 80218.

The Rev. Edwin E. Smith is chaplain, Cheyney State College, Cheyney, Pa.

The Rev. Robert G. Trache is rector of St. Elizabeth's Church, Concord and Morse Rds., Sudbury, Mass. 01776.

The Rev. William T. Walker is rector, St. Simon's Church, Miami. Add: 10950 S.W. 34th St., Miami, Fla. 33165.

The Rev. David H. Wright is non-stipendiary priest-in-charge, St. Matthew's Church, Kernersville, N.C.

The Rev. William J. Winterrowd is administrator, Episcopal Community Services, Minneapolis, Minn., effective March 1.

## Retirements

The Rev. John J. Albert, rector, All Saints' Church, Wynnewood, Pa. Effective: July 28, 1980.

The Rev. E. Walter Chater from St. Luke's Church, Haworth, N.J. Add: 254 Knox Ave., Apt. 16, Cliffside Park, N.J. 07010.

The Rev. Edwin B. Jeffress, Jr., executive secretary of the Diocese of East Carolina. Add: 1956 S. Churchill Dr., Wilmington, N.C. 28403.

The Rev. Thomas M. W. Yerxa, senior assistant to the rector of St. James-by-the-Sea, La Jolla, Calif., since 1972. Add: 1235 Via Barranca, La Jolla, Calif. 92037.

## Transfers

The Rev. Jack G. Flintom from the Diocese of North Carolina to the Diocese of Western North Carolina.

The Rev. Victor Frederiksen III, from the Diocese of North Carolina to the Diocese of Southern Ohio.

# CLASSIFIED

## PUBLICATIONS

"STATIONS OF THE CROSS" - Former OHC, Fr. Stanton Edition; available, St. John's Press, 517 South Kensington, Kansas City, Mo. 64124. Payment w/order \$30.00 per 100.

## STUDY PROGRAM

AT HOME WITH THE GOOD NEWS. A Preparation to Hear the Gospel. A study program of the Sunday Gospel readings designed for home use. Each month we send you material for Sundays of month which can be reproduced. Cost is \$15 per year. Order from: Saint Michael's Press, St. Michael and All Angels Church, 6630 Nall Ave., Mission, Kan. 66202.

## VESTMENTS AND BANNERS

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

## WANTED

OLD ESKIMO and Indian art baskets, blankets, pottery, Quill work, beadwork, ivories, Eskimo scrimshaw, Eskimo artifacts, paintings. Will buy. Please send photos to: Br. Gregory Quevillon, Ocean Ave., Kennebunkport, Maine 04046.

VANITY FAIR cartoons of clergymen 1869-1913. Will purchase or exchange. Please list dates. Rev. Edgar Romig, 1317 G Street, N.W., Washington, D.C. 20005.

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

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# CHURCH DIRECTORY

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**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

## DENVER, COLO.

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

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## 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; 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

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

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

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

## 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.

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

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

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

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

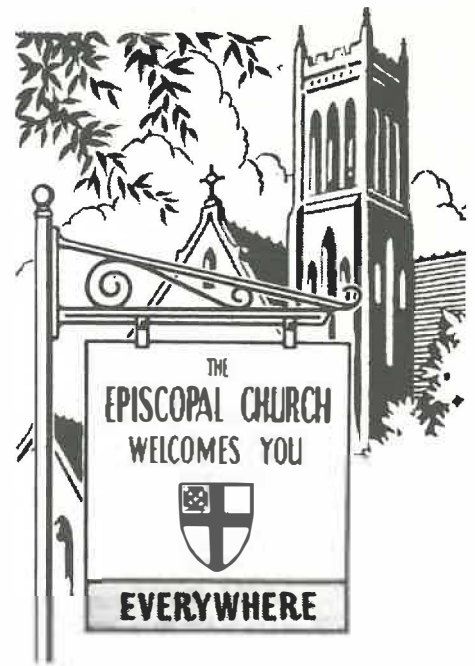
**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 1, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10.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

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

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

## TROY, N.Y.

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



## 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

**CHURCH OF ST. THOMAS THE APOSTLE**  
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**INCARNATION** 3966 McKinney Ave.  
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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

## 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

## MILWAUKEE, WIS.

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

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