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Resident of Heath Village, Hackettstown, N.J.: During retirement, old hobbies can be expanded or new ones learned [see p. 2].

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Pre-retirement Planning

By CLARENCE W. SICKLES

Image and identification loss are often basic problems for the retired person. If a person is asked who he or she is, the response will usually be what he or she does: "I am a priest, a homemaker, a secretary, a teacher, a plumber, etc." and finally "I am retired." If one finds basic identity and self image in work, what happens when one retires? Loss of identity can cause retirement to be a traumatic and unhappy experience.

This problem can be offset by the previous establishment of a second identity. An example is found in the story of an executive who was offered a promotion which would mean more prestige and money but also require more time on the job. The executive expressed appreciation for the offer but respectfully declined. When asked why he would turn down an offer most executives were seeking, he produced a picture of a rose garden and said, "If I accept this promotion, I shall not be able to care for my roses, and they mean too much to me to do that." Upon retirement, this man will probably find a continued second identity and a healthy self-image as he cares for his roses.

Another person who encountered no identity loss in retirement was a parish priest who was also a professional weaver. When doing parish work, the priest regarded church work as his profession and weaving as his hobby. When he retired, weaving became his work and church activity became his hobby.

As one approaches retirement age, consideration should be given to what can be done to maintain identity and keep a good self-image. Many volunteer opportunities are available. Old hobbies can be expanded or new ones learned. Contrary to the popular saying, you *can* teach an old dog new tricks. Athletic pursuits such as jogging and physical fitness can be continued and developed. For many people leisurely pursuits and fun activities have not been part of their lifestyle during their working years. Our educational system can correct this deficiency by emphasizing athletic interests, hobbies, and second career training which can be an important part of early life and can continue at the age of retirement.

Another important consideration in

The Rev. Clarence W. Sickles, a former president of the Episcopal Society for Ministry on Aging (ESMA), is the founder of Heath Village Retirement Community, Hackettstown, N.J.

looking forward to retirement is the way time will be used. Not counting eating and sleeping, time is used basically in four ways: (1) work life, (2) chore life, (3) obligation life, and (4) free time. Strange as it seems, all the things we do can be placed in these four categories.

Work life takes precedence in the experience of the average person. The home schedule or the living place depends on the job. And work life occupies the most time for the employed individual.

Chore life is second in significance. An emergency broken window or a fallen drain pipe will often demand time and attention. A worker may use part of his vacation to paint his house. Because this is not the source of his livelihood, this kind of work is regarded as a chore.

Obligation life is third in time priority. A family might have plans to spend a weekend camping, but the plan is changed when word comes that Aunt Minnie has died in another state and plane travel becomes necessary. Or people give up a Saturday afternoon to attend the wedding of a relative who is seldom seen. Obligations are infrequent, but when they occur they are demanding in time use.

When there is time off from work, when the chores are done, and when there are no obligations, then there is free time. This is time to do whatever one desires. Strange, though, how we long for free time but so often do not know what to do with it when it is available. This can be a serious problem for the retired person.

Retirement from a time-use reference means, basically, a replacement of hours spent at work with hours of free time. Chore life and obligation life usually remain constant in time demand, but all those hours formerly spent at work are now available to the retired person as free time. What will the retiree do with it?

The Church Pension Fund has dealt well with the basic issues in pre-retirement conferences for clergy. Other pre-retirement conferences given by universities, labor unions and companies also deal with basic retirement issues. But more attention should be focused on the issues of identity and self-image maintenance, and a constructive use of free time in retirement life. These are sociological concerns which often make the difference in a person's having a happy and meaningful experience in retirement.

LETTERS

Attention to Islam

Thank you for your timely editorial on "The Christian Understanding of Islam" [TLC, March 16]. It is something that needed to be said in our confused era of misunderstanding of the Middle East situation. The easy solution is that Israel is all good: the PLO and the Arabs are all bad. I find this attitude not only among the folks who know little about the Southwest Asia area, but among many who return from a guided tour of modern Palestine.

As one who has spent more than 50 years living and traveling in the Muslim world I have lived with the Moros in Zamboanga in the Southern Philippines, the Hui-hui of China and for some time in el-Hasa, the eastern province of Saudi Arabia. I have traveled in most other areas where the Muslims are strong including Afghanistan and across Africa from Kenya to Nigeria. When treated as equals with respect they were always courteous and friendly and hospitable. Thank you for saying what you did: "Informed and sensitive people must begin to give Islam their serious attention."

(The Rev.) CLAUDE L. PICKENS, JR.
Annisquam, Mass.

Irrepressible Irish

I was taken aback to read in a book review in your pages [TLC, March 16]: "There will never be a United Ireland. After a period of generations she [the author] concludes, Ulster will become a distinct nation. This is Ulster's only hope."

Never is a long time. I can't believe that fatalistic pronouncement is endorsed by the judicious editor of THE LIVING CHURCH. The strife in Northern Ireland is largely sectarian. As well say there will never be Christian unity! Surely God, who makes men to be of one mind in a house, can and will cause Irish Christians to live together in amity in due time. There was only one Ireland from the day he created that island until Britain imposed the present disastrous arrangement in 1922 and there will be one Ireland again.

Who, pray tell, is going to compel the majority of the inhabitants of the counties of Tyrone and Fermanagh to remain affiliated with a "distinct nation" of Northern Ireland once the British cut their losses and retire? Without those counties — indeed with them — the proposed "distinct nation" would be of comic opera proportions. And what about the minority in Belfast itself? Is helotism, deportation, or extermination to be their lot?

These people, one-third of the population of the entire area, are not going to evaporate into thin air to please the British or the Orange Order or anybody else.

Special guarantees for the North will of course have to be provided in any effective plan for one Ireland. Distinct nationhood for what is called Ulster is not the answer.

(The Rev.) R.J. BUNDAY
St. Andrew's Church

Emporia, Kansas

Dervla Murphy, author of the book reviewed, A Place Apart, is responsible for her own views. Many would question, however, whether Irish division began only in 1922. Ed.

What Is Lent?

The new Book of Common Prayer appears to contradict itself over what constitutes the season of Lent. In the introductory chapter on "The Calendar of the Church Year," the book proposes at least two different schemes.

The first scheme represents the commonly held practice, or upper level of tradition. Lent begins on Ash Wednesday and, excluding Sundays, ends on Holy Saturday; thus the season consists of 40 weekdays. But does Lent include

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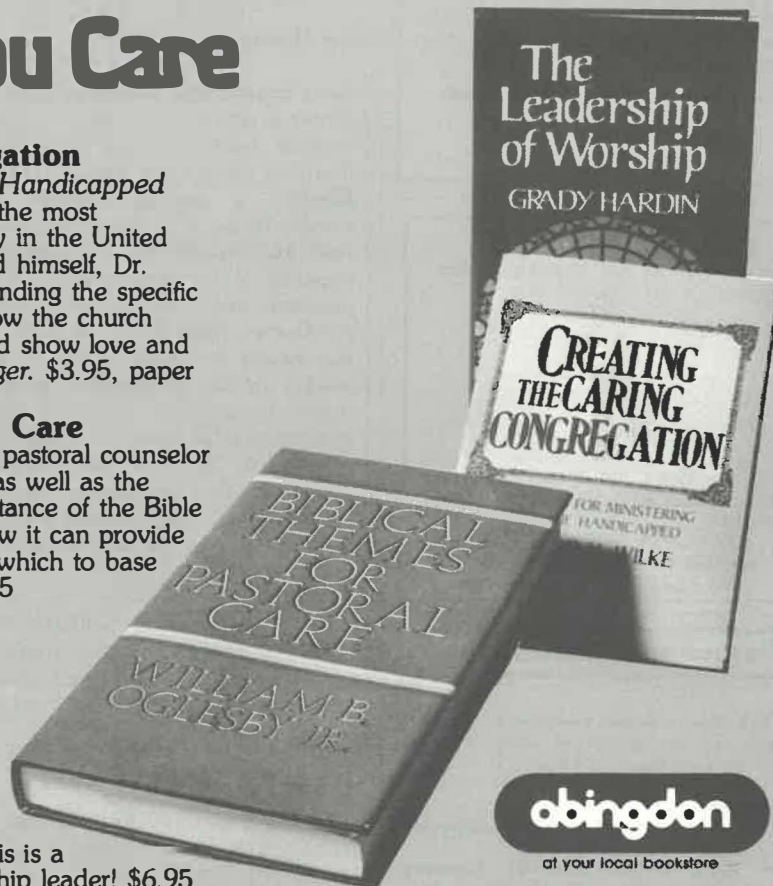
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the feast of the Annunciation, which, like Sundays, is not to be observed by "special acts of discipline and self-denial" (page 17)? If so, on most years Lent would be shortened by one day.

The second scheme separates the Lenten season from Holy Week (page 31). Lent begins on Ash Wednesday and, including Sundays, ends on the Saturday before the Sunday of the Passion — 39 days at the most. Reinforcing this scheme is our common practice of celebrating the Sundays in Lent with Lenten texts, music, vestments and of changing to red on the Sunday of the Passion.

The exhortation on Ash Wednesday (page 264) suggests still a third scheme, based on the deepest stratum of Christian tradition. Lent is "a season of penitence and fasting" whereby we prepare for "the days of our Lord's passion and resurrection." Presumably the Prayer Book is referring to the ancient *triduum* of the Paschal feast, extending from sunset on Maundy Thursday to sunset on Easter Day, which we are to celebrate with three great liturgies culminating in the Easter Vigil.

But if Lent begins on Ash Wednesday and, as a "season," includes Sundays and other feast days, it must number 44 days (38 without Sundays). Only if Lent begins on the First Sunday in Lent, as it did anciently, can it be a season of 40 days or *quadragesima*.

Would the editor care to comment?

(The Rev.) ORMONDE PLATER
New Orleans, La.

Lent indeed has attracted several different layers of meaning — a period of several weeks to train candidates for baptism (originally not necessarily at Easter), a commemoration of our Lord's 40 days in the wilderness (logically this would follow the feast of his baptism in January), a time of solemn penance, and a devotional preparation for Easter. Holy Week likewise reflects the desire to act out the successive events of the Passion in a uniquely dramatic manner. Compare different meanings of Advent — perhaps first a season to prepare for baptism at Epiphany, as a preparation for Christmas, and as a preparation for Christ's second coming. Sacred numbers like 40 are often ambiguous in practice — e.g., 12 Days of Christmas, "on the third day," the Christian Sabbath. Current scientific research in the field of liturgy will no doubt shed more light on the multiple origins of Lent. Ed.

Good Friday

To Mary Samuel Reid, author of the article "The Good Friday Spell" [TLC, March 30]: Thank you.

(The Rev.) JOE MORRIS DOSS
New Orleans, La. Grace 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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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.

May

- 10 Convention, Dio. of New Hampshire
10 Convention to elect Bishop Coadjutor for Arkansas (Little Rock, Ark.)
12-15 National Executive Board and Books Fund Committee of Church Periodical Club (Greenwich, Conn.)
12-14 Board Meeting, National Farm Worker Ministry (California)
12-13 Episcopal Communicators (Nashville) followed by
14-16 Religious Communications Congress
13-15 Province VI Synod (Sioux Falls, S.D.)
15 Ascension Day
15-17 Church Army in USA 50th Anniversary (Elkhart, Ind.)
16-17 Coalition for Human Needs (Detroit)
17 Guild of All Souls Annual Meeting (St. Clement's Church, Philadelphia)
17 Convention to elect Bishop Coadjutor, Diocese of South Carolina
17 Diocese of Michigan special convention to decide VIM projects
19 Annual Meeting of the Anglican Society (New York City)
19-21 Board for Theological Education (Chicago)
20-25 Worship 80 - Canadian national liturgical conference (London, Ontario)
21-23 Joint Commission on Constitution and Canons (Chicago)
22-24 Convention, Diocese of Maryland (Frostburg, Md.)
24 Annual Meeting of the Society of Mary (Washington, D.C.)
25 Pentecost
26-30 Council of the Associated Parishes, Inc. (New Orleans)
27-28 New Directions, Northeast (Thornfield, Cazenovia, N.Y.)
27-29 National Network of Episcopal Clergy Associations (Washington, D.C.)
29-31 Educators and Trainers for Ministry (Dallas)
30-June 1 Faith Alive National Conference (Kanuga, N.C.)

June

- 2-13 Leadership Academy for New Directions (Racine, Wis.)
2-3 National Commission on Social and Specialized Ministries (Erlanger, Ky.)
5- 6 Executive Council
7 Convention to elect Bishop of Eau Claire
7 Annual Conference, Confraternity of the Blessed Sacrament (Savannah, Ga.)
11-13 Conference on Starting New Congregations (Hendersonville, N.C.)
13-14 Convention to elect Bishop Coadjutor of Central Pennsylvania
16-18 Joint Commission on World Mission (Dallas)
17-20 National Meeting, Episcopal Society for Ministry in Higher Education (Cambridge, Mass.)
18-20 Anglican-Roman Catholic Consultation (Cincinnati)
20-21 Convention to elect Bishop of El Camino Real
20-22 National Convention of Marriage Encounter
23-27 Helen Keller Centennial Congress, John Milton Society for the Blind (Boston)
26-28 Episcopal Charismatic Fellowship (open to all Christians; University of Santa Clara, Santa Clara, Calif.)

- 26-29 Ecumenical Assembly, Church Women United in the U.S.A. (Los Angeles)
28-July 4 Lay Professional Church Workers Consultation (Hendersonville, N.C.)
30-July 5 World Convention, Full Gospel Businessman's Fellowship (Anaheim)

July

- 14-21 Anglican-Orthodox Joint Doctrinal Commission (Wales)
30-Aug. 6 Theology in the Americas 1980 Conference (Detroit)
30-Aug. 3 Brotherhood of St. Andrew National Triennial (Rapid City, S.D.)

August

- 11-22 WCC, Executive Committee, Central Committee (Geneva, Switzerland)
21-24 Integrity Convention (Boston)

September

- 4-6 Province VIII Synod (Scottsdale, Ariz.)
8-12 815 staff "in house days"
11-14 National Board, A Christian Ministry in the National Parks
18-21 National Conference on Evangelism and Shared Ministry (St. Louis)
28-30 Board for Theological Education (New York City)
30-Oct. 3 Coalition O (Estes Park, Colo.)

October

- 3-10 House of Bishops (Estes Park, Colo.)
5-8 Provincial Youth Ministry Coordinators (Jacksonville, Fla.)
10-11 National Commission on Hispanic Ministries (San Diego, Calif.)
13-16 National Liturgical and Music Chairmen's Conference (Western Mich.)
14 General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
21-22 Province I Synod (Portland, Maine)
24-25 Convention, Diocese of Western Kansas
27-31 Church Development Office Internship (New York City)

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Two Bishops Consecrated for Mexican Missions

Two suffragan bishops who will serve as missionaries were consecrated for the Diocese of Central and South Mexico on March 22 in the Cathedral of San José de Gracia in Mexico City.

The Rt. Rev. Roberto Martinez-Resendiz, former dean of the Mexico City cathedral, will minister in the Hildalgo area, and the Rt. Rev. Claro Huerta-Ramos, formerly priest-in-charge of the Episcopal Church in Veracruz, will be stationed in Veracruz. Both places are frontiers of mission for the church.

The Rt. Rev. John M. Allin, Presiding Bishop, was the chief consecrator. He was assisted by the Rt. Rev. José G. Saucedo, Bishop of Central and South Mexico, the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico, and the Rt. Rev. Melchor Saucedo-Mendoza, Bishop of Western Mexico.

Bishop Allin has been studying Spanish, and he gave his sermon in that language. He noted that many bishops have been sent out as missionaries by the church in years past, and reminded the congregation that Christian mission is the responsibility and privilege of every baptized person.

The Rt. Rev. Donald A. Davies, Bishop of Dallas, headed a delegation of clergy and lay people from that diocese which has a companion relationship with the Diocese of Central and South Mexico. Bishop Davies read the Gospel in English. It was read in Spanish by the Rt. Rev. Jose A. Gonzalez, Bishop of Cuba, and in Zapoteca, an Indian dialect, by Zenobia Lorenzo of Veracruz. The Old Testament lesson was read by Sir Norman Ernest Cox, Ambassador to Mexico from Great Britain, and the Epistle was read by Dr. Gonzalo Baez-Camargo.

Spanish Prayer Book

Translating the Book of Common Prayer into Spanish is the task facing a small group which met recently at the Church Divinity School of the Pacific.

This is the first time that an official, thorough Spanish translation of the new Book of Common Prayer has been produced. Three separate groups began working on the translation more than a year ago. Now the editorial committee is smoothing the work into a unity, according to the Rev. Canon Charles M. Guil-

bert of San Francisco, vice chairman of the Standing Liturgical Commission and Custodian of the Book of Common Prayer. The editorial committee hopes to finish its work in one more meeting, and have the translation published late this year.

In addition to Canon Guilbert, members of the editorial committee include the Rev. Herbert Arrunategui, staff officer for the National Commission on Hispanic Ministries; the Rt. Rev. Anselmo Carral, Bishop of Guatemala; Mrs. Gwynne de Barrillos, his secretary; the Rev. Sergio Carranza, professor of liturgics and canon law at St. Andrew's Seminary in Mexico City; and the Rev. Rex Bateman, vicar of Our Lady of the Americas, a Spanish-speaking parish in Chicago.

Also meeting with the group were Mr. Frank Hemlin of the Church Hymnal Corporation and Fr. Jacques Gres Gayer, a French Roman Catholic specialist in 17th century Anglican history. Father Gres Gayer will serve as coordinator of the French translation of the prayer book when that committee begins its work this month.

"Nightmares and Visions"

"Our task in the church is to bring together those with nightmares and those with visions." This statement by the Ven. Webster Simons, leader of Coalition 16, a group of small congregations in the Diocese of East Carolina, epitomized the purpose of the steering committee for New Directions for Churches in Small Communities when it met at the General Seminary in New York on March 28. Recognizing that small congregations are now the typical unit in the Episcopal Church, New Directions is dedicated to enabling such congregations to attain strength and spiritual vitality. ND sponsors regional programs and conferences, consultant service for dioceses, and the Leadership Academy for New Directions, a continuing education course for church leaders with regional responsibilities for coordinating, planning, and training, funded in part by the national church.

In the March meeting, chaired by the Rev. H. Boone Porter, it was reported that arrangements for incorporation as a non-profit corporation are nearly completed. ND will continue to cooperate closely with the Joint Standing Commission on the Church in Small Com-

munities. The chairman of the latter, the Rt. Rev. William J. Cox, assured the meeting that his move from Maryland to Oklahoma will allow him to continue his active involvement in national concern for small parishes and missions both in rural and urban localities.

Puerto Rican Church Now Autonomous

In a simple ceremony in Mexico City, the president and synod of Province IX received the metropolitan authority for Puerto Rico from the General Convention.

The Presiding Bishop, the Rt. Rev. John M. Allin, representing the Episcopal Church, and the president of Province IX, the Rt. Rev. Lemuel R. Shirley, Bishop of Panama, signed the documents that were placed on the altar of the Chapel of San Andres, next to the diocesan center.

The Diocese of Puerto Rico, now known as the Iglesia Episcopal Puertorriqueña, requested extra-provincial status from the General Convention last fall in Denver, after 10 years of study and planning. This action means that Puerto Rico is no longer a member of the General Convention, although its bishop will be invited to be a collegial member of the House of Bishops. In September a rally will take place in San Juan to celebrate the political autonomy of the Episcopal Church in the island.

The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, said: "I am very pleased that we have taken this giant step. Now we will be able to grow and develop according to our own needs. We love the Episcopal Church, and we always will, but the time has come for us to be responsible for our own affairs and ministry."

The ties, of course, are not immediately broken. In the binding covenant that the convention approved, the Episcopal Church undertakes to continue Venture in Mission, capital development and some budget support for Puerto Rico which is expected to amount to \$218,000 this year.

At the same meeting, the House of Bishops of Province IX was unable to elect a bishop for Nicaragua according to a recommendation approved by the standing committee of that diocese because all four candidates had withdrawn their names.

The House, instead, recommended

that the Diocese of Nicaragua be put under the oversight of the Bishop of Costa Rica, the Rt. Rev. Cornelius Joshua Wilson, for a period of no more than three years. Bishop Wilson has agreed to accept this responsibility.

During this time, other plans will be made for a resident bishop for Nicaragua.

New York Bank Loses Church Funds

The National Council of Churches (NCC), Union Theological Seminary, and the United Methodist Board of Global Ministries have decided to withdraw their money from Citibank in New York City to protest the bank's failure to cease operating in South Africa.

The NCC is removing its \$4.7 million payroll account, and Union is closing out several accounts totalling \$1.5 million. The United Methodists are pulling out more than \$50 million in 51 checking and 13 savings accounts.

Citibank, said NCC president M. William Howard, "is a full fledged financial partner of South African apartheid." Mr. Howard said the bank is "America's largest lender to South Africa, with exposure of over \$400 million. It is the only U.S. bank with branches there. . . ."

The Roman Catholic Sisters of Charity and the Unitarian Universalist Association recently filed a stockholder

resolution against Citicorp (Citibank's parent company) calling for the bank to withdraw from South Africa. In the corporation's defense, its executives asserted that "the number of non-white personnel employed by Citicorp in South Africa has increased, both in absolute numbers and as a percentage of total employees. By holding these jobs, non-whites receive health, educational, housing and other benefits, and extensive training in banking that might not otherwise be available to them."

Bishops Are Identical Twins

When the Rev. Michael Thomas Ball (Bro. Michael, CGA) is consecrated Suffragan Bishop of Jarrow in northeast England later this year, the Church of England will have a matched pair of bishops. Bro. Michael's identical twin, the Rt. Rev. Peter John Ball, is already Suffragan Bishop of Lewes in southern England.

The twins, 48, are the sons of a fishing tackle manufacturer. Both attended Lancing College in Sussex and Queen's College, Cambridge. They parted when Peter went to Somerset to begin studies for the priesthood and Michael went north to Yorkshire to teach biology. Then, as the bishop-elect explained, "one of those telepathic things happened." Both brothers, miles apart, began to feel a desire to found a new religious order.

In 1960, they founded the Community of the Glorious Ascension (CGA) in Gloucestershire. Peter became the first prior and went on to form another priory at Birmingham. The order now has six priories in England with about 25 brothers.

Crisis Continues in Cambodia

Cambodia is again on the brink of widespread starvation and the \$500 million international relief operation begun last fall is flagging, according to an award-winning British journalist.

In a series of articles in the *Washington Post*, William Shawcross, recipient of the George Polk award for investigating U.S. policy in Cambodia in his book *Sideshow*, reported on the current situation.

He said it now appears that massive relief efforts are not enough to save Cambodia, and that some sort of political solution is required. Normalization of relations with Vietnam by the U.S., and a long term aid program for all Indochina were among his suggestions. He cited three areas of urgent need: seed, money, politics.

"Unless 30,000 tons of rice seed is purchased, shipped to Cambodia, and distributed to village level in the next two months, the 1980 wet season crop will not be planted," Mr. Shawcross said. "Last year's cycle of famine will recur, and huge international food shipments will be needed at least until the end of 1981. If it is possible to imagine, the condition of the people will be even more wretched than it is today."

More rice for food is also required, so that the people are not driven to eat the rice seed.

International agencies have spent \$205.5 million on Cambodian relief since September, but funds are running out, he said. United Nations Secretary General Kurt Waldheim has asked for \$262 million more to carry the program through the end of the year. Donor countries are reluctant to be generous because of financial cutbacks at home, and irritation over the distribution problems of food and other supplies already sent to Cambodia.

About 250,000 refugees are being fed at 20 border sites, Mr. Shawcross said. Some of the camps have become distribution points for tens of thousands of Cambodians who come from the interior with bicycles, carts, and on foot to pick up supplies for their families and return to interior villages.

The journalist said the border feeding program is viewed by Hanoi not as humanitarian, but as a threat and a magnet to draw Cambodians to the border and disrupt consolidation efforts. This mistrust and fear on the part of Vietnam has hampered the international relief effort, according to Mr. Shawcross.



John Bodinger, 15, is serving as apprentice organist-choirmaster to Edgar Billups at St. Paul's Church, San Diego, Calif. John became a chorister at St. Paul's at the age of seven and served as head chorister in 1977 and 1978. Since 1978 he has played portions of all the major weekly services at St. Paul's. During the summer of 1979 he attended the David Willcocks workshop at Loma Linda University and was selected by Sir David to accompany the evensong choir. A member of the San Diego Boys Choir, John serves as assisting musician to Mr. Billups in that group as well as singing countertenor with three St. Paul's choirs and leading some boys' rehearsals.

Don't Rush the Rocking Chair

Are nursing homes God's gift to the Grand Generation?

By NANCY LITTELL FOX

I am growing older. As you are. All of us aging gracefully, of course, like that 74-year old who, hearing a wolf-call, quipped:

That whistle, when I hear it now
Serves only to remind me
That probably a pretty girl
Is walking right behind me!

We've lived to the hilt, haven't we! But now retired, it's time for our return match with life. Granted we have an ache or two, slight or severe, but perk up! There appears to be no mental decline with age.

Hard to believe? Ask Dr. James Birren, of the Andrus Gerontology Center, University of Southern California. "Responses come slower," he says, "but in healthy people . . . high mental competence through the 80s and 90s." Or check with Dr. Robert Butler, president of the National Institute on Aging who says: "In general, with good physical and mental health, adequate educational levels and intellectual stimulation, it appears there is not the decline in intellectual abilities with age, as was previously thought. In fact, some abilities increase, such as judgment, accuracy and general knowledge."

High mental competence through the 80s and 90s? Like my friend, Mrs. Evelyn Hobday who, at 83, takes flying lessons?

You know what our problem really is?

Nancy Littell Fox is a communicant of Trinity Church, Bend, Ore. As a nurse she has worked in nursing homes in five states, and has observed nursing homes all over the U.S. She is the author of How to Put Joy into Geriatric Care and teaches courses in creative geriatrics and creative aging at Central Oregon Community College, Bend.

Although age is beautiful, we accept society's image of ourselves. They say we're "falling apart; we're over the hill." Fiddle! As Pearl Buck put it, "We've simply come a little farther in the experience of life."

So you think you'll land in a nursing home? Surprise! Only five percent of our elderly live in institutions. So you think you'll become senile? Relax! Of those in nursing homes who appear confused, most suffer preventable, reversible simple senile atrophy due to lack of stimulation from the environment. Very few, by comparison, suffer so-called organic brain damage. So your chances of remaining mentally alert are great!

Then why the nonsense that America needs more, bigger nursing homes? And why, like June are they bustin' out all over? Whoa, America! We're riding a runaway horse. Spending millions, adding beds by the thousands. "It's the logical answer," say the nursing home

and building industries "to an expanding older population."

Or is it? Here's a pin. Let's puncture that premise.

How many rest home residents do *not* belong there – were inappropriately committed in the first place? Official estimates range around 50 percent. That's the figure given by Dr. James Peterson, gerontologist, on a recent public TV interview. Some older people enter for such trivial reasons as needing a daily shot. With her arthritic hands, what's Mrs. Clark doing in there? It seems there is nobody to give her a bath.

Make no mistake. A good nursing home is a godsend for those who *really* need 24-hour care. But for the others? Hold your hat! In the U.S. well over 600,000 could remain at home *if* communities like your own provided – and here is the key word – *adequate* alternatives. Primarily home health care. This means those "keep-at-home" supports which prevent or postpone the giant leap from home to institution.

Urgent: Drastic, immediate *expansion* of community services. Let's check that runaway horse with these reins:

Home health care – many visiting nurses;

Homemakers' service – cooking, cleaning, etc.;

Meals-on-wheels – seven days a week, twice a day for some;

Senior bus with ramp – seven days a week on call;

Handyman services (on call);

Telephone contact – daily;

Companions, escorts and sitters;

Deliveries – groceries, books, etc.;

Day care centers – then as a next to last resort;

Foster homes, townhouses and supervised apartments.

"But we have these in our community" you say? Yes, you probably do. But what small percentage of the need do they fill? With the steadily rising older



Mrs. Fox: Needed, adequate alternatives.

population – it may reach 33 percent by the year 2000, we must hustle to keep ahead of the treadmill.

Meet Mr. Marks. Today he made the giant leap. Alas, he was not among the few given an alternative choice. Why not? Why, in this town, are these “keep-em-home” supports inadequate?

First: Because we older ones do not speak up. Except for a few brave advocates, we do not voice the urgency of our need. We'd never picket city hall. *Secondly:* City fathers have not studied seriously the cost savings of keeping people in their own homes. Compare: hiring extra home health nurses, aides and homemakers, and rounding up volunteers vs. building costly facilities, periodic addition of wings, high staffing and operating costs, and rising rates for nursing home beds.

Oh, America, how rapidly you're becoming one vast, sprawling, bursting nursing home, filled with non-ill people forced to live among the ill!

Are we not filling beds, rather than filling needs? Mr. Marks could have, *should* have remained in his own home, thus freeing a rest home bed for an invalid. But so goes the great American myth – that nursing homes, *unlimited*, are God's gift to the Grand Generation.

Other nations have other notions. For them, nursing homes are the last resort. England, Holland, Scandinavia – only two percent compared to our five percent are confined. Their secret? *Full, comprehensive services* in virtually every community. For their elderly, a wish fulfilled; for the country, mind-boggling savings in nursing home costs. In the U.S. some three billion dollars a year could be saved. Break that down for your state. How can the U.S. afford *not* to go all out for these humanitarian services? City fathers, commissioners, concerned citizens – time to mobilize. This is your trumpet call to arms.

Meanwhile, we will keep ourselves alert and active, heeding the words of that great humanitarian, Dr. Ethel Percy Andrus, founder of the National Association of Retired Persons and the National Retired Teachers' Association:

We have a responsibility in retirement to keep ourselves well-informed; to cooperate with programs that will make our nation strong morally, spiritually and materially for the benefit of all Americans.

Meaning, of course, life-long-learning; preserving that “high mental competence through the 90s.” In today's classroom, white hair is quite the vogue. When asked: “Why, at the age of 92 are you taking up the study of Greek?” one gentleman quipped: “Why my good woman, it's now or never!”

How to stay out of nursing homes – isn't that uppermost in our minds? Personally, I prefer my own cozy bed. I like Tammy, my cat. I like my little window

“where the sun comes peeping in at morn.” Most of all, I like my independence. And so I know, America will rise to the need: will provide that boost to keep me self-sufficient. Just zip me up, give my shot, clean my house and, with my meals-on-wheels, I'll manage. I'll be just fine, thank you.

My prayer: Don't ship me to a rest home needlessly or prematurely. Don't rush the rocking chair. Don't presume senility. (Remember when 15-year old Johnny lost *his* glasses, you didn't say: “It's your age!”)

It is said: “Love is that approach which brings to a person and his situation the greatest benefit of good.” For us older Americans, the “greatest benefit” will come through *adequate*, comprehensive, supportive “Keep-Us-Home” services, covering every community.

Then, from our special vantage point, and with our love surrounding you, we can smile and say:

Age is the top of a mountain high
Clearer the air, and blue

A long hard climb, a bit of fatigue,
But oh – what a wonderful view!

A Brief History of ESMA

Inaugurated by General Convention in 1964, the Episcopal Society for Ministry on Aging (ESMA) is the official agency of the Episcopal Church directed to the ministry of, for, and with the aging. Originally formed primarily to provide professional help to parishes and dioceses to establish housing for the elderly, it was incorporated in February, 1965, but by June of the same year it had become inactive due to lack of funds. It was reactivated in 1968 with an emphasis on coordinating, training and preparing clergy and lay people to strengthen their link with elderly people. Under the leadership of its president, the Rev. Clarence W. Sickles (1971-76), ESMA was made part of Executive Council's budget, and its organizational structure became diocese oriented with the establishment of a communication and support network of persons appointed by their bishops. ESMA's ministry was further strengthened in 1974 with the appointment of Lorraine D. Chiaventone as executive secretary on a part-time basis. In 1976 the United Thank Offering awarded ESMA a grant to train and educate its diocesan designees and two training conferences were held. The Rev. Dr. Herbert C. Lazenby was president from 1976 to 1978. Under his leadership ESMA co-sponsored the National Council on Aging conference, co-sponsored a conference with the American Foundation for the Blind, and held a number of workshops and conferences around the country. During Dr. Lazenby's tenure ESMA submitted a proposal to the Venture in Mission case book entitled “Age in Action.” In 1978 Mrs. Nancy B. McGarrigle, executive director of Finlay House, Columbia, S.C., became ESMA's president. Under her guidance ESMA has further strengthened its links with dioceses and provinces, establishing provincial leaders and developing diocesan task forces on aging. In addition, ESMA continues to co-sponsor national conferences. At the 1979 General Convention ESMA introduced three resolutions which passed unanimously:

1. Support of the White House Conference on Aging 1981;
2. Aging and the Church – calling for a more positive image of aging and greater justice for the elderly by supporting social issues, etc.;
3. Celebration of Age in Action Week – designating one Sunday in May each year as Celebration of Age in Action Sunday to be observed by all parishes as an occasion for celebrating and interpreting the ministry of age with educational materials to be prepared by ESMA.

In 1979 Mrs. Chiaventone became full-time executive director of ESMA. One of ESMA's most important goals, according to Mrs. Chiaventone, is to bring about attitudinal changes regarding age – to debunk the myths and stereotypes about older persons that allow society to relegate them to “rocking chairs.” ESMA challenges older people to “get out of the rocking chair and into the main stream of life” – to help change the stereotypes of old age and to grow with age – spiritually, intellectually, emotionally and politically.

The Gift of Yourself

By JODIE WILHELM with BETTY-JO RULE

Someone you love is now in a nursing home. As you struggle with many adjustments, you pursue repeatedly the question, what can I do? How can I help? What should I take to the home? What can I give to the patient?

Prayerfully, I suggest you remember one vital, constant factor: the gift of yourself.

In both volunteer and professional capacities, I have watched staff members, families, friends, and even other nursing home residents give of themselves in truly remarkable ways. Often it has been a joy to behold the strengthening of lifetime relationships of love or the formation of new devotion. Sadly, however, I have also witnessed the distress of people who simply do not know how to give of themselves to the individual who, of necessity, must reside in a nursing home. The result is not only a source of frustration to the visitor, but also is damaging to the resident.

How do you give of yourself to the resident of a nursing home? How do you relate, how do you share, how do you convey your concern and affection? First, of course, you must recognize honestly that the resident probably is in the nursing home because something

has ceased to function properly. Bodily and/or mental abilities are impaired. Additionally, the affected individual may well feel depression, frustration, anger, or resentment. You yourself may also be experiencing these feelings. But I am convinced that, with patience, prayer, sensitivity, and perhaps counseling, these problems *are* surmountable.

In dealing with a parent, it is particularly important that you avoid reacting like a child. Mother is angry, but not necessarily because you have misbehaved. As adult children, we still have a great tendency to react as we did when we actually were youngsters. Something inside says, "Mom is mad. What have I done now?" And then we respond accordingly with guilt, defense mechanisms, or even retaliation. Actually, Mother probably is angry because, among other things, she suddenly does not have very much control over her life. You did not "cause" this by being "bad." You acknowledge her plight, seeing yourself not as a causative factor but rather as one who wishes to ease the difficulties. It has been my observation that families who can achieve a certain degree of detachment in terms of the causative element are in a better position to cope with the situation themselves and also are better able to help the parent cope. Step back a bit. By your very calmness and perspective, you can help the loved one come to grips with their problems. If you respond in kind with anger or frustration, the resident becomes aware of the fact that the person they most need to rely on also is distraught. Someone

near and dear is urgently needed who will remain calm, concerned, empathetic . . . but especially calm.

If loss of function involves the mind – especially in cases of marked loss of mental capacities – sharing of yourself admittedly becomes more difficult. My primary plea here is: Do not run away. Do not give up. Do not despair and abandon the cause. If you choose to run, be advised that your problems will not be solved even with the release of death. Rather, they will be compounded.

Hold on to your faith – faith in your loved one, faith in yourself and faith in God. Pray! God alone knows what the afflicted person really comprehends. How many times families have erroneously given up because someone has said, "They're senile. They don't know anything that's happening."

The principle of expectation is of utmost importance in such cases. Having been told someone is senile, there is a danger of approaching the individual differently. Your very manner and tone of voice convey the "sentence" of senility; what comprehension is retained by the resident serves only to perceive this horrifying thought. Your change of attitude may be the hardest blow of all to bear. The resident may respond with complete resignation; further regression often is rapid and profound.

With your utmost dedication, try your very best to treat the seemingly unresponsive individual with the same attitude of respect and maturity you afforded them when they were hale and hearty. Watch your tone of voice, your entire demeanor. Do not be patronizing, speaking to the patient as if he or she were a child. Avoid discussions of the patient's condition within his or her hearing. Nursing home staff is occasionally guilty in this area and it is very demeaning to the resident. Resist being drawn into such activity and combat it as best you can. Always remember that, within what may appear to be a mere shell, your loved one still lives and loves you as well. While the body may age, the spirit never does.

More practical aspects of sharing

Jodie Wilhelm has had 10 years experience working in nursing homes, initially as a volunteer, then for three-and-a-half years as an activity director. She serves on the Colorado diocesan committee with aging and is a communicant of St. John Chrysostom Church in Golden.

As disciples of Jesus Christ, we cannot allow ourselves to turn from those, who like ourselves, are created in the image and likeness of God.

yourself with the nursing home resident should also be considered. For example, a few minutes' visit, even on a regular basis, can be very unproductive and defeating. If the patient can be taken out of the facility (and arrangements can be made very satisfactorily even for the incontinent or wheelchair-bound), obtain the necessary permission to go for a drive, get an ice cream cone, feed the ducks in city park — *do* something together. Going "home" for a holiday meal or birthday lunch or even an everyday dinner will be a great treat. If the resident's condition precludes such activity, bring something to share in the nursing home. A favorite food or light meal (within any dietary limitations) is ideal. But be sure to join in; eat *with* them. Nursing home residents who are hand fed day in and day out lack the intimacy of sharing a meal. Talk about the food — Is it hot or cold? Sweet or sour? Smooth or crunchy? Did Aunt Tilly love this food? Perhaps you might reminisce about the actual preparation of the food.

Go over old family pictures from time to time. Listen to music together. Join the resident in a nursing home activity such as a sing-along (and if these activities are not offered, be the one to get things started). Read aloud, and in so doing, share what is read and comment about it even if the patient may still be able to read alone. Read the Bible, poetry, club or church newsletters or bulletins, the newspapers (even the ads!), short stories, magazine articles, inspirational items.

While doing these things, how do you converse along the way? Just as normally as possible, even if you receive no response or a seemingly inappropriate response. It's not necessary to maintain a constant stream of chatter. Actually, it's important to allow time for a response, which may be slow in coming. Again, maintain the attitude of expectation; your voice and expression can show that you expect an appropriate response.

I recall one woman who, after she had told her semi-comatose mother all the family news, casually added, "You know,

I'm not very good at this one-sided conversation, Mom." The observation was so natural for both of them. I might add that this daughter would regularly hold her one-way chats with her mother and after leaving the room, she would weep. It was very hard for her to see her mother as she was, but the daughter wholeheartedly accepted this special cross for many months and never ran from it. Her dedication was a great blessing for those of us who watched this human drama, for so few love so much.

If you have doubts that you or other visitors to the nursing home are recognized, casually identify yourself and others. Never quiz, demanding, "Do you know who I am?" That the resident knows precisely who you are is not as important as their knowing that, whoever you are, you come with love. When we insist that people remember our names, we actually seem to be saying, "I'm the one who's important here."

Remember also the techniques of sensory stimulation. Bring a flower, for example, to be touched and smelled. Talk about the color, how and where the bloom was grown or some friend who grew them. Appeal to all the senses to bring the confined person in touch with the outside world which may be lost in the sameness of daily institutional living. Small children, particularly babies, can be marvelous stimulators. The list is almost endless when the love is imaginative.

Most important of all is your own personal, physical contact. *Sit* to talk with your friend or loved one at their eye level. Hold hands while talking. Give a hello kiss and hug, and a gentle squeeze or embrace in between. We all seem to need a great deal of demonstrative love, especially at the beginning and end of our lives.

Finally, I would emphasize again and encourage you to give yourself to the ailing person regardless of the condition in which you find them. Our academic nature tends to cause us to pull away from or even be repulsed by another human being who is less than whole or unseem-

ly in appearance or behavior. As disciples of Jesus Christ, I do not believe we can allow ourselves to turn from those who, like ourselves, are created in the image and likeness of God. We must work and pray to overcome our negative feelings and, like Mother Theresa in India, minister to the sick and dying as unto the Lord Jesus himself.

I recall a personal experience of revulsion when I began to work at a new nursing home and encountered for the first time a tiny woman about 70 pounds who was drawn up in a permanent fetal position. Her eyes had developed growths which prevented their closing; she chewed continually on the front of her nightgown. Her only attempts at speech were gurgling noises. I never heard her say anything intelligible. I had to literally force myself to enter her room, to speak to her and touch her. Knowing she was an Episcopalian, I then asked a priest to visit her and pray for her.

One day the nurses aides dressed her all in pink and propped her up on pillows in a gerichair in the hall. As I walked by, I stopped and said, "Good morning, Mary. You certainly look nice all dressed up in pink today. She tipped her face up toward me and very clearly said, "Thank you." I suddenly realized that even this severely stricken woman had comprehended all along.

As the priest who visited her said to me, "We make a great mistake when we think that, because there is no response, there is no need."

I would rather err in terms of thinking there is more awareness than there actually is, and treat people accordingly. We know this to be doing unto others as we would have them do unto us.

Age in Action Sunday

General Convention has designated one Sunday in May each year as Celebration of Age in Action Sunday, to be observed by all parishes as an occasion for celebrating and interpreting the ministry of age. May 4, the first Age in Action Sunday, underlines the importance of aging to each person by reviewing the aging process and the role the church can play in this process, as well as individual and community responsibility to affirm the values inherent in the aging experience. The Rev. Joseph P. Russell has written the teaching and preaching materials to be used in parishes for this first Age in Action Sunday. Grants for the project were provided by Trinity Parish, New York City, and the Constable Fund of Executive Council. Also involved in the project were the Rev. David Perry, Christian education coordinator, and Woodrow W. Carter, officer for social welfare.

EDITORIALS

The Merry Month of May

The month of May is always welcome, especially in areas like Wisconsin where it is the first month of the year in which we do not expect ice or snow. We begin this month with this issue giving special attention to the aging and their important place in our church and society. We also include our calendar of events for the next six months, and "Feasts, Fasts, and Ferias" which was not included last month.

Next week we will have our Spring Book Number. That will also be the week of the Rogation Days and Ascension Day (May 15). That feast, and Whitsunday or Pentecost 10 days later, give excitement to our church life at this time. We hope readers will find this excitement reflected, and reflected upon, in the pages of *THE LIVING CHURCH*.

Plan for Rogation Days

The sixth Sunday within the Easter Season, May 11 this year, will introduce the three annual Rogation Days which follow it on Monday, Tuesday, and Wednesday. Rogationtide is not a period which rates very high in the agenda of the average American parish. Yet it is an item in our Church Calendar which some people at least in secular society have heeded and taken seriously. Various known as Soil Stewardship Week, Soil and Water Conservation Week, or by other terms, this period is widely observed in many areas. The natural world in which we live is important, and our Christian faith ought to give us motivation for respecting and conserving it. The Lordship of Christ over all things is a proper part of the meaning of the Easter season. We hope that sermon topics, hymns, and prayers for that week will be planned accordingly. As on previous years, we are pleased to supply readers of this magazine, for as long as our supply lasts, with complimentary copies of the attractive annual brochure published by the National Association of Conservation Districts for use by churches and religious leaders. This year's edition is entitled "The Judgement of Nature." For many years this annual publication has been drafted by Episcopalian Gordon K. Zimmerman who, prior to his retirement several years ago, served on the staff of the National Association of Conservation Districts. We acknowledge his work with gratitude and respect. Readers who wish a copy should send us at once a 9" x 12" envelope, self-addressed, with 41 cents in stamps affixed. Those who desire two copies should send the same sized envelope with 67 cents in postage stamps (first class mail).

Old Age and Happiness

On a recent television show where a small child was being interviewed, he was asked, "What do you *want* to be when you grow up?" "Happy" was the child's reply.

The question was asked of a teenager, "What will you be when you grow up?" "Old" was his reply.

And now the question I ask is, "When is old, old?" And can growing old and being happy be synonymous? I have always believed that they can be and believe that "old" is just a state of mind. In my work I have seen "old" people at age 50 and those who are "young" at 93, but old is what you get if you allow it to happen.

Statistics tell us by the year 2000 the U.S. will have 600 million people over the age of 60 and 58 million will be over the age of 80, probably three of every four will be women and some 13% will be institutionalized or home bound.

The year 2000 is only a scant 20 years away, none too soon to be thinking where you will fit into which age slot. And the church must take a look at what its role will be in the year 2000 and begin to explore the new world of old age and to promote positive roles for older people in our society.

Health, income and social life will be the areas of greatest concern and while we are in our early middle age is the time to prepare for our later years.

In the area of health, good health maintenance should be promoted throughout life. It is known that life satisfaction stays high for those in good health and it is easier and more economical to maintain your youthful good health through proper nutrition, exercise and stimulating and meaningful occupations as well as leisure time. Keep the mind and body growing in every way.

Because of the growing numbers of older people reaching retirement age and the fewer number of workers to support this population, due to the decline in birth rate, people will be forced to work longer and they will want to. We will pre-plan for retirement, to determine our retirement home and lifestyle, to plan for meaningful use of leisure time, perhaps retire to a new career. The contribution of our experience, knowledge and expertise will carry us past the now age 65 into our 80s as our need to be needed will be more apparent. Retirement should be our reward for a lifetime of work – not a punishment for growing old.

In our socio-economic life we need to be loved and cared for unconditionally. The church can provide comfort, hope, love and prayer in support of maintaining personal dignity.

In a 1974 Harris poll, it was revealed that many believed the elderly to be unalert, physically inert, narrowminded, ineffective and sexually finished. It is the church's role to change the attitudes of society, to make us keenly aware of our own aging, and to help us move retirement from a sense of doing to a sense of being. We can express our faith by assuring this segment of our population that they belong to a community of faith – and those of us in a position to make changes will insure that the later years of our fellow parishioners will be lived out with dignity, with relief from anxiety and fear, in the knowledge that they are loved and needed all the days of their life.

As a fellow Episcopalian, reach out and touch someone close to you in this month that honors our seniors. Let us not be a part of society that doesn't want to touch old age, but let us embrace it with our Lord's love and passion.

NANCY B. MCGARRIGLE, President, ESMA
Finlay House, Columbia, S.C.

Getting It All Together

By THE EDITOR

This past winter the successive installments of this column have proposed suggestions for the basic ground plan of parish liturgy during the year, with particular reference to the sequence of major seasons extending from Advent through to Whitsunday. Bearing in mind that some parishes may prefer Rite I or Rite II, or that some may be using 1928 texts, we have proposed ways that the distinctive spirit of Advent, Christmas, Epiphany, Lent and the Great Fifty Days may be expressed in the chants and prayers of the liturgical texts.

The question has been raised as to whether all this is too much. Can clergy, choir directors, lay readers, and others handle this many variables?

As to the clergy, certainly some do not have their principal skill or expertise in this field: for them such suggestions should be directly helpful. On the other hand, those who are particularly interested in liturgy will enjoy comparing our preferences with their own. It is by the give and take of thoughts and experiences that sound approaches are built up.

As to lay persons, some will already be familiar with many of our suggestions. What we have proposed regarding the use of the Great Litany or the *Gloria in excelsis* is what many are in fact accustomed to. Such practices as the use of Eucharistic Prayer D on occasions of great festivity do not require extensive explanation.

It is salutary to recall that 40 years and more ago, before the parish mimeograph machine had become universal, most Episcopalians were accustomed to singing an opening hymn, finding their

way to the beginning of Morning Prayer and then reciting a Psalm in another part of the Prayer Book – all without any printed bulletin or service leaflet. They listened to the First and Second Lesson without expecting them to be printed on inserts, and they chanted canticles pointed in the mysterious pages in the back of the Hymnal, later finding their way back to the rest of Morning Prayer. Hymns, sermon, collection of alms, miscellaneous prayers, and sacerdotal blessing all followed, without any guidance from the Prayer Book, which made no provision for any such conclusion to the Daily Office. Added to this was the fact that on the first Sunday of the month and on some other occasions, a totally different procedure was followed.

Today we do have printed bulletins and inserts, and we can make good use of them. Yet they do not need to be too complicated. References can be given to points at which one goes from the Hymnal to the Prayer Book, or when one turns to a different place in the latter. Two examples [see below] are given based on actual usage in a small congregation. (References to liturgical music are not here included, since that is a somewhat different topic.)

Such services, we would suggest, unfold in a reasonable way. As with any form of service, the preaching must be appropriate and the music suitable. More especially, the clergy and others in leadership roles must understand and communicate the spirit of the occasion with that combination of dignity, reverence, and personal warmth that is appropriate to the nature of liturgy.

Finally, good liturgy is not simply

something that looks well on a printed page: it is something which works in actual practice. Advent does prepare for Christmas; Lent does get us ready for the Easter season. There are also other themes. The congregation which has given its attention to St. John the Baptist in Advent is more ready to celebrate our Lord's Baptism in January and the anointing of the Holy Spirit on one or more of the following Sundays. Such a congregation is thus ready to participate with new conviction and understanding in the rite of Holy Baptism. The congregation which gives its attention to Abraham on the Second Sunday of Lent each year is not only prepared to meet him again on Good Friday or at the Easter Vigil, but also to appreciate references to him in the canticles of the Daily Office. All these things are not haphazard. Centuries of thought and devotion have gone into the liturgical traditions of the church. As we rediscover, especially in Holy Week and Easter each year, these ancient words and sacramental actions can indeed be the channels of new life, new hope, and new courage even in our own age.

Third Sunday in Advent

Opening Hymn No. 1
The Great Litany begins in the Book of Common Prayer, p. 148
Bible readings on insert sheet
After the Epistle, the Song of Zechariah, p. 50
Sermon
Nicene Creed, p. 326
General Confession, p. 331
Offertory Hymn No. 10
Eucharistic Prayer I, p. 333
Hymn after Communion No. 212
Closing Prayer, p. 339
Closing Hymn No. 5

Third Sunday after Epiphany

Year C

Opening Hymn No. 266
The service begins in the Book of Common Prayer, p. 355
Bible readings in booklet
After the Epistle, Canticle 11, p. 87
Sermon
Nicene Creed, p. 358
Prayers of the People, p. 383
General Confession, p. 360
Offertory Hymn No. 545
Eucharistic Prayer B, p. 367
Hymn after Communion No. 201
Closing Prayer, p. 366
Closing Hymn No. 542

The Society of Mary Annual Mass and Meeting

Saturday, May 24, 1980

12:00 Noon
Solemn High Mass
St. George's Church
Second and You Streets, N.W.
Washington, D.C.

Luncheon Reservations
Before May 15th
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BOOKS

Greatest Moral Test

WHATEVER HAPPENED TO THE HUMAN RACE? By Francis A. Schaeffer and C. Everett Koop. Revell. Pp. 254. \$13.50.

This is a disturbing book. Doctors Schaeffer and Koop believe that modern western society is rapidly losing respect for the sanctity of individuals. They write because "we feel strongly that we stand today on the edge of a great abyss" — a holocaust of which Nazi Germany was only a dim prefiguring.

Their reasoning? The acceptance of abortion in western society (though not in West Germany, where they learned their lesson) leads inevitably to infanticide, mercy killing, and the belief that only "meaningful humanhood" should be preserved. (That is a phrase of Episcopalian Dr. Joseph Fletcher, who is quoted several times, and not to his credit.) Who decides what is "meaningful humanhood"? Finally it is committees of bureaucrats whose motives are economic, not humanitarian. Our modern inhumanity is often disguised (as, for example, the Nazi "Charitable Transport Company for the Sick" which took people to "mercy killing" centers); thus we move subtly and quickly toward the holocaust. While many of us would contend that the 20th century has also brought much good, as wheat and tares continue to grow together, still it is hard to counter this book's cogent, documented argument that present trends lead inexorably to horror.

What has gone wrong? The answer, say the authors, is that Christian biblical absolutism (the former basis of western culture) has been replaced by secular humanistic relativism. Instead of accepting the immutable commands of God, modern law simply reflects majority opinion. What is the cure? Christianity. Here the authors step onto shakier ground. They believe our only options are moral relativism or (what appears to be) biblical literalism. The Bible is described as "God's propositional communication to mankind." The Christian revelation seems limited to the Scriptures. No note is taken of the natural moral law (see C.S. Lewis: *The Abolition of Man*) which is common to all cultures. Catholic Christians who see the Bible as the norm, not the entire content, of the Christian revelation will find the author's theology too narrow. This reviewer agrees with much of the book's biblical conservatism, and certainly with the belief that Christianity holds the solution to today's moral chaos. However, the authors' insistence on their own particular brand of evangelical Chris-

tianity detracts from the impact of the book. So do the pictures of Dr. Schaeffer, looking exceedingly solemn and prophetic, which are scattered throughout.

Yet it is hard to argue with the conclusions, which encompass traditional Christian mission and social responsibility: "... We must do all we can to lead others to Christ. And simultaneously we must use every constitutional practice to offset the rise of authoritarian governments and the loss of humaneness in our society." "If... the Christian community does not take a prolonged and vocal stand for the dignity of the individual and each person's right to life... we have failed the greatest moral test to be put before us in this century." Does this speak to Episcopal General Conventions which oppose all right to life laws?

(The Rev.) WILLIAM B. OLNHAUSEN
St. Boniface Church
Mequon, Wis.

Taking Individuals Seriously

SOUL FRIEND: The Practice of Christian Spirituality. By Kenneth Leech. Harper and Row. Pp. 250. \$9.95 paper.

Henri Nouwen, in his introduction to *Soul Friend* by Kenneth Leech, writes: "Those who have prepared for the ministry over the last 30 or 40 years learned much about the Bible, church history, and church doctrine, and sometimes also received good training in pastoral skills. But in the area of their personal relationship to God, most were left to their own devices and insights, and received virtually no guidance." This book goes a long way to redress the tragic imbalance which has far too long existed in seminary education. Not that this is a handbook only for seminarians and clergy. I simply want to commend it to them first as a necessary step in filling in some of the gaps in their theological education.

It is written by an Englishman well able to communicate with an American audience. He is a man deeply rooted in the Catholic tradition who is also committed to social and political involvement.

It is refreshing to find a book on this ancient art (spiritual direction) which is authentically grounded in the Christian mystical tradition and yet is able to embrace the best of the insights of depth psychology and psychoanalysis. This book is a must not only for churchgoers of all denominations, but also for those who wait expectantly at the edge of the church — in short, this is a book for those who see hope for the world in the breaking down of the barriers which separate us.

(The Rev.) ALAN JONES
Professor of ascetical theology
The General Theological Seminary
New York City

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NOTICE

COME CELEBRATE with Praise and Thanksgiving. What? The 50th Anniversary of the Church Army! Where? St. John the Evangelist Church, 226 W. Lexington Ave., Elkhart, Ind. 46541. Rector: Rev. John H. Thomas (Grace), 1611 Canterbury Dr. Tele. (219) 264-6810. When: May 15, 16, 17. Who? All present and former members, associates, board members, bishops, clergy, and other friends. Please respond promptly.

A FRESHMAN year orientation open to all high school seniors, parents and rectors will be held Saturday, May 3, Eisenhower Chapel, Penn State University. Speakers, panel, campus tour, tailgate luncheon, and the traditional Blue-White football game will be features. For further details call (814) 865-3762 or (814) 865-6548.

POSITIONS OFFERED

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

MINISTRY to offenders, coordinator for developing ministry to criminals/victims. Diocesan staff position. Reply Mr. Michael Bryant, Box 1168, Gainesville, Fla. 32602.

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PEOPLE and places

Appointments

The Rev. Calvin R. Griffin is rector of St. Titus' Church, Durham, N.C. Add: 2504 E. Weaver 27707.

The Rev. Konrad Kelley, Jr., is vicar, St. James Church, 3701 East Martin Luther King, Jr. Blvd., Austin, Texas 78721. Add: 704 Buckingham Circle, Austin, Texas 78704.

The Rev. John P. Lambert is rector, Church of the Resurrection, 15220 Main St., Bellevue, Wash. 98007.

The Rev. John J. Lloyd is rector, Lackawanna Episcopal Ministry, c/o Trinity Church, 58 River St., Carbondale, Pa., 18015.

The Rev. Andrew Osmun is rector, St. Luke's Church, Chester, Vt. and priest-in-charge, Gethsemane Church, Proctorsville, Vt. Add: St. Luke's Rectory, Chester 05143.

The Rev. Edward W. Rodman, Missioner to Minority Communities for the Diocese of Massachusetts, has been named a canon of St. Paul's Cathedral in Boston.

The Rev. Daniel R. Semsch is rector, St. Andrew's Church, Minneapolis, Minn. Add: 1830 James Ave., N. 55411.

Seminaries

The Rev. Dr. Peyton G. Craighill has been appointed assistant dean of the School of Theology, University of the South, Sewanne, Tenn.

The Rev. Patricia Page has been elected to the faculty of the Church Divinity School of the Pacific for a six-year term as associate professor of education and director of continuing education.

Retirements

The Rev. Beverly B. Lamb, rector, St. Paul's Church, Vergennes, Vt. Effective June 30.

The Rev. Marcus B. Hall, vicar, St. John's-in-the-Mountains, Stowe, Vt. Add: Randolph Road, Morrisville, Vt. 05661. Effective July 1, 1980.

The Rev. Ward F. DeBeck, St. Thomas' Church, Hacienda Heights, Calif. Add: 1334 Lockhaven Drive, N.E., Salem, Ore. 97303.

Deaths

The Rev. Willis Piedmont Gerhart, retired rector of the Church of the Heavenly Rest, Abilene, Texas, died February 4. He was 90.

Born in Clarksville, Tenn., Nov. 30, 1889, Fr. Gerhart attended the University of the South, receiving a bachelor of arts degree in 1914 and a bachelor of divinity degree the following year. He later served as a trustee of the university and in 1947 was awarded a doctor of divinity degree. Dr. Gerhart was ordained in 1916, and following service as a military chaplain in World War I, spent four years at the Thankful Memorial Church, Chattanooga, Tenn. He became rector of the Church of the Heavenly Rest, Abilene, in 1920 and remained there until his retirement in 1957. Following his retirement, Dr. Gerhart continued his active role in community affairs and received many honors and awards. During his nearly six decades of residency in Abilene, Dr. Gerhart served on boards covering almost the full roster of civic and service activities. He organized the city's first Boy Scout troupe, was the first clergyman in Abilene to broadcast a sermon, and was on the scene early enough to know the first bishop of the Diocese of Northwest Texas. Dr. Gerhart was preceded in death by his wife, Eleanor, whom he married during the General Convention of 1940, in Kansas City. He is survived by two sons, five grandchildren, and one sister.

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SUMMER PROGRAM

ECUMENICAL COMMUNITY offers summer programs of renewal, re-creation and retreat in a mountain wilderness environment. Evening seminars with seminary continuing education credit possible. Fishing, hiking, riding, worship, fellowship in small, informal setting. Opportunity for study, silence, conversation. One-two week sessions. Individual, families. Write: Director, Ring Lake Ranch, Dubois, Wyo. 82513. Phone (307) 455-2531; after June 1st, 455-2663.

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

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

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

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CHURCH DIRECTORY

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

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CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Willfred 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, the Rev. Frederic W. Meahger
Sun HC 8 & 10; Wed HC & Healing 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 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 1066 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

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

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.

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. Kari E. Spatz
Sun 8, 10, 8 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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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 MUSIC program by announcement.

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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 8.

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ST. THOMAS 5th Avenue & 53rd Street
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Sun HC, 8, 9, 11 (1S), 12:05. MP 11; Ev 4; 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
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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

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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

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CHARLESTON, S.C.

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The Rev. Canon Samuel C. W. Flaming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

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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

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno