

April 20, 1980

45 cents

THE LIVING CHURCH



Campus of Hobart College, Geneva, N.Y.

Episcopal College Sunday

The First Article



This column is certainly the appropriate place to discuss a recent Anglican work of considerable intellectual proportions, *Creation and the World of Science*, by A.R. Peacocke (Oxford University Press, pp. xix, 389, \$19.95). This embodies the 1978 Bampton Lectures. These are a distinguished series of lectures founded by the Rev. John Bampton in the 18th century, and given every other year at Oxford University. Former Bampton lecturers have included such luminaries as Charles Gore, Dean Inge, A.C. Headlam, Kenneth Kirk, G.L. Prestige, Paul Tillich, Austin Farrer, and C.H. Dodd, to name but a few.

The Rev. Dr. Arthur Robert Peacocke is a chemist engaged in research, a priest of the Church of England, and dean of Clare College at Cambridge University. Already recognized as an accomplished author, he is a man of wide learning in many fields. One of the most attractive aspects of the present volume is the felicitous bringing of scientific material together with references not only to theology but poetry, ancient history, other religions, and so forth. This wholeness and catholicity of intellectual vision is this author's medium, and in a sense it is also his message.

Peacocke begins with the incontestable assertion that the presentation of Christianity today is crippled by its being generally expressed with an imagery, a symbolism, and an understanding of the world that is no longer considered credible by educated people. The way the world is viewed today is largely through the spectacles (and telescopes and microscopes) of science. What sort of world does the scientist see? With considerable skill, the author depicts a number of characteristic elements in the scientific vision – the immense size of the universe, its staggering age, the mind-dazzling inter-relatedness of things, and so forth. It is within this universe that humanity has evolved and of it we are a part. Yet at the same time, the very magnificence of the scientific cosmic view cries out for interpretation and the articulation of its significance.

We humans, as self-conscious living persons, demand significance both for our own lives and the universe of which we are a part. It is in the perception of God that such meaning is found. In our modern scientific world-view, God's creative power is not seen as adding man into an already existent nature. Creation is rather being expressed in the entire spectrum of cosmic development from the first appearance of matter and the unfolding of the universe on through all the steps of biological evolution. It is such a God, who has worked in and through his whole creation for myriad eons, who, in the fulness of time, appropriately expressed his purposes and his love in the life, death, and resurrection of Jesus Christ.

For all of this to make sense, one must see that stars and planets are beautiful; one must feel the attraction of the plants and animals that share the biosphere with us; one must sense the fascination of the microspace of molecular physics. As the self-conscious and thinking part of creation, human beings are called to be perceptive of the value of the realities around us. These are concerns to which this column has all along been dedicated, and to which it will continue to be dedicated, and Peacocke alludes to some of the same authors that we mention here from time to time, such as Second Isaiah, Thomas Traherne, and T.S. Eliot.

He points out that a moral and ethical relation toward the natural world – what we call a spirituality of creation – is important to our human fulfillment, but also a pragmatic necessity. The standards of atmosphere, water, soil, and so forth needed for life on this planet are being destroyed so rapidly that the future of history is already severely threatened. Mere mathematical knowledge of ecological data is not sufficient. People of good will must have a love of God's world and a positive sense of stewardship and accountability that will lead to action. We could not agree more, and this also is one of the concerns of this column.

There are also other things in this book. There is some effort to redefine certain aspects of the doctrine of the incarnation which we find less successful as well as seeming external to the main purposes of this book. At the end, the effort to summarize the teaching on hope of some contemporary theologians is lacking in lucidity – perhaps more the fault of the authors quoted than of Peacocke himself. On the whole, to read this book is like taking a college course: it is a broadening and stimulating experience exposing one to new thoughts on a great variety of topics. The challenge which it presents to the reader, however, is much more than a matter of sophisticated intellectual entertainment. Christians must take the universe seriously, and God has never revoked the responsibility which we humans have been given for "this fragile earth, our island home."

THE EDITOR

The Tufted Titmouse

I shall let myself
Plummet down
The long dark shaft of silence
Past time and all murmuring,
Until I feel the warmth
Of the hidden core
And hear no sound
But the whistle of a titmouse,
Calling clear,
His world piercing my world,
Making them one,
The two of us beholding
That which we are to behold,
Whistling a loud whistle,
"Here!, Here!",
Because what we have found,
Deep at the center,
Is good
And lovely as wood violets in May
And must be made known.
Alleluia! Alleluia!

Jean L. Connor

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DEPARTMENTS

Editorials	11
The First Article	2
Letters	4
News	6
People and Places	15

FEATURES

A Case for Church-Related Colleges	
Frederic B. Burnham	8
The Church in Higher Education	9

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LETTERS

Worthy of Special Note

I was sorry to note that in the report of Bishop Hopkins' consecration in North Dakota [TLC, March 23] no mention was made of the preacher, Dr. Charity Waymouth. Since this was, to the best of my knowledge, the first occasion on which the preacher at the consecration of a bishop was a woman, it seems to me that the event was worthy of special note.

Dr. Waymouth has been distinguished not only as a micro-biologist on the staff of the Jackson Laboratory in Bar Harbor but as an Episcopalian, several times deputy to the General Convention from the Diocese of Maine, a member of the Executive Council and of several committees concerned with the relation of the church to society.

(The Rt. Rev.) JONATHAN SHERMAN
Bishop of Long Island (ret.)
Garden City, N.Y.

Purpose of Triennial

I say "three cheers" to Betty Connelly and her cohorts for the courage they displayed in offering a program of spiritual substance to a national meeting of Episcopalians (the Triennial Meeting), rather than a forum focusing on legislative actions.

Detractors have reminded us that Triennial should "provide a forum wherein concerns of the whole church . . . may be explored"; this is Triennial's own stated purpose. If, as Mary Armstrong suggests [TLC, March 16], women and men in the Episcopal Church may be spiritually hungry, then I suggest this hunger for the things of God is the primary question everyone at Triennial should have acknowledged and addressed. Or isn't such spiritual hunger a concern of the whole church?

I also wonder whether anyone might listen or be particularly impressed about the legislative actions of the Episcopal Church concerning ERA (or any other pressing social issue), other than the delegates themselves and their friends back home.

I'd like to think that God hears the praises and prayers of his people to renew the world with the vision and reality of Jesus Christ and responds

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.

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much more divinely to that action of his people than he does, in his sovereignty, to our legislative actions. As a matter of fact, I don't have to hope God acts that way; I know he does!

(The Rev.) JOEL A. MACCOLLAM
Glendale, Calif.

Paul Rusch

Regarding Dr. Paul Rusch [TLC, Jan. 13]: My wife and I lived in Japan for six years before I was ordained. We had the opportunity and privilege of hearing Dr. Rusch talk at Christ Church on the Bluff, Yokohama, in 1955.

We then proceeded to visit KEEP over one weekend. It was Harvest Sunday in early November. The parishioners brought to the chapel in the 20-bed hospital their offerings of food items and laid them at the altar. The priest's wife was the physician for the hospital.

Dr. Rusch was truly a "Venturer in Mission," feeding the flock first.

One unique experience was to sit on the floor of the chapel and get up "to kneel" for prayer. The priest had printed the church hymns in Romaji - phonetic Japanese in Roman letters. What an experience! What a great Christian was Dr. Rusch! I would urge anyone going to Japan to consider a visit to KEEP a "must."

(The Rev.) ELBRIDGE MORRILL, JR.
Tucson, Ariz.

Men or Many?

Linda Delf's letter ["Biblical Many," TLC, Feb. 24] refers to a so-called sexist word in the Roman Catholic eucharistic prayer at the consecration of the wine: "will be shed for you and all *men*."

Ironically, the phrase "all men" replaces the neutral word "many," which was used in the pre-Vatican II Mass: "*qui pro vobis et pro multis effundetur in remissionem peccatorum*" - which shall be shed for you [The Apostles] and *many* for the remission of sins."

The change, apparently made to be more "liberal" (*all men are saved*), now is perceived to be "sexist."

Changes also have their dangers.
BERNARD P. BRENNAN
Brooklyn, N.Y.

Form and Content

I was intrigued by Eldred Johnston's six helpful hints for young preachers in "Hey Preacher: We're Bored Stiff," [TLC, March 9]. As the title so aptly puts it, many people are bored stiff with sermons and preachers. However, since Fr. Johnston concentrates upon style rather than content, I believe that he misses the problem. Boredom stems not from the fact that many preachers lack style, but because they have nothing to say.

A sermon should be "faith speaking to faith." There was no mention of that

word in the six hints. A sermon should address the readings as well, but there was no mention of "gospel" in the article either. Maybe the lives of people are "spiced up by *Charley's Angels*, *60 Minutes*, and *The Muppet Show* — all in living color!" and it should be the preacher's task to "spice up" people's lives with the experience of the living God. Perhaps the greatest homiletical advice I have received is as follows: (1) Don't read into the text of the Bible; (2) Don't use the Bible to shed light on the commentaries; (3) Stick to what you know, and if you haven't hit oil in ten minutes, quit drilling! Poetic phrases may be nice, but they sound very empty without a subject. The real dilemma is that too many of us create an image with our sermons that says our God may be living — but he's comatose!

(The Rev.) WILLIAM BERGMANN
Church of St. Paul,
Northern Illinois University

DeKalb, Ill.

We believe both writers have good points. Ed.

Fr. Florovsky at Princeton

The article [TLC, March 2] by Dr. Paul B. Anderson about the late Georges Florovsky stirred up many good memories of this remarkable man.

I was a junior at Princeton Theological Seminary in 1967 when I decided to start attending the Divine Liturgy on the university campus every Sunday. I was interested in knowing more about Orthodoxy and thought this would be a good way to learn. My custom was to attend the 8:00 a.m. Holy Eucharist celebrated by the late Roland Cox who was the Episcopal chaplain at Princeton University. I would then attend the Orthodox Divine Liturgy which was later in the morning. Fr. Florovsky was usually the celebrant.

This gentle, profound priest made an impression on everyone who met him. He certainly stimulated my interest in patristic theology. It was his obvious holiness which made the deepest impression, however. Fr. Florovsky's contributions to theology have been enormous, but his sanctity demonstrated that often quoted Orthodox maxim, "He who prays is a theologian."

(The Rev.) ROBERT L. HART
Trinity Church

Independence, Mo.

How Many Isaiahs?

During recent weeks your "First Articles" have increasingly made statements concerning the authenticity of authorship of various Old Testament books. Many of these statements you have presented as fact, but many other scholars consider those statements as pure speculation. Realizing that a vast majority

of your readers are educated and have knowledge of the debate on the authorship issues, it is still disturbing that you present this information as fact. How many lay people reading your article would realize that many reputable scholars think Isaiah was written by one man, that Daniel was written during the Babylonian exile, and that Genesis was written before Josiah's reign. It is a shame that you and others cannot be like Isaiah and, as you state, "not try to pursue the 'creation of the narrative' or to seek to explain it in any way. Rather he simply asserts the fact of creation and goes from it to explain and defend God's methods of redemption" [TLC, March 9]. Please in the future, if you wish to make speculation fact, be sure to note that there is strong disagreement as to the validity of your fact.

BRUCE SMITH

Oxford, N.C.

We are grateful for our correspondent's thoughtful comment. Because some matters in the Bible are subject to disagreement, we often use such expressions as "perhaps," "there seems," "it is believed," and we will continue to do so. On the other hand, we do not believe it would be a service to our readers to suggest that the general date of King Cyrus (c.550 BC) is being controverted by scholars, for it is not.

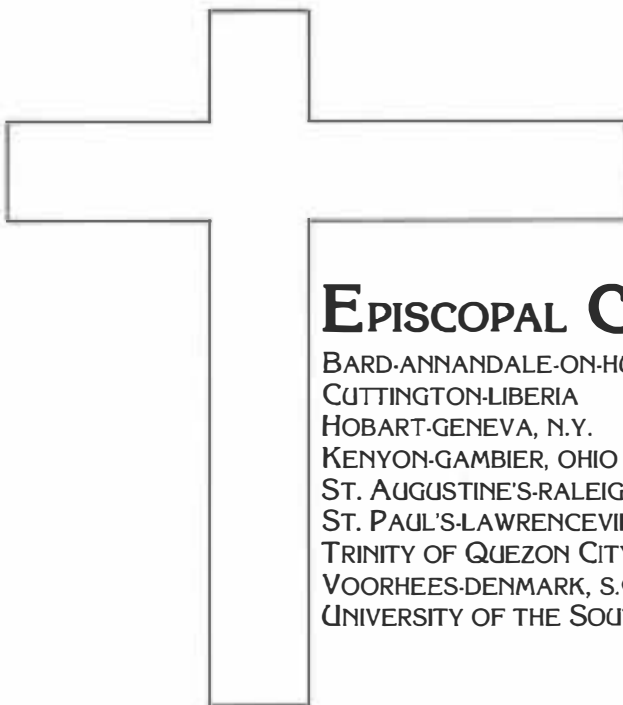
Readers who are interested can look up Cyrus in encyclopedias and other reference books. He was a real person in the real world. Cyrus is referred to in Chapter 45:1 of Isaiah. We also recognize that different groups teach special interpretations of parts of the Bible, but Anglicanism is committed to the view that historical knowledge strengthens a biblically based piety. Within the context of Anglicanism, we do not know of any reputable living authority on the Old Testament who believes that the entire Book of Isaiah, as we have it, was written by one man. To claim that we did know of any would only mislead the "lay people" to whom our correspondent refers. We believe the Bible was and is divinely inspired, but it would be a perverse way of honoring the Bible to close one's eyes to the reverent and careful Christian and Jewish study of it for the past several centuries, or to ignore the many helpful findings of archaeology. Ed.

Whence Mass?

The Rev. D.F. Ross writes [TLC, March 16] that "Mass" comes from the Latin *missa* and refers to the dismissal at the end of the Latin Rite. Long ago in seminary I discussed this matter at

Continued on page 14

AN IMPORTANT ALTERNATIVE



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Bishop Estill Consecrated in North Carolina

The Rt. Rev. Robert Whitridge Estill was consecrated Bishop Coadjutor of North Carolina in a service at Duke University Chapel, Durham, N.C., on March 15 before a congregation of more than 1,800.

Thirty-two bishops were participants in the service, and the Rt. Rev. John M. Allin, Presiding Bishop, served as the chief consecrator. Co-consecrators were the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, the Rt. Rev. A. Donald Davies, Bishop of Dallas, the Rt. Rev. C. Gresham Marmion, retired Bishop of Kentucky, the Rt. Rev. William R. Moody, retired Bishop of Lexington, and the Rt. Rev. William F. Creighton, retired Bishop of Washington.

Christian unity was emphasized during the ceremony, and Bishop F. Joseph Gossman of the Roman Catholic Diocese of Raleigh was one of the episcopal examiners.

A personal friend of the new bishop, the Rev. John C. Harper, rector of St. John's Church, Washington, D.C., preached. He said, "The bishop must stand for all men and women, campaigning mercifully in Christ. He must be a friend to those who have no friend."

Bishop Estill, 52, is a native of Lexington, Ky. He was rector of St. Michael and All Angels Church, Dallas, from 1976 until his election to the episcopate. He has been married to the former Joyce Haynes since 1950, and the couple has three children.

Elections Vindicate WCC Grant?

In the opinion of the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, the outcome of the recent elections in Zimbabwe has vindicated the World Council of Churches' decision to aid the Patriotic Front guerrilla movement.

He recalled that in making the controversial \$85,000 grant, some WCC officials expressed doubt that blacks in what was then Rhodesia really supported the government led by Methodist Bishop Abel T. Muzorewa. In the new elections just held, Bishop Muzorewa's party received only three seats.

An absolute majority of 57 seats in the new 100-seat parliament was won by followers of Robert Mugabe, one of the

Patriotic Front's leaders. Joshua Nkomo, who led the Patriotic Front along with Mr. Mugabe, came in second with 20 seats.

Archbishop Scott also pointed out that the WCC gave the Patriotic Front \$35,000 last autumn to pay its share of the costs of holding the London peace talks, which led to a settlement between the guerrillas and the government of Bishop Muzorewa and the former Prime Minister, Ian Smith.

The initial grant, although it was earmarked for humanitarian purposes, was the target of bitter criticism by some churches in the U.S., Canada and Europe, and considered to be support for terrorists and revolutionaries.

The Canadian primate believes the new elections will make peace possible in Zimbabwe, although, he warned it will be a difficult accomplishment. Whether the people of Zimbabwe and other new African nations will be able to determine their own internal affairs, steering a course between the Communists and the capitalists, will be crucial, he said.

Mr. Mugabe, who will be Zimbabwe's Prime Minister, has chosen a cabinet apparently designed to bridge black rival-

ries, foster unity, and assure the country's white minority that the advent of black power will not lead to revolutionary changes. The posts of Minister of Commerce and Minister of Agriculture were both given to whites.

Whites, who constitute three percent of the country's population, dominate business and agriculture. The appointments were seen as a method of placating white fears of nationalization and land seizures, and seemed designed to carry out Mr. Mugabe's pledge not to make rapid changes in the economy despite his avowed Marxist ideology.

Bishop Richardson Dies

The Rt. Rev. J. Milton Richardson, 67, Bishop of Texas and chairman of the board of trustees of the Church Pension Fund, died March 24 in Houston, Texas, after a long illness.

Bishop Richardson served as dean of Christ Church Cathedral, Houston, from 1952 until 1965 when he became Bishop of Texas. He had been a member of the Church Pension Fund board since 1951. He was elected vice chairman of the board in April of 1977, and was made



Beverly Hall

Sheikh Muzaffer el-Jerrahi, leader of the Halveti-Jerrahi Order of Dervishes of Istanbul, a Sufi order in Islam, and 30 of his dervishes, performed the mystical ceremony of *dhikr*, or Remembrance, at the Cathedral of St. John the Divine in New York recently. The group also includes three cantors and three musicians, who play the classical Turkish violin, the *ney*, or reed flute, and the *kudum*, or kettle drum. The ceremony is made up of music, sacred movements, and chanting aloud and in unison the names of God.

chairman the following November. Bishop Richardson was a trustee of the Episcopal Theological Seminary of the Southwest and the Episcopal Radio-TV foundation, and was formerly a member of Executive Council.

He is survived by his wife, the former Eugenia Preston Brooks, and four children.

Aid from P.B.'s Fund

Victims of floods in California and Iran and refugees in Rhodesia have been helped by recent emergency grants from the Presiding Bishop's Fund for World Relief.

Winter floods in the southwestern province of Khuzistan, Iran, have severely affected 50 villages leaving at least 200 people dead and about 25,000 homeless. An aid committee of Iranian churches is working with the government and the Red Lion and Sun Society (Iran's equivalent of the Red Cross) to provide help, and the Rt. Rev. Hassan Dehqani-Tafti, Anglican Bishop of Iran, asked the fund to join in the response.

The fund sent \$5,000 to Church World Service for use in the flood relief effort. Among the growing list of victims of this year's floods in California was St. Michael and All Angels Episcopal Church in Studio City which suffered \$30,000 structural damage when a mud and water slide raced through the buildings. The fund dispatched \$10,000 to help rebuild the church and day school.

The fund also sent \$10,000 to a national church committee in Rhodesia which is attempting to feed, house, clothe and repatriate refugees under United Nations auspices. The committee is chaired by Anglican Bishop Peter Hatendi, Suffragan of Mashonaland.

National Parks Ministry

A Christian Ministry in the National Parks, the ecumenical agency which provides chaplaincies in our national parks and supervises summer programs for theological students and others, reports that it has accepted 300 students for its programs this summer, of whom 15 are Episcopalians. Virtually all other well known churches in North America are represented. Programs will be maintained in 65 park areas, including new summer programs this year in additional sites in Grand Canyon and Colorado National Monument, and new year-round programs in Temple Bar, Ariz., and Callville Bay, Nev. Many of these programs are concerned with meeting the spiritual and moral needs of the many thousands of young people who work in the parks as employees during school vacations. ACMNP is also making preparations for the international

BRIEFLY . . .

Dr. Robert E. Reber, a United Methodist layman, has been appointed executive director of **Thompson House Retreat and Conference Center** near St. Louis, Mo. Thompson House is sponsored jointly by the Diocese of Missouri, the United Presbyterian Church, and the Presbyterian Church in the U.S. Dr. Reber goes to St. Louis from Scarritt College, Nashville, where he has been director of continuing education and associate professor of adult education. In his new position, he will initiate and develop programs, administer the upgrading of facilities and work closely with the facility's sponsors.

The sixth annual meeting of the **Episcopal Diocesan Ecumenical Officers (EDEO)**, was held in Seattle, Wash., at the same time and in conjunction with the recent National Workshop on Christian Unity. The Rev. William Lawson of Lynn, Mass., was elected to another term as chairman of the group. The meeting primarily concerned itself with the projected Triennial Ecumenical Program of the Episcopal Church for the years 1980-82. Triennial activities will include the study of the book *Communion of Communion*; provincial meetings with the National Ecumenical Officer, the Rev. William Norgren; dialogue with the National Council of Churches; study of the Consultation on Church Union's *In Quest of a Church Uniting*; and various ecumenical contacts with Roman Catholics and Lutherans.

According to the Center for World Evangelization in Nairobi, Kenya, Africa — outside the Muslim-dominated northern tier — is experiencing a phenomenal increase in the number of Christians. Recently released statistics show that at the beginning of 1980, the number of African Christians reached 203 million, and was growing at a rate of four percent annually. The 1980 figure marks an increase of 60 million, or 42 percent, over the 143 million Christians who were counted in 1970. The All Africa Conference of Churches reports that its 117 member churches reported 55 million members in 1980, up from about 30 million in 1970.

In a newly revived awards program, the **National Council of Churches Communications Commission** chose four films to be honored, "which, from a

Christian perspective, display an artistic vision in dealing with subject matter of concern to our member churches." Cited were *Kramer vs Kramer*, "for its sensitive examination of divorce and child custody in a time of shifting values"; *China Syndrome*, "for its penetrating look at the issue of nuclear power in our society"; *Norma Rae*, "for its portrayal of one individual's courageous willingness to change social patterns in our society"; *Breaking Away*, "for its insightful reflections on the pain and joy of coming of age."

The Rt. Rev. William C. Frey, Bishop of Colorado, gave the seventh annual series of Harvey Lectures at the Episcopal Theological Seminary of the Southwest this year. He chose "Spirituality and Priesthood" as his theme for the three talks. The Harvey Lecture series was established in 1974 by the ETSS Student Association in honor of the Very Rev. T. Hudnall Harvey, former dean. The speakers are chosen and the funds administered by ETSS students.

Fr. Raffael Petrone, a Roman Catholic priest in one of the poorest districts of Naples, Italy, was shot recently in an apparent effort to silence his criticism of an allegedly mob-controlled funeral service racket, but he says he won't quit. "I wouldn't let such a little thing bother me," said Fr. Petrone, who was shot in both legs. He has been urging his parishioners to use a moderately priced church-sponsored burial service association rather than the other, which charges exorbitantly, and fosters what he called, "ignoble commerce on people's grief."

Emily V. Gibbes, associate general secretary for the Division of Education and Ministry of the National Council of Churches, said recently in New York that a committee working for some years on a new edition of the **Revised Standard Version (RSV) Old Testament**, has completed the manuscript for the Book of Psalms. It contains 243 changes to avoid the use of sexist language, according to Ms. Gibbes. "They didn't remove all the he's and him's. Greek and Hebrew scholars on the RSV committee took every masculine term, and dealt with them word by word. They studied the passage in which it appeared in the original language to see if it was correctly translated into English. If the translation was sexist, they tried to replace it with an appropriate term, which wasn't always easy to find."

Continued on page 12

A Case for Church-Related Colleges

***Recent trends in American
higher education have
serious implications for our society
and for us as Christians.***

By FREDERIC B. BURNHAM

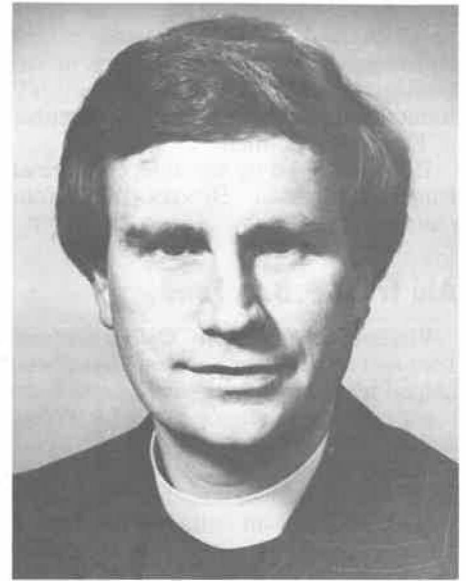
American higher education is being swept by a wave of vocationalism, and students have become preoccupied with the marketplace. Many of them view education primarily as the means to a vocational end, and they take only those courses which will contribute to their professional advancement. This trend was dramatically confirmed in a survey of student attitudes published in the *Chronicle of Higher Education* in January. When 200,000 freshmen at 300 colleges across the country were asked what the most important reasons for attending college were, 78 percent said to get a better job, 69 percent said to make more money, and only 28 percent said to become more cultured.

The same fixation on the job market was reflected in the courses of study freshmen proposed to take. Compared to 10 years ago, interest in vocational disciplines has risen markedly: proposed majors in engineering are up as much as 400 percent among women, and 10 percent among men; majors in health-

related careers are up 44 percent, and those choosing business have risen well over 30 percent. In fact, business administration is now the most popular major in the country. On the other hand, interest in the fine arts is down 70 percent, English down 80 percent, history down 60 percent, and only one in a thousand students plans to major in philosophy.

The freshmen were also asked what they considered to be the most important objectives in life. Seventy percent said "being financially well off" was essential, but only 50 percent thought developing a philosophy of life was important. Ten years ago those percentages were reversed. Seventy-eight percent thought a philosophy of life was essential and only 54 percent thought money was primary. That's quite a cultural reversal. In their moral attitudes students expressed greater interest for their own personal liberty and less concern for the welfare of others. As the *Chronicle* summed it up: freshmen are more materialistic, ambitious, and self-interested, less concerned about political affairs and social values. There can be little doubt that these attitudes are representative of our nation as a whole.

This trend has serious implications for



Fr. Burnham: Students have become preoccupied with the marketplace.

our society and for us, as Christians. Many young people simply are not getting a firm grounding in the human values and religious traditions of western civilization. They see little practical use for religion, philosophy, history, literature and the arts. As Mortimer Adler wrote not long ago in *Newsweek*: We run the risk of producing a "generation of well-trained but uncultured young people." It's only a matter of time before this change in personal mores will have a significant impact on our society.

Values

In such a cultural climate what do church-related colleges have to offer? First, they stand for the basic proposition that values, both moral and spiritual, are an integral part of higher education. The exposure of students to the profound mysteries of life and the formulation of personal values through the critical examination of inherited standards are no less important than the acquisition of technical skills, and equally critical to responsible citizenship. At a time when our universities are becoming increasingly vocational we must remain true to the principles of liberal education.

A few weeks ago at the final sessions of the National Congress on Church-Related Colleges and Universities in Washington the new Secretary of Education, Shirley Hufstедler, put the case for values in higher education extremely well. "Your [church] colleges are valuable," she said, "because the ideas they stand for are worth preserving.

"First among these is a focus on human and spiritual values. Many other functions of church-related colleges can be duplicated; if not by public institutions then by secular ones. But evolutions of the law, and of the secular

The Rev. Frederic B. Burnham, Ph.D., is president of the Association of Episcopal Colleges.

The Church in Higher Education

academic spirit, have greatly weakened the study of morality and faith at the public universities – and at many private ones as well. Serious academic inquiry into these matters has become almost exclusively the domain of church-related colleges and universities.

“I, for one, can see no sign that the need for such inquiry and such institutions is lessening. Indeed the signs are all the other way. In an age when technology magnifies the consequences of individual and collective actions, the need to consider questions of morality has never been greater. While justice and harmony remain elusive, as always they have been, who can question the need to examine and re-examine our relationships with God and with one another? The colleges that sustain such study are just as precious, just as irreplaceable, as those that sustain basic research in the physical sciences – perhaps, in the long run, even more so.”

Three hundred years ago, during the English civil war, revolutionary forces took over the universities, expelled the faculty, and threatened in the name of social welfare and noble utilitarian ends to transform those bastions of classical learning into schools for technical training – all for the good of society. It was the moderate Anglican theologians who resisted their reforms, and ultimately prevented the universities from becoming vocational institutions. And they did so on firm theological grounds. They were willing to dispense with some of the rigidity of classical pedagogy, but clung tenaciously to the concept of a liberal education, on the grounds that their responsibility was to educate the whole person: body, mind and soul.

Mystery

Second, in a culture where the search for knowledge has come to be viewed primarily in utilitarian terms, we Christians can continue to add a healthy spiritual dimension to the quest for truth. The knowledge explosion could be compared to a great bonfire that lights the night of human ignorance. The more facts we pile on the fire, the greater the enlightenment becomes, and the larger the area of darkness and ignorance that is illuminated. But there is another way of looking at it. The greater the area of enlightenment becomes, the greater the circumference of darkness and mystery that surrounds it. We must not become so blinded by the brilliance of our man-made light that we become insensitive to the realm of mystery and awe that lie beyond our still limited vision. Albert Einstein once said: “The fairest thing we can experience is the mysterious. It’s the fundamental emotion which stands at the cradle of true art and true science. He who knows it not, who can no longer wonder, can no longer feel amazement, is

Continued on page 14

The Episcopal Church is affiliated with nine colleges and has, over its history, been instrumental in founding nearly 70. Today government, because it is strong, is the main institutional support of education as well as most other human service structures. But in earlier times, it was the church that was the backbone of colleges and universities and that was certainly true of the Anglican heritage in America.

The first English settlers of Virginia brought with them the desire to build schools as well as homes. In 1618, the newly appointed first Royal Governor of Virginia, George Yeardley, ratified a grant for Henrico College, in James River, to educate Indians as well as the colonists. Land and funds were appropriated and the first adult students were selected when a massacre of five of the college staff and 17 of the colonists on Good Friday, 1622, put an end to the noble project, and revenge replaced enlightenment as an objective.

As the English settlements grew into towns and then centers of commerce and government, so did the need for new colleges to prepare the leaders of the new world. The Anglican Church founded colleges in key urban centers that are still thriving and revered today. The College of William and Mary opened in 1697 in the colonial capital of Williamsburg, Va., with 29 students. By 1776 it was the most prosperous college in the colonies. In 1702, Trinity Parish, New York, received 32 acres of royal land for a college. In 1746 the New York Assembly authorized a lottery to accumulate funds for the school. Kings College, now Columbia University, opened in 1754 with a board of local clergy, two-thirds of whom were Anglican, an Anglican president, and Book of Common Prayer liturgy. Benjamin Franklin invited Anglican minister William Smith to act as the first president of Philadelphia College in 1755. Today, it is the University of Pennsylvania.

With the advent of the Revolutionary War, the influence of the Anglican Church in education, as elsewhere, rapidly declined: the church had been too

This material was prepared by the office of public relations of the Association of Episcopal Colleges.

closely identified with Tory sympathies and the Crown. But soon, as a new nation emerged, so did a new church, the Episcopal Church, and it very quickly became involved again in providing excellent education for a growing population. The history of the present nine Episcopal colleges is in fact the history of America as it came of age.

Hobart College was founded in 1822 when Bishop John Henry Hobart of New York took over Geneva Academy on Lake Seneca, shortly before the Erie Canal opened Buffalo and the Great Lakes to the world. The college was enlarged at the turn of the century by another William Smith, no relation of the first president of Philadelphia College, who endowed a coordinate college for women with the proviso that it never be denominational. The girls had to go across the street to the Hobart Chapel. Elizabeth Blackwell, the first woman doctor of medicine in America, graduated from Hobart medical school in 1849.

Kenyon College in Gambier, Ohio, was founded in 1824 by Philander Chase, the first Bishop of Ohio. Even before homesteads were carved out of the western reserve, Bishop Chase had picked Kenyon’s wilderness site. He intended the college to be a place from where its graduates would go forth into the frontier, helping to make its rude life civilized. President Rutherford B. Hayes was a Kenyon graduate.

The University of the South was founded by 10 Episcopal dioceses in 1857 and it shortly added two more. Today, because the old dioceses have been subdivided, it is sponsored by 25 dioceses and is the most directly affiliated of all Episcopal colleges. The university was founded as a cooperative venture because of the inability of individual southern dioceses to support colleges on their own. The Civil War called a halt to the project. During the Reconstruction, the struggling school stood as a sign of hope to an impoverished south. Today, “Sewanee” includes a prep school, an undergraduate college and a seminary.

Bard College, originally known as St. Stephen’s, was founded in 1860 at Annandale-on-Hudson, 100 miles up the river from New York City. John Bard donated property and money and gained

the support of the Diocese of New York. Today Bard is linked with Simon's Rock Early Admissions College and offers progressive liberal arts study.

After the Civil War, the Episcopal Church, for the first time since it backed General Seminary in the 1820s, gave its approval as a national church to an educational venture. It set up a Freedman's Commission and with the aid of the estate of a Methodist minister, established St. Augustine's College in Raleigh, N.C. Classes began in a surplus Army barracks in 1867 with its faculty, largely staffed by whites, teaching its black students the liberal arts. While elsewhere blacks received only vocational training, St. Augustine's president, the Rev. Jacob Brinton, included Latin, algebra, geography, natural science and theology curriculum. There was no tuition fee.

St. Paul's College, a black college founded after the Civil War in Lawrenceville, Va., had quite a different history. James Solomon Russell, a black, had approached the Bishop of Virginia in 1880 seeking ordination. Since going to a southern seminary at that time was unthinkable, the bishop established his own with Russell as the first matriculant. After ordination, the young archdeacon established black missions throughout a four-county area and in 1889 opened a normal and vocational school, St. Paul's. It was staffed by blacks for the black youth of the fading agricultural community in Southside, Va. Today, Russell's grandson is president of the four-year, liberal arts college.

Voorhees College began as a courageous effort of Elizabeth Evelyn Wright to provide education to blacks in rural South Carolina when none was available. Her tiny school, which began in 1894, was first burned out by whites then again by blacks fearing white reprisal for rebuilding the school. Ralph Voorhees, a blind philanthropist in New Jersey, learned of the second disaster and promised Miss Wright \$5,000 to reopen the school if she got competent legal help and insured the buildings. In 1922, the Bishop of South Carolina learned that Voorhees was about to close and, enlisting the help of the Bishop of Upper South Carolina, established it as a junior college and then, in 1967, a four year college.

In addition, the Episcopal Church has two affiliated missionary colleges. **Cuttington University College**, Liberia, was founded by a grant from New York Episcopalian R. Fulton Cutting in 1889 as a college and divinity school and was attended mainly by members of the Grebo tribe and descendants of American slaves. Relocated in 1949, it has enjoyed spectacular success as the only independent college in sub-Saharan West Africa, an area nearly as large as the U.S. and almost as heavily populated.

Trinity College of Quezon City in Manila was founded by Lyman Ogilby in 1963, then Bishop of the Philippines and today Bishop of Pennsylvania. He was able to purchase the ailing Capital City College with funds originally donated by Bishop Matthews in 1922. Today, the 22-acre campus sits in the middle of the nation's new capital in Quezon City, adjacent to a 280-bed hospital, a new Episcopal cathedral and St. Andrew's Seminary.

If the heritage of the Episcopal Church has been to begin great colleges

and universities, the mission is now to continue Episcopal colleges as an important alternative in American higher education. For all their differences, the Episcopal colleges today are unified by their tradition of excellent liberal arts preparation, their common Christian values, and their academic and spiritual independence to prepare students not only for work, but for life. The Episcopal Church still remains the backbone of a very important kind of value-oriented education that needs to be a part of shaping the future of America.



The University of the South, Sewanee, Tenn.



St. Augustine's College, Raleigh, N.C.



Chapel at Kenyon College, Gambier, Ohio



St. Paul's Memorial Chapel, St. Paul's College, Lawrenceville, Va.

EDITORIALS

Where Have All the Cathedrals Gone?

THE LIVING CHURCH in recent months has run a number of articles and editorials on the importance of preaching in the life of the church. This writer shares the view that a revitalized pulpit is perhaps the number one priority in the renewal of our Episcopal Church – and involves many things – especially the seminary question, which has also been superbly addressed by THE LIVING CHURCH.

There is one specialized aspect to this question of preaching to which I would address myself – namely the place of cathedrals in our Anglican tradition and the importance of the cathedral pulpit.

What is a cathedral? The center of diocesan life, surely. A model for liturgy for all the churches of a diocese, hopefully. A place from which a bishop can exercise in a special way his liturgical, pastoral, teaching roles. But especially when occasion calls, it provides him with a pulpit which should be at his disposal to proclaim the word of God prophetically to as wide a hearing as possible. A cathedral should, at least in urban dioceses, be in the city, and be the visible presence and focus of the church in the city, where the church can speak to and for the city, as well as the diocese.

Our American cathedrals at their best have been that. Who can forget Dean Pike while he was still theologically orthodox thundering forth the word of God from the great pulpit of St. John the Divine in New York, and a whole nation listened! Or, where would we have been at various critical moments in our national life if Dean Francis B. Sayre, Jr., had not been able to speak to national leadership from the *National Pulpit* of the Washington Cathedral? I think also of the great preaching of Dean Charles Buck which had a wide radio congregation in Boston for a whole generation.

Which leads to my question: "Where have the cathedrals gone?" It is not a judgment on any individual to state that the voices of our cathedral pulpits are almost silent now in too many of our great metropolitan areas. And it is *not* because ineffective men have followed the giants of another age. I truly believe it to be rather a failure to understand the *need* for pulpit voice of a great cathedral for the benefit of both society and the church. To be specific: In Washington, the bishop is the dean. A fine man. But how often can he be in his cathedral to preach on a regular basis? Are the men under him chosen for great preaching – the word is, there is a different preacher almost every Sunday.

No less a great preacher than Bishop Coburn has now been chosen by the Boston cathedral chapter to be dean as well as bishop. When Bishop Coburn *can* be in his cathedral to preach, it will be heard. And that is how it should be. But is it not fair to ask, "How often will that be, when he has 'daily, the care of all the churches.'" And is a rotating preaching staff what is needed in a city like Boston the rest of the time?

In New York, the cathedral has maintained a tradition of superior worship (with a touch of the gimmicky added from time to time), but has anyone heard about the preaching that goes on at St. John's? I am told it is rotated there, also, with no one authoritative voice heard regularly. St. John's dean has, in other areas, had a most effective mission to the city.

This writer betrays his provincialism by not being too familiar with areas too remote from the east coast. He does know that the cathedral in Los Angeles is being closed because it cannot be repaired. Are there plans to make one of Los Angeles' other great churches into the cathedral? What is the story in San Francisco, Chicago? A great and glorious exception is the Cathedral of St. Philip in Atlanta, a most remarkable congregation, reputed to be the largest, and one of the most vital, parishes in America as well as the center of diocesan life. We need not be ashamed of the fact that except for about three cases, American cathedrals have historically been congregations as well as cathedrals.

In Philadelphia, the city in which I minister, the founding fathers met – here the Episcopal Church was born, as well as America. A cathedral was begun here on a ridiculously grandiose scale, and the depression, almost as an act of God, killed it. But the void has never been filled. Hence, our bishop, a superb preacher, has no *one* church, which he can turn to automatically when he wishes to speak to the whole church and to the city. We are poorer for it. Contrast the glorious, but not terribly large, Roman Catholic cathedral which received national mention when Pope John Paul visited our city of brotherly love.

Vacuums are filled in other ways. *Time* magazine may not realize it in its listing of America's greatest preachers, but every city has great Episcopal claimers of God's word. Dr. Robert Golledge, vicar of Old North Church in Boston, is heard by the whole city when he speaks. Dr. FitzSimons Allison is becoming known as one of America's great evangelical preachers at old Grace Church, Broadway at Tenth, New York. The Pittsburgh area has John Guest. Every city could name its own.

But is it coming from the cathedrals? And should bishops, who most assuredly need their cathedrals for proper occasions, also take upon themselves the burden of being dean? If so, what happens to continuity in the proclamation of the Word of God from that place in their absence? By necessity this editorial mentions people very close to the writer. But it is the philosophical principle to which I would direct debate. Some decisions may have been necessary – but do we see a trend developing? The life of our whole Episcopal Church and its welfare – indeed the welfare of our nation – is involved in the question.

(The Rev.) J. ROBERT ZIMMERMAN
St. Mark's Church

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NEWS

Continued from page 7

meeting in Manila in September and October of this year for secular and religious organizations concerned with tourism and travel. ACMNP will represent American Churches at this unusual gathering.

Churches and Violence

The Rt. Rev. Donald A. Caird, Anglican Bishop of Meath and Kildare, charged in Westminster Cathedral in London that the churches must shoulder some of the blame for a decade of sectarian violence in Northern Ireland.

"Their slowness over decades, if not centuries, to dispel misleading myths about one another's practices and beliefs has engendered bitterness and mutual suspicions and may have contributed to the violence," he said, in the first sermon ever given by a Church of Ireland bishop in the Roman Catholic cathedral.

Bishop Caird said that he believed "the very often heroic endeavors of clergy in Northern Ireland, both Roman Catholic and Protestant," have been responsible for the keeping of "a fragile peace" in some areas. But he believes the churches are polarized politically.

"The churches have too often fallen in line with tradition-linked political attitudes, and have failed to be critical and independent of political parties, and so have failed to find a common Christian stance in the face of violence and injustice."

CONVENTIONS

The Rt. Rev. John H. Burt, Bishop of Ohio, told his diocesan convention early in February that Christians must take a stand against a society which puts more value on material things than it does on people.

"A lifestyle based on consumption which disregards the larger issue of what it means to be human contains the seeds of its own destruction," he said. "Too often, we have been tempted to make our economic system our God. Machines, profits, slogans like 'free enterprise' have become more important than people."

He referred to the long battle he and other religious leaders in Ohio have waged against the closing of steel mills in Youngstown, Ohio. Such plant closings without warning to the workers are inhumane, Bishop Burt said. "The very life of our cities . . . is being destroyed by these changes. What we see are closed school districts, disappearing jobs, growing bitterness and enmity, isolation and alienation." He said the gospel demands that churches oppose any action which threatens human survival and dehumanization.

The convention approved two budgets totaling over \$1.6 million — an increase of 32 percent over 1979 — "for the mission and ministry of the church in Ohio and the world."

Among the 13 resolutions passed by convention, perhaps the most significant approved the position of assistant bishop for the diocese. Others ended the companion diocese relationship with Zanzibar and Tanga; endorsed the hospice philosophy; asked for "serious consideration" of the resettling of refugee families, and requested the Youth Ministries Division to provide peer counseling and suicide prevention programs.

Two hotly debated resolutions which survived in watered-down form dealt with opposition to war and the further development of nuclear energy.

• • •

The Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia, was the keynote speaker at the 97th convention of the **Diocese of East Carolina** in Greenville, N.C. He spoke on behalf of Venture in East Carolina, the diocese's \$800,000 capital funds campaign and an extension of the national church's Venture in Mission.

Determined to make this year's meeting simpler and less expensive than recent conventions which were housed in hotels with convention facilities, the two host parishes, St. Paul's and St. Timothy's, rented the National Guard Ar-

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mory for all convention events. Music for two services was provided by the music faculty of East Carolina University on brass and string instruments.

The Rt. Rev. Hunley A. Elebash, Bishop of East Carolina, called on his people to lead simpler lives and commit themselves to a life of service.

In his first diocesan convention address, the Rt. Rev. B. Sidney Sanders, Bishop Coadjutor, stressed stewardship of resources.

St. Timothy's, Greenville, was admitted to parish status, and the convention passed a \$604,000 budget for 1980. This figure represents a 15 percent increase over 1979, and includes a pledge to the national church of \$102,000.

Convention also gave final approval to a constitutional amendment which states that retired and non-parochial clergy connected with the diocese for at least three years must have attended at least one of the last three annual conventions in order to have a vote in the election of a bishop.

. . .

The Diocese of Alabama celebrated its 150th anniversary at its convention in February in several ways. For the first time the budget adopted was over a million dollars (\$1,035,253). One new congregation was admitted to the convention, and the Rt. Rev. Furman Stough, Bishop of Alabama, announced that three more were in the process of being organized. A new year-round conference center on the diocesan camp grounds has been completed and is in full operation. Speakers at the Sesqui-centennial Banquet were Presiding Bishop John M. Allin and "Bishop Richard Wilmer, Bishop of Alabama from 1862 to 1900" impersonated by the diocesan historiographer, the Rev. Emmet Gribbin.

For 140 years the Diocese of Alabama was contiguous with the whole state. Ten years ago the southern third of the state and diocese became part of the new Diocese of the Central Gulf Coast.

. . .

The Diocese of Tennessee showed signs of good health and spirit at its late January convention in Chattanooga, in a session virtually free from controversy. A Venture in Mission tally revealed that, during the campaign's first week, \$1,636,000 had been pledged toward its \$3,300,000 goal. A second set of figures made good convention news. Commitments of parishes and missions to 1980 diocesan budget purposes totaled \$1,121,227, a record \$100,000 increase over the previous year. The budget adopted, which includes the full General

Church Program asking, amounts to \$1,359,198.

Special guest was the Rt. Rev. Cornelius J. Wilson, Bishop of Tennessee's new companion diocese, Costa Rica. The Rt. Rev. William E. Sanders, Bishop of Tennessee, announced the appointment of the Rev. Eric S. Greenwood, recently retired rector of Nashville's Christ Church, as part-time diocesan program consultant and an honorary canon of St. Mary's Cathedral.

The convention voted to urge financial support for the church's three black colleges, from parish and mission outreach budgets and from the diocese via its

bishop and council, suggesting diocesan giving for 1980 of \$2,000 to each of the three. The action came in response to General Convention's budget decision giving high priority to the needs of these colleges.

St. Alban's, Chattanooga, was welcomed as a newly formed mission. The convention restructured the diocesan commission on ministry, increasing its lay membership and making other changes which emphasize the total ministry concept. The 1981 convention will vote on a proposal to create a new diocese in west Tennessee, subject to the consent of General Convention.

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LETTERS

Continued from page 5

length with one of the professors and shared with him my suspicion that the proposed etymology was a lexicographer's stab in the dark. It is the derivation given in most dictionaries, though some are honest enough to add "presumably," or a similar disclaimer. It seems to me far more likely that the word is related to "mess" as in mess-hall, stressing the meal connection. In German, for example, *Die Messe* can mean Mass, fair, market, or mess, as in English mess-mate. In Latin, *messis* means harvest and *mensa*, a meal. Italian for Mass is *mesa*, certainly as easy to



derive from *messis*, or even from *mensa*, as from *missa*. In any event, "mess" as in "mess-hall" also derives apparently from *mittere*, to put (or send), but it seems much more likely to this writer (a paleontologist, not a linguist!) that Mass is related to "supper" more closely than to "dismissal."

(The Rev. Dr.) ALFRED TRAVERSE
St. John's Church
The Pennsylvania State University
Huntingdon, Pa.

Veteran Hymnographer

Thank you for Delores Jardine's interview with the Rev. F. Bland Tucker [TLC, Feb. 24]. I have loved his hymn translations for many years. I hope he knows what he has contributed to the worship of others.

(The Very Rev.) O.C. EDWARDS, JR.
Seabury-Western Seminary
Evanston, Ill.

Youthful Bishops

The letter from the Rev. Lawrence M. Crumb [TLC, March 16] about the youthfulness of bishops when consecrated speaks to some very young bishops in our more recent history.

The Rt. Rev. William J. Gordon, Jr., sometime Bishop of Alaska, born in 1918, was consecrated in 1948 at age 30 as was David Emrys Richards, sometime Suffragan Bishop [of Albany] and currently director of the Office of Pastoral Development of the House of Bishops, who was born in 1921 and consecrated in 1951.

I also believe that both of them had to "wait" after their elections to become 30 before they could be consecrated.

(The Rev.) JOHN BAIZ
Calvary Church
Pittsburgh, Pa.

CHURCH COLLEGES

Continued from page 9

as good as dead, a snuffed out candle." At church-related colleges questions of wonder and awe are not forgotten. The religious dimension is omnipresent in the educational process, and students are challenged to ask questions about the ultimate meaning of life.

Community

A small Christian college offers a third educational ingredient that is often missing in large universities: a sense of community. Students can stretch the educational process beyond the classroom only if they have the support of a like-minded, inquiring community. Many students at huge commuter universities never know the joy of an open, searching, academic environment because they, like many of the faculty, go their separate ways as soon as classes are over.

Furthermore, human values — be they spiritual, social or academic — are born and nurtured in community. Therefore, building an academic community of love and understanding in which persons feel accepted for what they are and free to be their vulnerable selves is, perhaps, the single greatest calling that a church college has. For, remember, people rarely find their personal values in textbooks. They catch them from other people. Shortly after the Watergate crisis, the president of Harvard, Derek Bok, wrote in *Change* magazine: "The moral aspirations of Harvard students benefitted far more from the personal example of Archibald Cox than any regular course in ethics." The same is true of the Christian faith. We learn by example. In keeping with that pedagogical principle, the Association of Episcopal Colleges has established a Visiting Fellows Program which will bring dedicated lay men and women to our college campuses to discuss their vocation and share their personal values and Christian faith with students. As Christians in an academic setting, then, our primary responsibility is to be totally open, searching and honest about our faith. Then people will catch it.

Relationship with Christ

The final and ultimate justification for a church-related college was summed up recently by vice chancellor Robert Ayres of Sewanee: "To have found a personal relationship with Christ while on this campus may be the greatest gift students can receive from this university." How true! In an educational institution where all the foregoing conditions exist, that will happen quite naturally. In a loving community where values are tested and people are open about their faith, Jesus Christ will be found.

CLASSIFIED

BOOKS

ANGLICAN BOOKS sold and bought - scarce, second-hand, antiquarian and imported books available for sale. Single copies and quantities bought. Inquiries invited. Cumberland Literary Agency, P.O. Box 50331, Nashville, Tenn. 37205.

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OPPORTUNITY

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POSITIONS OFFERED

THE CATHEDRAL OF THE INCARNATION (Episcopal), 50 Cathedral Avenue, Garden City, N.Y. 11530. Full-time organist/choirmaster position available 1 July 1980. Men and boys choir; girls choir; 118 rank Schlicker organ. Applications will be considered from both lay and clergy Church musicians who must be practicing Episcopalians and thoroughly experienced. The Cathedral views its music program as a ministry. Send resume to: The Very Rev. Robert V. Wilshire, Dean of Long Island, at above address.

WANTED: Retired priest, assist thriving southern small town parish. Short hours - supplement pension. Reply Box J-443.*

POSITIONS WANTED

PRIEST, 38, seeks position as rector, assistant, or hospital chaplain. Background includes 15 years in the ministry, five years as a rector, five as a hospital chaplain, and five as a parish assistant in pastoral care and liturgical music. Interested vestries, rectors, or administrations please reply Box N-442.*

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

PEOPLE and places

Appointments

The Rev. Gerald M. Bell is chaplain, Hickam AFB. Add: 15 ABW/HC, Hickam AFB, Hawaii 96853.

The Rev. Marvin Blake is rector, St. Christopher's Church, Cheyenne, Wyo. Add: 2602 Deming Blvd. 82001.

The Rev. John A. Fitterer is interim rector, St. John the Evangelist Church, Hingham, Mass. Add: 172 Main St. 02043.

The Rev. J. Gary Gloster is assistant to the rector of Christ Church, Charlotte, N.C.

The Rev. William R.N. Haire is resident chaplain of the All Saints Sisters of the Poor. Add: All Saints Convent, P.O. Box 3127, Catonsville, Md. 21228.

Ordinations

Priests

Colorado - Stephen Albert Wengrovius, curate, St. Aidan's, Boulder. Add: 2425 Colorado Ave. 80302.

East Carolina - Joseph Dana Pecheles, assistant rector, St. James Church, 25 South Third St., Wilmington, N.C. 27983.

Iowa - Robert Day Matheus, curate, St. Andrew's Church, Des Moines. Add: 5720 Urbandale Ave., 50310.

Massachusetts - Sister Catherine Louise, SSM. Add: St. Margaret's Convent, 17 Louisburg Sq., Boston 02108. Mark Baker, assistant, Grace Church, 35 Jackson St., Lawrence, Mass. 01840. Barbara T. Fitterer, assistant interim, St. John the Evangelist, 176 Main St., Hingham 02043.

Mississippi - Meredith Jones Spencer, curate, St. Paul's Church, Columbus. Add: P.O. Box 465, Columbus, Miss. 39701.

Montana - Christopher Candace Steele, assistant, Church of the Holy Spirit, 130 South Sixth St. East, Missoula, Mont. 59801.

Nevada - William Shell Haycock, Jr., 3751 South Nellis Blvd., #376, Las Vegas 89121, Mary Louise Hopper, 1905 Linden Avenue, Las Vegas 89101, Jeanette Eloise Orr, P.O. Box 188, Pioche 89043. All ordained under Canon III, 8 for their respective congregations in Nevada's Total Ministry Program.

Northern California - Robert Louis Rhoads, vicar, St. James' Mission, Lincoln, and assistant to the rector, St. John's Parish, Roseville, Calif. A. Robert Bethancourt, Jr., assistant to the rector, St. John's Parish, Chico, Calif. Mary Linda Goshert, assistant, St. Martin's Church, Davis, Calif.

Wyoming - Gayle Baldwin, vicar, St. Andrew's Church, Meeteese. Add: Box 95, 82433.

Deacons

Los Angeles - David Bruce MacPherson. Northern California - James Creed Burnett, assistant to the rector, Church of our Saviour, Placerville, Calif.

Change of Address

The Very Rev. Thomas E. Winkler, Box 816, Fari-bault, Minn. 55021.

Resignations

The Rev. John R. Pahls, Jr., as rector of St. Andrew's Church, Brewster, N.Y. Add: 1713 N. Royer St., Colorado Springs, Colo. 80907.

The Rev. Richard F. Tombaugh as priest associate of Trinity Parish, St. Louis, Mo. He continues as director of the Arts and Education Council, St. Louis. Add: 23 Kingsbury Pl., St. Louis, Mo. 63112. Effective June 30.

CLASSIFIED

POSITIONS WANTED

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ANY material by, or about, the Rev. Dr. Morgan Dix. Please state price and condition. Reply Box P-437.*

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.

ANGLICAN BREVIARY published by Frank Gavin Liturgical Foundation. Please advise price and condition. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, Calif. 90026.

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CHURCH DIRECTORY

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

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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

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC, 8, 9, 11 (1S), 12:05. MP 11; Ev4; Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed Choral Eu
12:10. Church open daily to 6.

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, 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 Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

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

BROWNWOOD, TEXAS
ST. JOHN'S (EVANGELIST) 700 Main St., 76601
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

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

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

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

MADISON, WIS.
SAINTEUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH

ALAMEDA, CALIF.

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

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and
Dean of the Cathedral; the Rev. Canon Charles Austin
Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ
recital, as anno. Mon-Sat: 7:30 HC; noon Intercessions; 4
Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15, 1:30 & 2:30.
Special interest tours can be arranged by writing or calling
in advance.

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15;
MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

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 Church-
men; 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, Inter-
cessions; 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.

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae
Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,
sermon, Bible study. Holy baptism by appt, reconciliation
of a penitent by appt

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

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Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing,
LOH

HACKENSACK, N.J.

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The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker,
ass't
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Daily Offices 8:30 & 5:15; Sat 4

NEWARK, N.J.

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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

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
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ass't
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NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8; MP & 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 Chris-
tian 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 8.

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