

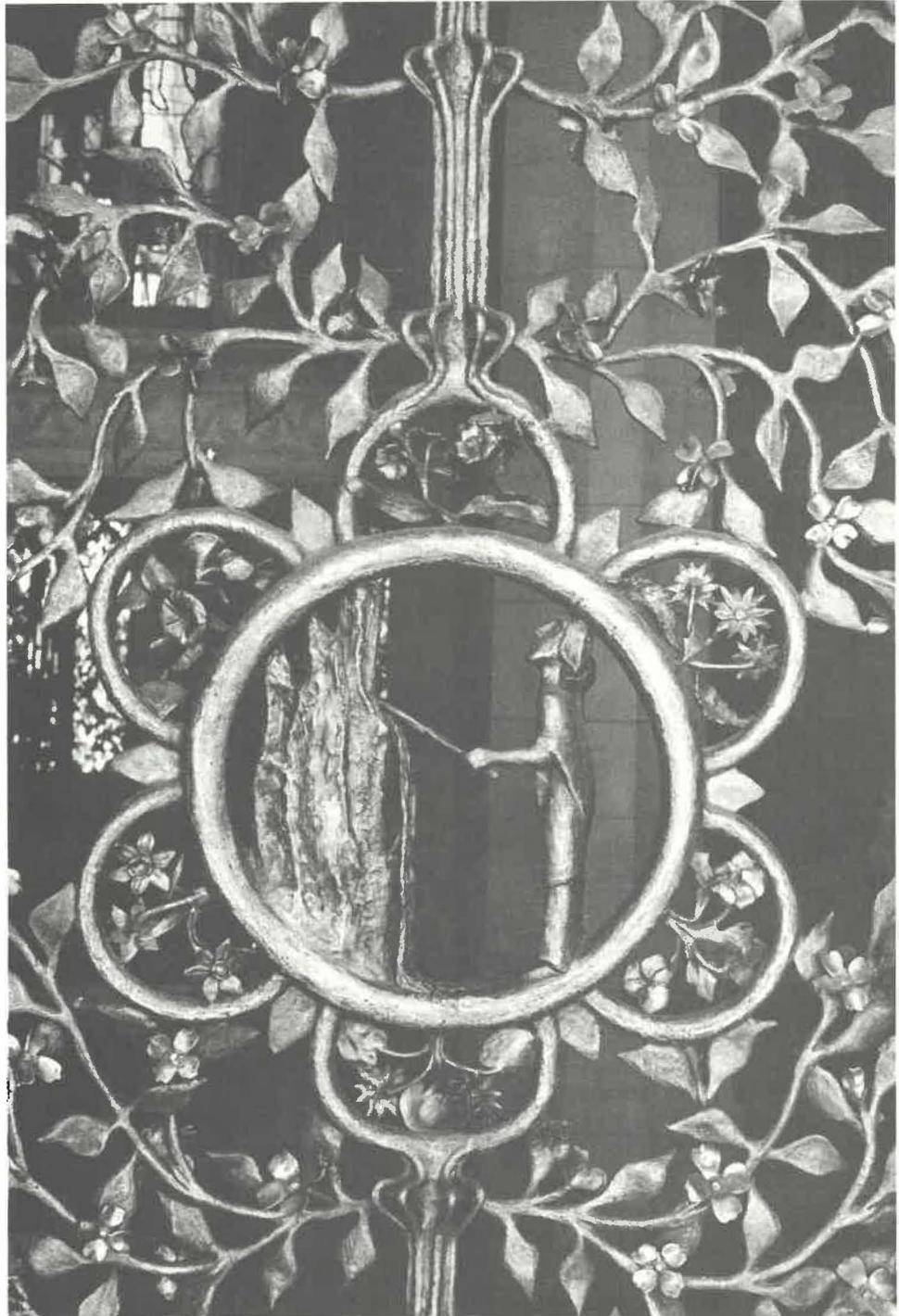
THE LIVING CHURCH

The Winner's Wreath

• page 9

Helen Keller Remembered

• page 11



Detail on the south gates of the west portal of Washington Cathedral (Moses smites the rock to produce water for his people): Dedication on Whit-sunday [see page 7].



THE LIVING CHURCH

Volume 180 Established 1878 Number 25

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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.

DEPARTMENTS

Books	13	The First Article	2
Deaths	14	Letters	3
Editorials	12	News	5
		People and Places	14

FEATURES

The Winner's Wreath	Harold R. Brumbaum	9
An Anniversary to Be Honored		11

Is Christian theology practical? It is not easy to answer this question in broad or general terms. Yet the First Article of our faith, the doctrine of creation, certainly is practical. That is to say, it concerns practice, it concerns what God does and what we do.

The doctrine of creation involves the recognition and acknowledgment that God is the maker of all things. This is not simply an intellectual awareness, or an abstract idea in the mind. It is something which perceptive Christians see, hear, and feel as they open themselves to the beauty, wonder, and mystery of the universe of which we are part. In the world about us, we not only perceive the imprint of God's creative hand, but we also see constant parables of re-creation, redemption, and sanctification.

These topics have been the principal subjects of successive installments of this column. All of this makes us we hope wiser, more faithful, and more

grateful as Christians. Yet we cannot stop there.

If we believe that this world is the workmanship of God, we cannot be content to see someone drop a crate of rubbish in the local park, or to see a forest burn, or to see sewage and industrial waste turn a lake into a cesspool, or to see the face of a child contorted by hunger, disease, or wounds. Of course no one really likes any of these things, but millions of people are, nonetheless, content to let them happen. Indeed very few of us are discontented enough. Here is where beliefs become practical — that is to say, where they affect our practice. We know the precious and glorious truth that God is our maker, but such knowledge commits us to involvement in his plans and works, to responsibility, to stewardship.

Stewardship is not an idea, it is a way of living and acting.

THE EDITOR



Life Is Sweet

Scraping jelly from a dish
Often brings with it a wish
That life's offerings were as sweet
As the jelly that we eat.

If, like it, we'd only show
No resistance, then we'd know —
Then we'd know and understand
Life is sweet from his dear Hand!

Marguerite H. Atkins

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Milwaukee; Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. William H. Baar, La Grange, Ill.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell, Chicago, Ill.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Dudley J. Stroup, Tryon, N.C.; the Rev. Murray Trelease, the Rev. Kenneth Trueman; William W. Baker; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1980. All rights reserved. Reproduction in whole or part without written permission is prohibited.

LETTERS

Archbishop of What?

Let me tell you how much I agreed with your "Archbishop for America" editorial [TLC, May 18]. The way the national press handled the death of Bishop Sherrill points to the truth of your statement. He ruled the church in a way we haven't seen since. Yet, except for the *New York Times*, his passing was scarcely noted. I think this was for the reasons stated in your editorial. What is a presiding bishop?

One thing you did not address: Most archbishops are archbishops of something. And our primate is unique in not having a see. I suggest you take your title "Archbishop for America" and turn it into "Archbishop of America."

(The Rev.) ROBERT ZIMMERMAN
St. Mark's Church, Frankford
Philadelphia, Pa.

I was delighted with your editorial concerning the creation of an "archbishop" to head the Church in the USA. It is high time we dropped that meaningless and misleading term or title, "Presiding Bishop," as we dropped the out-of-date term "Protestant" from our title some time ago.

It is curious that our post-revolutionary forefathers did not adopt the title of "Primus," as used by the Church in Scotland, since Seabury was consecrated there. If we had done so, there would have been little doubt as to who was "first among equals."

The role of the "Presiding Bishop" is further confused by the fact that unlike both Canterbury and Rome, he has no see of his own. Although his seat is in Washington, D.C., he is not Bishop of Washington.

We ought to start the ecclesiastical machinery rolling to give our Primate two things — a proper title, such as Archbishop, and a diocese of his own.

(The Rev.) CLAYTON S. PRATT
St. Mary's Church
Lake Luzerne, N.Y.

Cathedrals

Fr. Zimmerman's editorial, "Where Have All the Cathedrals Gone?" [TLC, April 20] named several contemporary preachers of note whose sermons are being heard by city dwellers. In addition to Dr. Allison of Grace Church, New York City, some of us are fortunate to hear on occasion Fr. John Andrew of St. Thomas Church, Fifth Avenue.

Frankly, given the opportunity I'd listen to Fr. Andrew's preaching every Sunday because he is an engaging speaker whose thoughtful catholic theol-

ogy brings the gospel to thousands every year without sacrificing the dignity and beauty of our Anglican tradition. He is also blessed with a disarming humility concerning this gift.

(The Rev.) THEODORE W. BEAN, JR.
Church of St. Margaret
Plainview, L.I., N.Y.

Just a note of thanks for the excellent guest editorial by Fr. Zimmerman entitled "Where Have All the Cathedrals Gone?" [TLC, April 20].

As I near the end of my first year here, I am in the midst of an intensive study on what this cathedral should be and that editorial was very helpful.

(The Very Rev.) GEORGE L.W. WERNER
Trinity Cathedral
Pittsburgh, Pa.

Many thanks to the Rev. J. Robert Zimmerman for raising some very interesting questions in his editorial "Where Have All the Cathedrals Gone?" [TLC, April 20] and for laying before cathedral deans in particular a distinct challenge to bring "authoritative" preaching to their pulpits. Coincidentally, his article appeared just as the annual Conference of North American Cathedral Deans met in Albuquerque, but sadly none of us had gotten that issue before we left home for the conference!

Two points made by Fr. Zimmerman can hardly be argued: Bishops do have as their first duty parochial visits on Sundays, and a cathedral preaching system of staff rotation leaves much to be desired. But is a cathedral stranded only between the alternatives of the dean as regular diet or a smorgasbord of canons? What do we do if we indeed are not cast in the mold of Jim Pike or Fulton Sheen or Ralph Sockman (or even Norman Peale)?

For the past two years here at St. John the Divine, a concerted effort has been made to bring to the pulpit of the cathedral "authoritative" voices — precisely not *one* voice, but a *chorus* of America's best brains speaking out on the critical issues of our day. Under the general heading of "Earth's Sacred Voyage," this past fall we had distinguished thinkers and doers both in clerical garb and out — including Rene DuBos, Howard Thurman, Amory Lovins, Hazel Henderson, Theodore Taylor, Mary Catherine Bateson, Maurice Strong — reflect upon the spiritual dimensions of ecological and environmental concerns.

War, the ultimate threat to God's creation, was the center of attention this past Lent when another heavy fivesome — Richard Barnet, Talat Halman, Paul Warnke, George Kennan, and UN Secretary General Kurt Waldheim — spoke successively, followed on Palm Sunday

THE CHURCH FARM SCHOOL



A college preparatory boarding school for boys where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,000.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

MARY MOORE



Box 3394-L
Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces
HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE
Write for our Catalogue

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA 19103 • 215 564-6033

Thanks to you
it works...
FOR ALL OF US



United Way

advertising contributed
for the public good



and Easter by myself and Paul Moore. Currently in Eastertide, under the overall heading "Ecology, Peace, Religion," these same issues are being further theologically explored by our residentiary and honorary canons including Msgr. James Rigney, rector of St. Patrick's Cathedral; the Rev. Dr. Donald Shriver, president of Union Theological Seminary; the Rev. Thomas Berry, C.P., of Fordham University; the Rev. Carl McCall, newly-appointed deputy permanent U.S. representative to the UN; and the Rev. Dr. Moran Weston, rector of St. Philip's, Harlem.

All this detail is by way of saying that there may be "authoritative" solutions beyond *propheta Decano solo*.

Prophetic voices are needed, and we are thankful when they arise in whatever parish church or cathedral or ghetto storefront. But there is a special prophetic role which our cathedral churches ought to be playing. Fr. Zimmerman has opened this subject up in a stimulating and direct manner: I, speaking for one cathedral dean at least, would be grateful to have further comments and discussion from churchmen in our cathedral cities across the country.

(The Very Rev.) JAMES PARKS MORTON
Cathedral of St. John the Divine
New York City

Alcoholism

"Alcoholic Rehabilitation" by John A. Dirks [TLC, May 18] was very interesting and provided a well-researched report on the status of rehabilitation in the Episcopal Church.

In line with General Convention's recommendation that every diocese establish a group to study and take action on the problems of alcoholism, the Diocese of Washington established a Task Force on Alcoholism, which is working to raise consciousness among clergy and laity on the problems of alcoholism — the nation's third largest cause of death. We are sharing our concerns, knowledge and talents with similar groups from nearby dioceses.

The problem of alcoholism is indeed

pertinent to church men and women — to learn about the disease of alcoholism, accept it as a disease (attaching no more blame or shame or will power than to any other disease) and to accept alcoholics as God's children — sinful, arrogant, impetuous — full of defects, but being forgiven by a loving Father.

Perhaps more articles on the subject of alcohol and drug abuse will be helpful to your readers. Keep 'em coming!

J. RUSSELL HORTON, Convenor
Task Force on Alcoholism
Diocese of Washington
Bethesda, Md.

Biblical Absolutists

I believe this is the first time I have ever felt it necessary to respond to a book review! The book is *Whatever Happened to the Human Race* reviewed by the Rev. William B. Olnhausen [TLC, May 4]. Direct quotes are always invaluable, except when they deal with "code" words. "Each person's right to life" needs to be translated as anti-birth control and pro-legislation to prevent anyone from having an abortion (that is, anyone who can't afford it secretly).

The reviewer takes the extreme right and left religious view that the fertilized egg of a human being has "the dignity of an individual." Logically enough, carried away by this line of reasoning, he then asks "does this speak to Episcopal Church General Convention which oppose all right to life laws?" Is not the question . . . "oppose all legislation on the part of state and federal government on the 'right to life issue' " in our political life?

Pope John Paul II has changed the position of St. Thomas Aquinas that human life did not begin until a "quickening" in the womb, approximately three months. If we reflect on the potential fecundity of all creatures in the creation, we know that God has provided what is the possibility of an "excess of fertility." If the fishes of the sea did not eat each other, they would all die. If none ate each other and still found a way to live, the seas would be so thick with fish

there would be no room for the water! Consider the insect world similarly. Consider also the biblical issue raised by Onan who practiced "coitus interruptus," was condemned for spilling his seed on the ground which resulted in a condemnation of masturbation because it prevented fertilization of a human egg.

The fact is the authors of this book reject birth control and family planning and favor unrestricted "population race" which will kill more people than the "armaments race."

A lot of so called "Christian biblical absolutists" would create more mischief by calling for a constitutional convention to place in the Constitution a so called "pro-life" view as the law of the land. The hidden agenda, provided for in our Constitution, is that anything else which is also open for amendment in such a convention, were it to be called, could very easily completely alter or destroy the Bill of Rights. All of which is very bad news to me as a Christian, as a churchman and as an American.

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

Noun Becomes Verb: Beware!

The trend to use nouns as verbs has been growing among us, and is now invading ecclesiastical literature. I recall my first encounter. Sitting in a tiny airport with only one other passenger, I was greeted with, "Sir, where do you pastor?" Ignorant of this usage, I thought he was asking where I pastured my horses and cattle, and I explained that the mission had 100 acres or more, quite adequate for our few horses and cattle. "No, no, sir. I meant, where do you act as pastor? You are a minister, aren't you?" That was easy and we parted as friends, and I breathed a prayer of thankfulness to God that we have so far only descended to speaking of a man as being "priested" when we mean ordained to the priesthood. As yet we have been spared "he was deaconed," or "he will be bishoped," and may we not live to see it!

(The Rev. Canon) H.B. LIEBLER
Monument Valley, Utah

TO THE CLERGY:

Introduce your parishioners to the challenges and responsibilities of the Church by subscribing to THE LIVING CHURCH BUNDLE PLAN. Rates are nominal.

Participation by every parish would make the Episcopal Church the best informed Church in Christendom.

Write for details to Subscription Manager

THE LIVING CHURCH
407 E. Michigan St. Milwaukee, Wis. 53202

Rights and Responsibilities

Has it occurred to anyone that if we are serious about the laity being an order of ministry, then we should by rights include them under the disciplinary canons of Title IV of the General Canons of the Church? Rights without concomitant responsibilities, and responsibilities without concomitant discipline, are nothing but fluff in the wind.

(The Rev.) FRANK E. FULLER
St. Mark's Parish
San Marcos, Texas

THE LIVING CHURCH

June 22, 1980
Pentecost 4

For 101 Years
Serving the Episcopal Church

Church Leaders Arrested in South African Protest

The Rt. Rev. Timothy Bavin, Anglican Bishop of Johannesburg, and the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches (SACC), were among 52 church people arrested as they marched on Johannesburg police headquarters to protest the detention of the Rev. John Thorpe, minister of the Congregational Church in Johannesburg.

Mr. Thorpe who is "colored" (of mixed racial descent) had offered public support to mixed race students who had been boycotting classes across the country to protest inequalities between the segregated school systems for whites and those for other races.

The peaceful march was halted in downtown Johannesburg by policemen armed with automatic rifles and attack dogs. The march had begun with a prayer at Bishop Tutu's office about a mile from the center of the city. The marchers sang "Onward, Christian Soldiers" and other hymns as they moved toward police headquarters. Along the way they handed out pamphlets saying that Mr. Thorpe's support for the students' boycotts had been "in obedience to God and in the service of the people."

After the arrests, Mr. Thorpe was released. He had been picked up by the police and held under the Internal Security Act. The measure allows police authorities to hold indefinitely and incommunicado any person they consider to be endangering state security or public order.

The church leaders and others arrested at the protest march were scheduled to appear in court on charges of holding an illegal gathering under provisions of the Riotous Assemblies Act.

Arkansas Elects Coadjutor

The Rev. Herbert A. Donovan, Jr., rector of St. Luke's Church, Montclair, N.J., has been elected Bishop Coadjutor of Arkansas. He was elected on the fourth ballot at a special convention of the diocese on May 10. If the necessary consents are received, he will succeed the Rt. Rev. Christoph Keller as bishop of the diocese when Bishop Keller steps down next year.

The bishop-elect, a native of Washington, D.C., is the son of a priest and a

medical missionary. He is a graduate of the University of Virginia and Virginia Theological Seminary.

After his ordination in 1957, he served parishes in Wyoming until 1964 when he became executive officer of the Diocese of Kentucky and a canon of Christ Church Cathedral, Louisville. He served there until going to Montclair in 1970.

Fr. Donovan was a deputy to General Convention in 1967, 1969, 1970, 1976, and 1979. Last year he was elected to a six-year term on the Executive Council where he is on the Education for Ministry and Mission Committee. A member of the design team for the 1973 and 1977 national church diocesan visitation programs, he was co-author of "God Willing," the study guide for the 1973 convention. Currently he serves on the standing committee of the Diocese of Newark.

He is married to Mary Sudman Donovan, a historian and former dean of the School of Religion in the Diocese of Newark. They have three children.

Intimidation in Iran

The Rt. Rev. Hassan B. Dehqani-Tafti, Bishop of Iran, believes that a year-long intimidation campaign against the Episcopal Church in Iran was executed "by a group of fanatics supported by some religious leaders" in the central Iranian city of Isfahan.

The most recent attack occurred in May when the bishop's 24-year-old son, Bahram, was murdered by an unidentified gunman in Tehran. "He died because he loved his country and refused to leave it when he had the opportunity," said Bishop Dehqani-Tafti. "He felt Iran was his country and there was no reason to leave." The bishop's son, a teacher and part-time interpreter for NBC who had been denied an exit visa, had declined a chance to leave the country illegally.

Bishop Dehqani-Tafti is now living under police protection in a London suburb. He went to London in late May where he was reunited with his British-born wife Margaret and three daughters.

After the assassination of the bishop's son, the acting Secretary General of the World Council of Churches appealed to the Iranian government to "insure the human rights and freedom of worship of all religious minorities." The statement also called upon the government to restrain the "actions of misguided elements" involved in the systematic

pressure against the Episcopal Church in Iran. Similar messages and condolences were sent by the governing board of the National Council of Churches, the Archbishop of Canterbury, and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church in the United States.

The Episcopal Church is the smallest body within Iran's 250,000-member Christian community, with a membership not exceeding 2,000.

Bishop Dehqani-Tafti believes that "the Armenians and Jews did not . . . help us because they are terrified." But WCC and the British Council of Churches do not interpret the campaign against the Episcopalians as a prelude to a wider repression of other Christians and Jews in Iran. It is believed that the Episcopal Church, which was established in Iran about 150 years ago, may have been singled out because of its association with British colonialism. Church members are deeply resented, said the bishop, because most of them are converts from Islam. Many have been charged with spying against the government.

The Islamic Republic, a fundamentalist religious newspaper in Iran, has accused Bishop Dehqani-Tafti of operating a spy network from his headquarters in Isfahan. The paper also charged that the church's centers in Tehran, Isfahan, Shiraz, and Kerman were contact points for British spies.

Miami Religious Leaders Call for Change

Respect for area churches apparently spared them from damage in the three days and nights of racial violence on Miami's northwest side. Physical damage was reported at only one place of worship, the black storefront Holy Prayer Mission, which burned when the block in which it was located was put to the torch.

However, the rioting has prompted Miami's religious leaders to agree with businessmen that new efforts must be made to make jobs and vocational training available for young blacks. Also needed is a long-range program to change prejudicial attitudes in the community.

"The trouble is not over unless the churches do something to change the justice system. The church needs to put the right people into political office,"

said Bishop H. E. Dean, pastor of Miami No. 1 Church of God Prophecy.

Agreeing that the churches must pressure for political change was the Rev. Kenneth Major, rector of the Episcopal Church of the Incarnation. The black priest said more of his people "are going to have to be involved in the total process in order in some respect to hold the whole system accountable."

Fr. Major voiced a sentiment expressed by many black clergy when he deplored the action of Miami mayor Maurice Ferre in calling in black leaders like the Rev. Jesse Jackson and former U.N. Ambassador Andrew Young. These men can't solve local problems, Fr. Major said, "and I resent politicians who come into our neighborhood once in four years to say they's going to do something for us."

Dr. Ivan Hoy, a religion professor at the University of Miami and newly elected president of the Greater Miami Ministerial Association, said the riots shocked him into the realization that things are worse today than they were 14 years ago when he was once before the elected leader of the area clergy. "Maybe out of this, we'll realize we can't go our separate ways," Dr. Hoy suggested. He said that strengthening interracial and cultural bonds will top his list of priorities.

Four Miami church leaders, who have previously cooperated in ecumenical programs, issued a statement proposing a Memorial Day weekend of prayer and reconciliation and renewed commitment in area churches and synagogues. The appeal, addressed to the 800 ministers, priests and rabbis in Greater Miami, was voiced by Roman Catholic Archbishop Edward A. McCarthy, Rabbi Irving Lehman, Dr. Conrad Willard, and the Rev. Canon Theodore Gibson. Canon Gibson, black rector of Christ Church, Coconut Grove, rescued two white men from black rioters at the height of the violence.

Priest Charged with Robbing Parishioner

The Rev. John C. Kolb, rector of the Church of the Holy Apostles in Penn Wynne, Pa., a wealthy Philadelphia suburb, is under psychiatric care after being charged with the assault and robbery of about \$40,000 in cash from one of his parishioners.

Fr. Kolb, 49, was charged with robbery, theft, receiving stolen property, recklessly endangering another person, simple and aggravated assault, and violation of the firearms act. However, his victim, Thomas Underwood, 21, said he would not press charges.

Mr. Underwood, who manages the Philadelphia branch of the Main Line Coin and Stamps Investments Com-

pany, told police that the priest had called to set up a coin transaction in the church office. When he arrived with a briefcase full of cash, Mr. Underwood said, Fr. Kolb showed him a few gold coins and then suddenly attacked him, hitting him on the head with the butt of a handgun. Then the priest grabbed the money and ran, according to Mr. Underwood. The young coin dealer had brought cash, police said, because the priest had told him the deal was to be made with an eccentric person who wanted it done that way.

The priest was arrested about four hours later in a Philadelphia motel. The money was recovered.

Police offered no motive for the robbery, but sources close to Fr. Kolb said he had been subject to bouts of severe depression recently.

Unity in Rhode Island

A pair of stained glass windows reminding them of their roles in promoting unity were presented to Rhode Island's Episcopal and Roman Catholic bishops at a luncheon gathering of the state's Anglican-Roman Catholic Dialogue in Pawtucket.

The windows, each depicting half of a nativity scene, were presented to the Rt. Rev. George N. Hunt III, newly consecrated Bishop of Rhode Island, and to Bishop Louis E. Gelineau of the Roman Catholic Diocese of Providence. The windows should be hung side by side, the bishops were told, so they will be a constant reminder of the need for unity.

Attending the luncheon were the pastors and rectors of nine pairs of Episcopal and Roman Catholic "covenanting" parishes and members of the ecumenical commissions of the two dioceses.

"I really sense that we are gaining ground," Bishop Gelineau told the gathering. "I don't think that anyone on our side will be giving up on ecumenism. All we have to do is to go back to the documents on ecumenism that came out of the second Vatican Council to realize that we cannot be fully catholic without the desire and consciousness that we must always be working toward unity."

Buildings and Appointments

The Rt. Rev. John M. Krumm, former Bishop of Southern Ohio and newly installed Suffragan Bishop for the Convocation of American Churches in Europe [TLC, June 15], said in Cincinnati that he is ready to appoint women priests to American churches in Geneva and Rome if parishes in those cities request them. Some women preparing for ordination in the U.S. have asked for European assignments.

An advocate of women's ordination, Bishop Krumm said he will not be intimidated by Vatican or Anglican murmurs

of displeasure over such an appointment. "Some people will be unhappy but this is what we have to do," the bishop said. "It's what we're committed to." Anglicans and others do not want the bishop to ordain a woman in Europe, "and up to now we haven't," he said.

Bishop Krumm is responsible for civilian parishes in Paris, Rome, Florence, Geneva, Munich and Frankfurt, as well as for Episcopalians cared for jointly by their own and Anglican priests, and Episcopalians attending Church of England parishes. The bishop's appointment is for three years and before it ends in 1983 he hopes to begin the task of rebuilding the six churches under his care.

Established by 19th century American millionaires, the churches are "very impressive buildings. They wanted the best and they got it," the bishop said. Today, however, the endowments cannot sustain staff and services and maintain mortar and roofs, so Bishop Krumm must find money for repairs at a time when U.S. tax laws and European living costs are reducing the numbers and affluence of Americans living abroad. It is his hope that American executives familiar with the expatriate situation will give him some clues to resolving this problem.

British Roman Catholics Urged to Join BCC

A new attempt to get the Roman Catholic Church in England and Wales to join the British Council of Churches (BCC) will be made at a special meeting of the Roman Catholic bishops of the two areas in July. The BCC embraces all Britain's leading Anglican, Orthodox, and Free Churches. The Roman Catholic Church is represented by a few "consultant observers" who have no vote.

The prelates are to take up (among other matters) a proposal put forward at a recent National Pastoral Congress held in Liverpool. The first such Roman Catholic meeting of its kind in Britain, the congress brought together 2,000 delegates - bishops, priests, and laity - representing the more than four million Roman Catholics in England and Wales.

The proposal said: "Since our remaining outside the British Council of Churches puts a permanent question mark against the serious commitment of our church in this country to the cause of Christian unity, we strongly urge the bishops to reconsider the question of the entry of the [Roman] Catholic Church in England and Wales into the British Council of Churches."

This move represents the latest of several attempts which have been made, individually or collectively, to get the English and Welsh Roman Catholic

bishops to join the BCC. In January, Canon Dennis Corbishley, secretary of the Roman Catholic Ecumenical Commission of England and Wales, made a strong plea for the Roman Catholic Church to become a full-fledged member of the council.

Cuban/Haitian Appeal

Presiding Bishop John M. Allin has issued a special appeal for Episcopalians to respond with contributions and sponsorship on behalf of the thousands of Cuban and Haitian refugees who have arrived on U.S. shores during the past few weeks.

In a mailgram to the bishops, Bishop Allin has asked the church to "continue to mobilize its resources" and to support refugee and resettlement work through contributions to the Presiding Bishop's Fund for World Relief. In addition, he has issued a call for sponsors who are willing to help resettle refugees who have no families in this country.

"Our sisters and brothers in the southeast dioceses have called upon us to share in their burden and opportunity," Bishop Allin said. He pointed out that about 65,000 Cubans have come to the U.S. shores in the past month.

"The beaches of Florida have become the Malaysia of the Caribbean, with Dunkirk-like flotillas crossing daily between Cuba and Key West," he said. "Boatloads of Haitians seeking asylum regularly land."

Bishop Allin told the bishops that the recent "tragic civil disturbances in Miami are not directly related to the arrival of this wave of refugees, but will undoubtedly have an effect on the process of resettlement in Florida."

Bishop Davidson Will Go to Ohio

The Rt. Rev. William Davidson, Bishop of Western Kansas since 1966, has announced his intention to become Assistant Bishop of Ohio as of November 15.

The announcement was made on May 17 to the diocesan council, and simultaneously by mail to the members of the standing committee, who will be responsible for the search and election process to bring a new bishop to Western Kansas.

In addition to vacating his post as bishop, he will resign his positions as chairman of the board of trustees of St. John's Military School and as chairman of the board of directors of St. Francis Boys' Homes, both in Salina, as well as various positions with other state and national organizations, both Episcopal and ecumenical, which he holds on behalf of the Diocese of Western Kansas or Province VII.

Bishop Davidson said, in the statement marking his resignation, that "this

announcement, which is no doubt a surprise to all of you, represents the outcome of a tremendous sense of prayer and thought to determine God's will for me, and my continuing ministry, which has been going on since late January, 1980, when I was first approached by the Bishop of Ohio, the Rt. Rev. John H. Burt, to consider his offer."

He pointed out that his decision to leave Western Kansas "simply advances the inevitable separation" since he is eligible to retire in 1984. Bishop Davidson is 60 years old. The new position, he said, "offers me an opportunity for a new ministry challenge and a means to be used in the Lord's work in a different way. . . . It may be a great thing for Western Kansas to select new leadership to go forward on what I sense as being a great deal of new enthusiasm and a major improvement in self-image, to say nothing of the beginnings of a deep spiritual awakening."

Bishop Davidson assured the diocesan council that he intended to complete his responsibilities in full up to the time of his departure, including presiding at the Western Kansas diocesan convention in Salina in October.

"Operation Grapefruit"

The Diocese of West Texas has reported a record 2,776,420 pounds of free grapefruit were distributed to needy individuals, families and groups during the fourth season the diocese has conducted the program.

When the last shipment of some 8,000 boxes of ruby reds left San Antonio for Del Rio early in May, the annual project, "Operation Grapefruit," had exceeded the previous year's record by some 536,000 pounds, Cecil Tilghman of San Antonio, project coordinator and member of the Church of the Resurrection, announced.

The grapefruit for the past four years has been contributed and shipped free to the diocesan Hope for the Hungry committee by the Crest Fruit Co. of Alamo through arrangements with co-owner Frank Schultz. In San Antonio, where the fruit is delivered, storage, docking and distributing facilities have been donated each year by Frank Sepulveda, owner of the West Coast Produce Co.

In a ceremony in San Antonio, Mr. Sepulveda was given an appreciation plaque by the Rt. Rev. Scott Field Bailey, Bishop of West Texas. Bishop Bailey thanked Mr. Sepulveda for his "outstanding support since the inception of the program."

Some 4,000 boxes were distributed weekly to approximately 60 local church and civic organizations, Mr. Tilghman said. During the season San Antonio groups received 71,821 boxes. Outside San Antonio, grapefruit was distributed to Del Rio, Corpus Christi, El Paso, Port

Lavaca, Fredericksburg and other Hill Country points, Alice, Floresville and Victoria in Texas, and Fort Defiance in Arizona. In all, more than 3,300,000 grapefruit were handled by Mr. Tilghman and other volunteers.

Bronze Gates Dedicated at Washington Cathedral

At the close of the Eucharist at the Whitsunday service at Washington Cathedral, clergy and choir processed to the West Door for the dedication of the magnificent bronze gates of the central portal of the west front. "O enter then his gates with praise, approach with joy his courts into," they sang. The Rt. Rev. John T. Walker, Bishop of Washington, intoned Psalm 24, the people responding, concluding with "Life up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

The pair of gates, which are outside the plate-glass security doors, were commissioned and given by the Cafritz Foundation in memory of Morris Cafritz, Washington developer and benefactor. They flank the figure of Adam in the niche between them, and carry out the Old Testament theme of the west facade — the roots of our Judeo-Christian faith and the belief in God as creator of the universe. They are the work of German sculptor Ulrich Henn, who was present for the ceremony. Seated with him and his wife was the Rev. Wilhelm Boffinger of the *Evangelische Kirche* of Germany, pastor of the German congregation in the Washington area. Also present was Cafritz' widow Gwendolyn, Washington hostess and philanthropist, who spoke briefly saying she hoped that "all who pass through these gates will pray for the peace of the world."

Bishop Walker accepted the gift "in thanksgiving to the God of Abraham and Moses, the King of Glory and King of Peace . . . that all who enter here may be reminded of God's commandments and promises to us and to all people, and of our forefathers' obedience to his Word as represented in the sculpture of these gates, that they may enlighten and inspire the minds and lives of all who look upon them." As he made the sign of the cross at each door in blessing, the Shofar was sounded three times within the cathedral, and the gates swung open for the procession to pass through.

The gates were cast from the sculptor's wax models at the Morris Singer Foundry in Basingstoke, England, and installed under the supervision of cathedral superintending architect Howard B. Trevillian, Jr. They are 16 feet six inches tall and eight feet wide, with each panel weighing 1,500 pounds.

The sculpture of the West Front,

which will be the main entrance to the cathedral, signifies that the creation story is but the beginning of God's promise of salvation. "In the gates," said Richard T. Feller, cathedral clerk of the works, "the artist seeks to invite all people, whether believers or not, to enter and learn the rest of the salvation story as told inside." After the act of creation mankind had to learn who its creator was. Three events each, from the lives of the patriarchs Abraham and Moses, set forth this process of revelation.

In the north pair Abraham is depicted receiving God's promise of a son, with Isaac on the walk to Mt. Moriah, and with an angel staying the offering of his son as a sacrifice in obedience to God's word. In the south pair God appears to Moses in the burning bush, Moses smites the rock and produces water for his people, and breaks the tablets in anger over their worship of the golden calf. The rich floral sculpture surrounding the six vignettes features the American dogwood, with North and South American flora depicted respectively in the north and south pair.

Most monumental bronze doors are solid, with sculpture on one side only. These are unique in that they are pierced, with sculpture in the full round, visible from both sides. The artist had two goals in their creation: he wanted his work to "invite people into the cathedral," and "to help them feel that imperfections are acceptable to God." So he chose as subjects Abraham and Moses, "biblical characters who were real people, with their faults and doubts." A laughing Sarah illustrates her skepticism at the promise of a son in their old age.

Ulrich Henn's career began, in a sense, during his internment in an American prisoner of war camp after World War II, where he improvised Christmas decorations out of scrap metal. The fact that they had only the Bible to read deepened his spiritual insights. After his release he served an apprenticeship with a woodcarver, his only formal training, but his work on the post-war restoration of German altar pieces, pietas and other church art brought him into contact with architects who began to ask him to do original pieces.

He received the commission for the cathedral gates in 1975, a four year work. The images were first made in beeswax inside wooden frames, a difficult process which remains his secret. Frequent trips were made from his home village of Leudersdorf to supervise the final stages of the work at the foundry in England. He doesn't like to make anything for duplication by others. "These doors were made for this church and I want them to remain here." His work reflects a passion for detail and his own faith, expressed in a quotation from Mark: "Lord, I believe; help thou my



Photo by Broffman

The Rt. Rev. John T. Walker, Bishop of Washington and dean of Washington Cathedral, officiated at the dedication of the new bronze gates at the cathedral. Bishop Walker is seen blessing the gates in the presence of the donor, Mr. Gwendolyn Cafritz, and the artist, Ulrich Henn. Shown are (from left) Bishop Walker, the Rev. Elizabeth Wiesner, and cathedral vergier John Kraus.

unbelief." An art critic in the German newspaper, *Die Welt*, said "Henn has not created massive portals but rather a fully modeled, delicate grill. Drawing from the material of his own serious approach, he has remained fully consistent with Gothic principles." His work constitutes a fitting entrance into what is assuredly the last Gothic cathedral to be built.

DOROTHY MILLS PARKER

French Prayer Book Project under Way

An Anglican and ecumenical international committee has begun work on what it hopes will be the "single finest French Prayer Book available in the Anglican Communion."

The committee for the translation of the Book of Common Prayer met in mid-May at the Episcopal Church Center to plan its work and begin translation of the eucharistic portion of the Book of Common Prayer. The committee consists of Anglican, Episcopal and Roman Catholic French and liturgical scholars and its work is financed by a grant from the Bible and Common Prayer Book Society.

The Rev. Samuel Van Culin, executive for World Mission in Church and Society at the Episcopal Church Center and chairman of the panel, explained that the group broke into subcommittees which will translate the collects, prefaces, prayers of intercession and the Rite I and II eucharistic settings. They hope to review these works in a meeting of the full committee in November.

Fr. Van Culin cited the potential for

worldwide usage of such a book. The immediate focus is on the Diocese of Haiti, he said, but it will also be useful in French-speaking areas of New England, in French congregations of Canada, in the newly inaugurated Province of Rwanda, Burundi and Zaire and in other French-speaking areas of the world. He also said that the committee visualized the Book as being a valuable tool in ecumenical settings where French is a common tongue. The new Anglican province has already asked to have access to the translations and a Canadian is a member of the committee.

The coordinator for the committee is the Rev. Jacques Gres Gayer, a Roman Catholic translator and liturgical specialist from the faculty of Yale Divinity School. Fr. Van Culin noted that Fr. Gayer had wide experience in translating similar Roman Catholic texts into liturgical French. The Rev. Canon Charles M. Guilbert of San Francisco serves on the committee in his role as custodian of the Standard Book of Common Prayer.

Other members of the committee are: the Rt. Rev. Luc Garnier, Bishop of Haiti; Prof. Grover E. Marshall of the University of New Hampshire; Prof. James W. McCrady, department of French of the University of the South; the Rev. Marie-Louise Sherwin of New York; the Rev. Serge A. Theriault of the Centre d'étude universitaire dans l'Ouest québécois; the Rev. Prof. Louis Weil of Nashotah House; and the Rev. Thomas Wile of New York.

Queen, Pope to Meet

Britain's Queen Elizabeth II plans to meet with Pope John Paul II at the Vatican in October, the Vatican announced. The announcement was made in conjunction with the presentation of the credentials of the new British envoy to the Vatican, Mark Evelyn Heath.

In a brief speech Mr. Heath said that Queen Elizabeth, who is titular head of the Church of England, "looked forward with great pleasure" to her meeting with the pope and the opportunity it would afford for "discussing with His Holiness questions of mutual interest."

Mr. Heath said that the pope's "vigorous efforts in the cause of peace and reconciliation throughout the world" had evoked "the admiration and respect of the British government and people."

The pope, in reply, spoke of the "important role" of the United Kingdom "in favor of freedom, peace, and cooperation between peoples" on an international scale.

"The role to which the United Kingdom is called," he said, "is in keeping with the values of democracy and respect for human dignity that are part of the British people's magnificent historical and cultural traditions."

The Winner's Wreath

How one diocese gained a new bishop

By HAROLD R. BRUMBAUM

Once every decade or so there comes to a diocese the solemn task of naming its next bishop. No other exercise offers a more certain gauge of its climate, and none is more apt to color its fortunes.

Determinant, too, is the way that selection is made. Shall it be left to the princes, Vatican-style? (We can still create missionary bishops that way.) Following the practice that gave us Matthias, shall we simply draw lots? Shall we, rather more aggressively, seek out and court those who seem to us the most promising candidates? Or shall we leave the initiative to them, considering only those who seek the office out? Whatever the means we decide on, to be sure, we pray that the Spirit will have his way in the matter. But even the Spirit needs some *modus operandi* or other to get the job done, and which will likely serve him best?

Here, then, offered in the hope that it may be of some use to others when their turn comes, is an account of how one diocese went about making its choice. It is the quite remarkable story of how, in the course of a year-long process, an east coast clergyman, all but unknown across the Great Divide and, according to the formbook, far too young for the post, came to become the seventh Bishop of the Diocese of California — thus producing one of the great ecclesiastical surprises of the times. More, the very process that brought him to light, and then to election, is itself a significant one,

The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.

whose lessons might be put to profit elsewhere.

The story began one day over two years ago when the Rt. Rev. C. Kilmer Myers, the sixth of that west coast succession, asked his standing committee to set the wheels in motion to replace him. Turned 62 and ailing, his outsized diocese ever less susceptible of management, he sought a coadjutor to share the burdens of office for a time, then, having got used to their weight, to assume them. Sympathetic to this request, and having canvassed the rest of the church to gain its consent, the committee set up the machinery to effect that election.

Anxious not to reinvent the wheel, the committee looked around for models to imitate, and found one to its liking in the work of the Diocese of Hawaii, which had elected a short time before. It also sought out Bishop David Richards, director of the House of Bishops' Office of Pastoral Development, who helped it adapt the Hawaiian report to California's needs.

Thus armed, the committee called into being the group whose task it would be to produce a slate of candidates for election, and developed a charter to govern how it should be done. To make sure that this process would involve the various constituencies in the diocesan household, the committee asked each of the eight deaneries to elect two people, clerical and lay, to serve on an election process committee (hereafter, the E.P.C.), invited key boards to name representatives to it, and reserved the right to co-opt such other persons as might be needed to gain a fair balance of views.

Thus organized, the E.P.C. (which came to consist of 26 people) got down to work. The first order of business under its charter was to test the diocesan waters and try to identify what, on the one hand, the concerns of its people might be, and, on the other, what sort of bishop they might accordingly be looking for. The double-barreled questionnaire designed to gain that information was administered to local congregations on a Sunday morning in June, with about a fifth of the communicant population, or something over 8,000 people, taking part. Administered as it was, the questionnaire did not, of course, give absentees or notably disaffected members a chance to be heard; but the data thus derived, and put through a computer, did allow the E.P.C. to develop a pair of fairly authentic profiles which would largely guide it in its remaining work. And it is not then surprising, in retrospect, that a diocese which named as its primary goal an increased number of people in its pews should come to elect, as it finally did, a parish priest who had tripled the size of his congregation in less than 10 years.

One dividend deriving from that survey was the way it gave the people of the diocese a sense of ownership in the process from its outset. Yet another way was provided them shortly in the form of the election budget, which was set at \$26,500, and which each of the local units was asked to underwrite through fair shares. The largest line-item in that budget was for plane fares, in the first instance to fly the members of the E.P.C. to various parts of the country for onsite interviews of those candidates who, at first sight, seemed most promising; then, later on, to bring the finalists into the diocese for interviews with the whole committee just before the final cut.

To help assure that the E.P.C. would from the start enjoy an optimum degree of credibility, it was determined that

any of its members wanting to stand for election must resign forthwith. Again in the name of political purity – though the measure seemed to some unduly circumspect – the members of the standing committee itself were also asked to abide by that rule, and dutifully did.

But willing candidates there were aplenty. Nominations were invited from all the usual sources: from bishops and seminary deans and vestries, through newsletters and notices in church publications, and from the computer at the Clergy Deployment Office (which, in the event, proved not to be terribly helpful). In all, the names of some 130 clergy were put forward by these means, each of whom was notified of the fact and invited to fill out and return an extensive (15-page) résumé-questionnaire if he wanted to be looked at for the post. The completion of this form was a sizeable chore which tended to screen out of the process at the outset individuals who were by nature reticent or whose sense of vocation to the episcopal office was relatively mild; and indeed, afterthought suggests that, in the interest of gaining a more diverse response, this exercise might have better been deferred to a later point in the process.

A, B or C

When the deadline for receipt of résumés (= applications) finally arrived (uncertainly, the E.P.C. had extended it a couple of times), 60 of them were found to be at hand. Each was first of all evaluated, in terms of the “profiles,” by one of the subcommittees into which the E.P.C. had divided itself, and was then presented to the committee as a whole with one of three recommendations – A (Go), B (Get more information) or C (No-Go) – most but not all of which were sustained. Of the original 60, there remained at the end of this review some 26 candidates to be looked at more closely.

Moving out nationwide in eight teams of three, each representing the best admixture of views that it could devise, the E.P.C. spent up to a full day with each of these candidates on his own terrain, taking care, too, to gather up whatever collateral data they might gain along the way from colleagues, custodians, and others similarly placed to know the man, his idiosyncrasies, gifts, and style. Similar information was also invited by mail – or, more commonly by telephone, since it became clear early on that people tend to share their views more freely in the latter medium.

Returning home, the E.P.C. met in a two-day session, the first devoted to reports on each of the candidates in depth, the second to evaluations and the second cut. From this endeavor there emerged a list of a dozen men who were to be invited into the diocese for a two-way look, and from whom the final list of nominees was to be made up. This last

round of interviews was exhaustive, and, as it proved, exhausting as well. Scheduling three three-hour interviews over each of four days (which, it turned out, became four grueling, 12-hour stints, and less than fair for those to whom the lot fell last), the E.P.C. emerged from its labors with a list of six names (a number which at no point previously had ever been fixed), and its official slate.

Face-to-Face Meetings

It remained to present these six men to the electorate at large, and to this end four daylong meetings were set up over a weekend at convenient points throughout the diocese. Here, at last, the people would have the chance to size up the candidates, one of whom (barring a surprise election from the floor) was to be their next bishop. And it was there, with each of the candidates moving from group to group of 50 people or so for an hour at a time, that the outcome of the election was effectually decided. By all odds, it is generally agreed, this series of face-to-face meetings made up the most significant component of the entire election process. For it was here that, from a group of a half-dozen distinguished clergy, one of them conveyed the notion to the laity that he was committed to them and, such was his special magic, gained their commitment to him in turn.

The electing convention, when it came a month later, served primarily perhaps to make official what had occurred on that weekend. Through numerous ballots, to be sure, the outcome was in doubt, but from the first ballot the Rev. William Swing had the laity with him, and with only the faintest signs of faltering they adhered to him to the end. That he held as steady as he did, and in the course of the balloting also managed to draw increasing numbers of the clergy to his side, was in large measure due to the fact that, ignoring the old tribal custom which discouraged the practice, and alone of all the “outside” candidates, he had the temerity to appear on the convention grounds, and was thus enabled to engage, as were the “local” candidates, in caucusing between ballots. The political significance of Fr. Swing’s derring-do was not lost on the E.P.C., which would another time no doubt urge its entire slate of nominees to be on hand, and make provision in its budget for them to do so.

That the election seemed in retrospect to be almost preordained is not, however, by any means to say that it was a runaway. Rather, it was from start to finish a strongly-contested, two-man affair between Fr. Swing and a “local” candidate, the Rev. George Hunt. So closely-contested was it, indeed, that after two days and 14 ballots, with the predetermined time of adjournment almost at hand, it appeared that there might be no

election at all: a prospect giving rise to no small alarm, since no planning had been done to anticipate such a turn of events. Were the delegates to go home and return in three weeks, to pick up where they had left off? Or were we to conclude that the entire year-long process had miscarried, and brace ourselves to return to square one?

As it turned out, such appalling options did not have to be dealt with (though notes were duly made to the file premonishing those responsible to use more foresight the next time around). A motion to extend the time for one more ballot carried the house; and, its results showing Fr. Swing now but a hair’s breadth away from the needed majority in both orders, Fr. Hunt valiantly withdrew, enabling Fr. Swing’s election by acclamation to occur. So we went home with a bishop-apparent on board that night. And while it is probably true that one more ballot, had it been cast, would have brought Fr. Swing the election, at no time, technically speaking, did the majority of clergy vote for him. The lay order effected his election, and in so doing signaled its emergence as a political power to be reckoned with – as the clergy of this diocese will hereafter be well advised to bear in mind.

So, one day last year, the Diocese of California chose a bishop for the Church of God. History alone, of course, will declare what it wrought. But it is safe to say, even now, that had this diocese not made use of the process it did, it would very probably not have elected the man it did, if only because he might very well not have come to its notice.

Final Thought

A final, rather haunting, thought remains. Is this process, as here described, in fact designed to elect the best bishop, or does it rather bring to stage-center the person best fitted to cope with the process itself? There is a conceivable difference to be drawn between the student who may know the subject best and the one who best knows how to field questions about it. In the most somber sense of the phrase, then, does this process inadvertently tend to place the winner’s wreath on the person who best knows how to “play the game”?

As a final, rather ironical, postscript, it might be worth noting that the runner-up in this election, a “local” candidate who lost out to an “unknown” one from a continent’s distance away, was just six months later himself elected bishop – this time as an “unknown” candidate in his own right and, again, at a continent’s remove, in Rhode Island. Can it be that, like prophets, priests tend to be honored except at home? And if it be so, what can be done about that? Among others, perhaps, the Diocese of California might like to know, since it hasn’t elected locally in more than 60 years.

An Anniversary to Be Honored

One of the most remarkable Americans of all time, beloved and admired throughout the world, was Helen Keller. No one in all history has done so much to better the lot of blind and deaf persons, and she became a living embodiment of the power of the human spirit, inspired by the Gospel of Christ, to overcome incredible obstacles. On June 27 the 100th anniversary of her birth is being celebrated. It is an anniversary of spiritual significance, for Helen Keller's faith is central to her story. She was not a member of the Episcopal Church, but had important links with it both in her life and in her death.

Helen Adams Keller was born a healthy child in Tuscumbia, Ala., in 1880, but at 19 months suffered a severe illness, perhaps scarlet fever, which left her blind, deaf, and unable to speak. She developed as a frustrated, angry and uncontrollable child. After consulting Alexander Graham Bell, the inventor of the telephone, who had trained deaf people to speak, her parents were directed to the Perkins School for the Blind in Massachusetts. The school sent them a young graduate, Anne Sullivan, who herself had limited vision. A devout Baptist, she addressed herself to the challenging and almost unprecedented task of establishing communication with a totally blind and deaf child. The story is vividly told in the drama, *The Miracle Worker*, on stage and screen.

We are indebted to the executive secretary of the John Milton Society, the Rev. Chenoweth J. Watson, and to William H. Gentz, both of New York, and to Nancy S. Montgomery, communications director of Washington Cathedral, for information about Helen Keller.

Deeply stirred as an older child by religious questions and curiosity about the life and death of Jesus, Helen Keller was taken by Miss Sullivan to visit the renowned Episcopal preacher and Bishop of Massachusetts, Phillips Brooks, who held her on his lap and whose words were translated to her. "After that visit," she later wrote, "my knowledge of the character and the words of Christ grew day by day; I felt more and more his life deepening down into mine, and I found more and more to be glad of in the world."

Helen Keller learned hand signals and



HELEN KELLER

This carving of Helen Keller (by Constantine Seferlis, 1969) is incorporated in the stonework of Washington Cathedral. A so-called "label mold termination," it is located in the National Cathedral Association Bay and faces a similar representation of Jane Addams, another great 20th-century Christian humanitarian.

Braille, and she could read lips by placing her fingers on the speaker's mouth. With difficulty, she learned to talk. Constantly working with Miss Sullivan, she graduated with honors from Radcliffe College. Subsequently, she wrote numerous books, traveled all over this country, and later made six world tours, everywhere appearing before crowds, speaking and writing in behalf of handicapped people, raising funds and stimulating the founding of schools, the development of Braille literature, and other services for the blind and the deaf, and giving new courage to handicapped people.

She was one of those who founded the John Milton Society for the Blind, in 1928. Four years later she became president, and she held office until 1960. An ecumenical agency intended to minister spiritually to the blind, the society pioneered in providing periodicals in Braille and on records, and has stimulated religious ministry and other work for the handicapped in many parts of the world.

Miss Sullivan was justly acclaimed as one of the great teachers of all time. In 1905 she married John Macy, who died some years subsequently. She herself became totally blind in later life, always accompanying Helen Keller, and Polly Thompson, their secretary and companion. Mrs. Macy died in 1936, and at Miss Keller's request her remains were interred in the crypt of the National Cathedral in Washington. She was the first woman to be buried there in recognition of her own achievements. (Women previously buried there were wives or daughters of men buried in the cathedral.) Later Miss Thompson's remains were also deposited there at Miss Keller's request.

In later life, Helen Keller, a living legend, resided in Westport, Conn. A period of time each morning with her Braille Bible was an important part of her life. She died in 1968 shortly before her 88th birthday. Her funeral in Washington Cathedral was attended by over 1,500 persons and at least five guide dogs, and the choir came from the Perkins Institute for the Blind in Watertown, Mass., to which she and Mrs. Macy owed so much. The Rt. Rev. William F. Creighton, the Bishop of Washington, officiated. Her ashes then joined those of the approximately 130 persons honored at present by interment in the National Cathedral.

Helen Keller's story is a unique example of courage and determination, as this utterly handicapped girl became one of the most famous people in the world. It represents a greater miracle than the restoration of her physical sight would have been. It is also a monument to the resourcefulness and creativeness of her companions and assistants, Mrs. Macy and Miss Thompson. For the lives of all three, we render thanks.

THE EDITOR

Pursuing the Archbishopric

During recent days it has been interesting that we have received a stream of letters endorsing our proposal that the title Archbishop be used for the Presiding Bishop of the Episcopal Church. Some of these letters have quite properly pointed out that some other agenda remain in clarifying the role of our principal bishop.

In Europe and the Near East the principal bishops of the historic national churches have a variety of titles, some held concurrently. Patriarch goes beyond our Presiding Bishop and is not up for consideration. The primate, meaning simply the chief bishop of the area, is in fact a properly applicable title already, but it is not useful in this country as the normal or principal term for our Presiding Bishop. Americans are not acquainted with the word, or know it only as a biological term referring to monkeys and apes.

Metropolitan is a traditional term for the bishop of an ancient see to which the surrounding dioceses owe allegiance. Thus Canterbury is the metropolis (literally, the mother-city) of the church in southern England, Utrecht the metropolis of Holland, and Lyons the metropolis of the surrounding part of France. Historically, the presidents of our nine Episcopal provinces should be metropolitans, but in this country we really do not have historical mother-cities to which surrounding dioceses give allegiance. Metropolitan would hard-

ly be a useful designation for our Presiding Bishop. To most Americans this is simply an adjective used for the hotels, theaters, and public transportation system of large cities.

After all this discussion, we come back to Archbishop as the best understood, most useful, and most appropriate of the traditional titles available for use to designate the principal bishop of the Episcopal Church.

But a bishop, no less than a priest or a deacon, ought to be *of somewhere*. There should surely be a real area of pastoral oversight within which he is responsible for confirming, ordaining, and presiding over conventions. All the historic primates of the old countries have real dioceses over which they preside. Even the Pope is still the actual Bishop of Rome. In the newer Anglican national churches also, a way has been found for the archbishops still to be real bishops of real places.

Where or how shall such a diocesan responsibility be found for our Presiding Bishop? Maybe we should not try to answer that question today. Maybe we should wait until the Episcopal Church has the wisdom to move its national headquarters to Chicago, Indianapolis, Louisville, Memphis, St. Louis, or Kansas City.

What About Daily Prayer?

If the church does not pray, what then does it do? If the leaders of the church are not people deeply rooted in prayer, what kind of Christian leadership can we expect?

The same may be said of Bible reading. There is a host of new textbooks, commentaries and reference books about Holy Scripture, but they serve little purpose if the Bible is not being read thoughtfully and persistently. We need what the Bible has to say.

Our church has always offered us an excellent pattern for daily prayer and Bible reading in the services of Morning and Evening Prayer, or Matins and Evensong to use the old words. These are traditionally known as the Divine Office, or Daily Office – that is to say, the duty or work done for God each day. According to historic Anglican usage, the ordained clergy should recite these services, either in public with a congregation or alone, every day. Lay people are encouraged to use them, in whole or in part, as opportunity affords.

We would not invoke a legalistic approach to this. Possibly some other patterns of daily prayer and regular Bible reading are more helpful for some individuals. Many people are struggling as best they can to find spiritual nurture. Nonetheless, what Morning and Evening Prayer stand for, as a focus of daily duty for the clergy and daily opportunity for all members of the church, is of the utmost importance. We do not hear too many people in the church talking about this. We believe we should – but doing it is more important than talking about it.

Bread and Body

He took body
and when he had given
thanks
He broke it
and said, "Take, eat,
this is my bread
which is broken
for you."

"Ye are my body" –
the wheat grown among tares
in scattered soils among many rocks,
planted, watered, harvested
in sheaves, sifted,
kneaded into one bread. . .
yeast, salt, oil, water
and then the fire.
One bread, one body.

He became our Bread.
We become his Body.
Lord! Must we be broken, too?

Larkette Lein Boyd

BOOKS

Rich Liturgical Source

THE PRAYER BOOK OFFICE. Compiled and edited by Howard Galley. Seabury. Pp. xli, 771. \$24.50.

Captain Galley, the noted liturgist of the Church Army, has brought together a remarkable book to encourage, enhance, and facilitate use of the daily services: Morning and Evening Prayer and, for those who desire, the additional offices of Noonday and Compline. Clergy and lay people who use some or all of these services will find here a treasury of "things old and new." Members of religious communities will have here a four-office breviary which conforms entirely to the text and rubrics of the Prayer Book, while at the same time providing traditional features which have always given such beauty to the religious choir offices. Antiphons provided in accordance with rubrics (BCP, p. 141), selected Psalms for different days of the week at noon (printed in place), and many other items for optional use make this a rich liturgical source. Carefully arranged for convenience of use, the book has six ribbons. Unusual items include Great Paschal Vespers for Easter (a special arrangement of the order for evening), and non-scriptural readings for added use on eves of major feasts. These include selections from a sermon by John Donne and the meditations of Thomas Traherne. Based on Rite II, the book also includes Rite I canticles. Additional rubrics, with extremely interesting suggestions for public and private use, make this a fascinating resource book for the daily offices.

H.B.P.

Continuing with Lewis

READING WITH THE HEART: The Way into Narnia. By Peter J. Schakel. Eerdmans. Pp. xiv, 154. \$4.95.

THE SCREWTAPE LETTERS. By C.S. Lewis. Illustrated by Papas. Collins. \$9.95.

Schakel's approach to the thorny problems of critical elucidation is to adapt the primary ideas of Northrop Frye, i.e. he applies Jungian archetypes to the structure and development of literary themes and ideas. If this diction sounds overly erudite for a book that talks about Mr. Tumnus and Puddleglum and Reepicheep and the rest, then perhaps that is the limitation of what is here accomplished. C.S. Lewis was one of the most pellucid stylists ever to write in English. Content aside, much of the Narnian Chronicles' power comes from their being utterly clear to any six-year-old.

Commentary on those books is redundant; Schakel escapes silliness only because he too can write crisply and with genuine scholarship.

This new edition of *The Screwtape Letters* offers us the original text of this classic work. Collectors of Lewis will be happy to know that it is not the altered version published a few years ago by the Rev. Walter Hooper, one of the author's executors. The illustrations, however, in the opinion of this reviewer, are too cute and cloy badly.

ARTHUR PAUL LIVINGSTON
Chicago, Ill.

Background for Decisions

THE ENERGY EFFICIENT CHURCH. Ed. by Douglas R. Hoffman. Pilgrim Press. Pp. 86. \$4.95 paper.

This book deals with a subject which undoubtedly consumes much time and effort at most vestry meetings — saving energy. The emphasis of the book is on proper decision making. Too often the local church goes about saving energy in a haphazard manner. This book describes ways in which the building committee can determine the cost-effectiveness of each proposal. More important, it stresses the need for a long range comprehensive plan. In a clearly written manner aid is given to develop such a plan. It describes the major methods of saving energy. Each method is ranked according to pay back. There is a general description of expected cost and savings. There is even a recommendation as to whether or not the work can be done by volunteers.

The only weakness of this work is that in spite of a 1979 copyright, it is dated. Oil is described as costing \$10.00 per barrel. Many of the newer methods of saving energy are not described in detail. Despite this shortcoming the book is certainly worth the price, for before any project is begun clear decisions should be made. This book provides the background for such decisions.

(The Rev.) GENE GEROMEL
St. John's Church
Napoleon, Ohio

Abortionist Retracts

ABORTING AMERICA. By Bernard Nathanson with Richard N. Ostling. Doubleday. Pp. 320. \$10.00.

Dr. Nathanson is a prominent obstetrician-gynecologist in New York City. He was one of a group of activists (and the only doctor), who founded and ran the National Association for Repeal of Abortion Laws, which lobbied for the removal of abortion restrictions in New York and throughout America. Formerly an advocate of "free choice," he has now changed his mind about abortion, to the extent that he finds "elective abor-

tion to be an unjust taking of human life." The book is his story of how he came to this change of mind, and what brought him to the view that "only a mother's life, interpreted with appropriate medical sophistication, can justify destroying the life of this 'being in inner space' which is becoming better known to us with each passing year. I now regret this loss of life," he concludes, having in mind the 75,000 abortions that were performed under his administration or that he supervised, or performed himself.

The first part of *Aborting America* is the story of the rise and triumph of the abortion lobby. It might be unbelievable, if Dr. Nathanson's credentials were not impeccable. Chapter nine is particularly chilling. What became of the argument that more liberal abortion laws would wipe out the back-street practitioner, greedy for gain and careless of his patients?

Page 170 is a new book. Nathanson takes some characteristic swipes at those who opposed the liberalization of the abortion laws. He has a nice argument on page 177 that abortion is not the killing of the fetus, but rather the "separation of the fetus from its mother." In chapter 20, on page 195, he turns to the important part of the second book. All of this information has been available for some time, but it is summarized very neatly in this chapter on the development of the fetus. "What abortion means" and "Ought there to be a Law?" are chapters that need to be read very carefully, and evaluated equally carefully.

Nathanson must be read. He is a compelling writer, and he deals, as one who was prominently involved, with a sad episode in our social history. The emotions aroused by the word abortion make proper thought difficult for most people. The cloud of lies, false information, character-assassination, and psychological aggression that has been generated in this controversy, makes one despair of human nature. Will the pro-abortionists follow Dr. Nathanson's advice? We do not know. We do know that one fetus in every three was legally aborted last year in the United States. This is a massacre of the Innocents.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire
Eau Claire, Wis.

BOOKS RECEIVED

WITH WINGS AS EAGLES. By William B. Oglesby, Jr. Abingdon. Pp. 240. \$5.95 paper.

THE OTHER SIDE OF DIVORCE. By Helen K. Hosier. Abingdon. Pp. 198. \$4.95 paper.

THE CHRISTIAN STORY: A Narrative Interpretation of Basic Christian Doctrine. By Gabriel Fackre. Eerdmans. Pp. 283. \$6.95 paper.

A SPRIG OF HOPE. By Robert T. Young. Abingdon. Pp. 144. \$4.95 paper.

PEOPLE and places

Appointments

The Rev. Calvin R. Griffin is rector, St. Titus' Church, Durham, N.C.

The Rev. Jess Lee Hanson is rector, St. Mary's Church, 1734 Grant St., Blair, Neb. 68008.

The Rev. Allan Hawkins is rector, St. Bartholomew's Church, Arlington, Texas. Add: 1608 N. Davis Dr. 76012.

The Rev. G. Kenneth Grant Henry is rector, Church of the Holy Comforter, Charlotte, N.C.

The Rev. Al Warren Jenkins is deacon assistant, Christ Church, Bradenton, Fla. Add: 4030 W. Manatee Ave. 33505.

The Rev. Allen W. Joslin is supply priest, St. Paul's Church, Salisbury, N.C.

The Rev. Paul D. Martin is assistant to the rector, St. John's Church, Charlotte, N.C.

The Rev. David L. Olsen is rector, St. David's Church, 2800 S.E. Harrison, Portland, Ore. 97214.

The Rev. W. Brown Patterson, Jr., is dean of the College of Arts and Sciences, University of the South, Sewanee, Tenn. Effective: August 1.

The Rev. William P. Price is interim rector, St. Matthew's Church, Hillsborough, N.C.

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

The Rev. Robin P. Smith is rector, St. Stephen's Church, 220 8th Ave., McKeesport, Pa. 15132.

The Rev. R. Taylor Scott is Episcopal chaplain and director of Continuing Education, Duke University, Durham, N.C.

Address Change

The Rev. Stuart W. Frazer, 2 Spring Loop Circle, Silver Spring Shores, Fla. 32670.

The Rev. Joseph S. Harrison, 159 Passaic Ave., Summit, N.J. 07901.

Bro. Charles W. Mitzenius, C.A., 339 Warburton Pl., Long Branch, N.J. 07740.

The Rev. Allen C. Pendergraft (retired), R.R. 5-10A, Sedona, Ariz. 86336.

Deaths

Sister Grace, S.H.N., died March 24 at the Convent of the Holy Nativity, Fond du Lac, Wis., in the 57th year of her life profession.

Born June 5, 1886, at Medfield, Mass., the daughter of the late Marvin H. and Anna L. Peter-

son, she was professed in the Order in 1923. As a mission sister in religious education she was stationed in Rhode Island, California, and Nevada. Following her return to the Motherhouse in Fond du Lac, she continued her ministry instructing in occupational therapy at the Fond du Lac County Hospital and Rolling Meadows Home for the Aged.

Sister Harriet Patricia, 91, of the Sisterhood of the Holy Nativity, died March 7, at the Convent in Fond du Lac, Wis.

A graduate of Milwaukee Downer College in 1912 she entered the sisterhood in 1915 and made her vows of life profession in 1920. Her positions included assistant superior, novice mistress, and sister-in-charge of several mission houses of the Community. She was responsible for founding St. Mary's Retreat House, Santa Barbara, Calif. in 1954.

Donna Maureen Kezar, wife of the Rev. Dennis D. Kezar, former canon pastor of St. Peter's Cathedral in St. Petersburg, Fla., died March 20. She was 33.

Born in Fort Erie, Canada, Mrs. Kezar was a member of Christ Church, Bradenton, Fla., and a Fellow of the Imperial Society of Teachers of Dance. In addition to her husband, she is survived by three sons, all of Bradenton, her mother of Sarasota, and her father of Fort Erie.

CLASSIFIED

advertising in *The Living Church* gets results.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, 1979 BCP, by Benjamin Harrison. Send \$2.00 for complete Packet of Priest/Organist/Pew edition plus "Hyfrydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

FOR SALE

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

POSITIONS OFFERED

EPISCOPAL Peace Fellowship seeks full-time staff worker, national office, Washington. Resumes to: Bruce Brown, 1015 Copley Lane, Silver Spring, Md. 20904.

MEDIUM size, midwest parish needs curate. Duties: Coordinate learning center-type Sunday school, youth activities, and assist rector as needed. Reply Box G-459.*

WANTED - Real pastor for 1928 BCP small parish. Send resume including all requirements to: Senior Warden, Box 343, Lexington, Mich. 48450.

PART-TIME position with Episcopal campus ministry. Ideal for priest or deacon wanting to do graduate work at major university. Reply: Thomas Woodward, 1001 University Ave., Madison, Wis. 53715.

POSITIONS OFFERED

ASSISTANT for ministry with youth, church school and share in total parish ministry. Central Florida location. Reply Box J-457*.

POSITIONS WANTED

RECTOR, 35, married, seeks personnel position. Excellent church experience, now desires challenge of business, industry. Let me help your company! Reply Box S-458.*

PROPERS

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

PUBLICATIONS

THE NEWSLETTER - Practical manual shows in simple steps how to edit and produce attractive bulletins, etc. \$5.95 from: Brian Ashurst, 42 Village Drive, Carmel Valley, CA 93924.

RETIREMENT VILLAGE

UNIQUE VILLAGE - Live independently, inexpensively. Ranch house, only \$95 monthly or \$8,500 life lease, plus improvement charges and modest monthly fees. Apartments too. Bristol Village, Waverly, Ohio 45690.

SERVICES OFFERED

GENEALOGICAL research in Chatham County, Georgia. Elisabeth Evans, 450 Whitaker St., Savannah, Ga. 31401.

SUNDAY SCHOOL CURRICULA

PRACTICAL Sunday school curricula. Developed in a parish for parish use. Tested for three years. Designed by priest-educator. Write for free details: Canon Clark, Ed.D., 318 Silver, S.W., Albuquerque, N.M. 87102.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

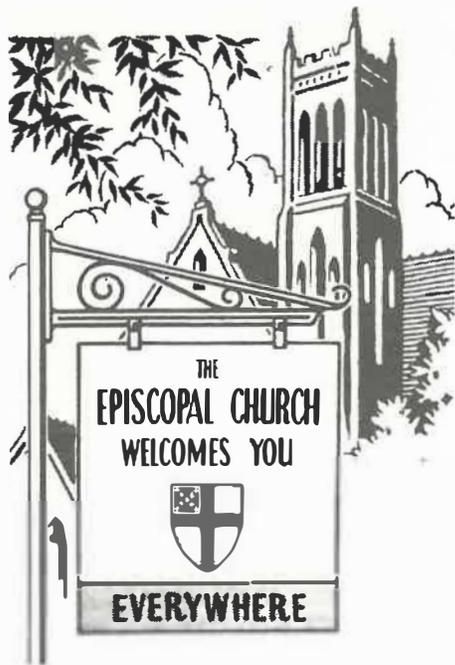
Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SUMMER CHURCH SERVICES



AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. south of I-85
Sun 8, 10; Wed 10

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Benjamin V. Lavey, r; the Rev. Donald Wilhite, Jr.,
ass't; Jared Jacobsen, dir. of music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11.
Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS
Wed 10. Holy P e first Sat 5-6.

ROSS, CALIF.

ST. JOHN'S Lagunitas & Shady Lane
The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the
Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the
Rev. Trevor Hoy
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

SAN DIEGO, CALIF.

ST. LUKE'S 3725-30th St.
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &
HU; Fri 5, C; 5:30 Eu

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.

DENVER, COLO.

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

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Sun Masses 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

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

ORLANDO, FLA.

THE CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave., downtown, off I-4, near Disney World
The Very Rev. O'Kelley Whitaker, dean
Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

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.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillcropp III, r
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs
11

BOSTON, MASS.

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

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

GREAT BARRINGTON, MASS.

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

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
The Rev. J.R. MacColl III, D.D., r
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
4800 Woodward Ave. at Warren
The Very Rev. Bertram Nelson Herlong, dean
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

TROY, MICH.

ST. STEPHEN'S 5600 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

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

NEWARK, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun,
the Rev. Canon William P. Scheel, the Rev. William Speer
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10
Eu

Continued on next page

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

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.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley,
ass't
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & 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); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H
Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H
Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues &
Thurs. Church open daily 8 to 8.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

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

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

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

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

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3620 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

NEWPORT, R.I.

TRINITY on Queen Anne Square
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC
& HS 12; HD HC 8. Founded in 1698. Built in 1726.

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all
ages 9-15

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 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

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

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

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used ex-
clusively)

MADISON, WIS.

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



St. John's Church, Mt. Washington, Baltimore, Md.