

THE LIVING CHURCH



RNS

Arriving in Australia recently, with all their possessions piled on one luggage cart and eager to begin a new life, a large Vietnamese family is welcomed by parishioners from St. Matthew's Anglican Church in Manly, Australia. The congregation will assume total care of the family for one year, and arrange for employment and schooling.

The First Article

Parable of a Cat

By JOHN HALL

This is the story of a cat named Whiskers. I wanted to call him Sneakers because of his white feet, or Skunk, because the rest of him is black, but my children would have none of it. I maintained that the name Whiskers for a cat is boring, and they countered with something equally kind about me. He was given to us by our friends the Johnsons, and when I get really annoyed with him, I call him Clara's Revenge.

Whiskers is very much a cat of the Me Generation. He is willful, and he thinks that history is bunk. I think that he secretly belongs to an Assertiveness Training Group which meets on Wednesday evenings. And I caught him with his nose in one of my Ayn Rand books the other day; I think it was *Atlas Shrugged*. He subsequently told me that even if it means stepping on a lot of people (and incidentally, it does), "I've gotta be me!" and that in the long run will be best for everybody. He also, under the influence of Ms. Rand, has come to believe in a *laissez-faire* economy. G. William Miller, take note.

He is *laissez-faire* in his domestic habits as well. For example, he has made it plain to everyone in the family that he expects nothing less than feeding on demand. And when the health lobby starts laying down the law, for he is fat, he just plays us off against one another. He will

ask me for his breakfast, and then the minute my back is turned, con some kid into thinking that he has been deprived since four o'clock the previous afternoon. And so forth, because there are five of us.

The other day Whiskers jumped on top of our kitchen trash container. The idea was to make a swift and decisive leap, the way cats do, perch gracefully on the edges of the container in front of the screen door, and watch birds. But Whiskers, alas, is clumsy. He fell in. He has done it before, but you have to remember that he believes that history is bunk.

I have to report that even though we are generally known for our liberality, and we even contribute from time to time to Common Cause and *Sojourners* magazine, we did change his sexual orientation. He used to be heterosexual, interested in members of the opposite sex. Now he isn't interested in anybody. He used to walk around the house, and indeed the neighborhood, singing, "Macho, macho, macho cat." The only problem was that any time a female would come even remotely into heat, Whiskers would get so unmercifully beaten up by some even more macho types, that he would almost die. And there would never be quite enough time between these humiliations for his multitudinous infections to heal. We had him fixed. Call it fascism if you will. He certainly did. In fact he turned us in to the SFSF, the Society for Feline Sexual Freedom. Then he got fat.

I want you to know that Whiskers can be nice. But he can be really crabby too, especially when we go away and leave

him. Sometimes it takes days for him to get over it. I explain to him that we have to have our space too, that as the strings of the lute are separated but play together, so we too have to guard our autonomy. But he isn't interested in *Human Potential*.

In short, our cat, while frequently winsome, is also at times greedy, loud, selfish, and thick. On top of that he has seen to it that every room in our house is infested with fleas. (He says that he found his flea collar inhibiting.) Whatever are we to do with him?

The thing is that in spite of everything our cat gives us much pleasure, and we will put up with a great deal of intolerable behavior from him. Why? Because we love him.

The Kingdom of Heaven is like a cat who is greedy and loud, selfish, thick, and flea-bitten. His Master did everything he could to make life pleasant for him, but his feline contempt was tempered only by a very occasional display of temporary friendship. But his Master loved that cat, and would not be deflected from that love.



Whiskers: "I've gotta be me!"

The Rev. John Hall is chaplain at St. Augustine's Chapel, the Episcopal chapel at the University of Rhode Island, Kingston, R.I. This article originally appeared in The Rhode Island Churchman.

LETTERS

Where the Church Is

Re your editorial "Pursuing the Archbishopric" [TLC, June 22]: Why in the world move our church's headquarters to any of those places? Has my favorite magazine fallen victim to that (if I may say so) ignorant anti-New York bias so rampant throughout the "heart of America" (to quote Nixon)?

New York happens to be where the Episcopal Church is. Nowhere out there (and this is from personal observation) do we find anything approaching Ascension, Trinity, St. Bartholomew's, St. Martin's, St. Mary the Virgin, St. Philip's or St. Thomas'.

PAGE TREDWAY, JR.

New York City

Seamen's Agencies

I was delighted to read the article "Angels and Seafarers" [TLC, June 1]. The church's ministry to seamen for nearly a century and a half deserves to be more widely known by the clergy and laity of our church.

I have recently retired after spending the past six years as chaplain of the Mis-

sions to Seamen at Thunder Bay, Ontario, on Lake Superior, Canada's farthest inland port. I can state without reservation that my ministry to the spiritual and social needs of seafarers was one of the most exciting and interesting chapters of nearly 35 years in the sacred ministry. It was a deeply rewarding experience to serve the various needs of seamen whether it was shopping for their families, placing international telephone calls or sharing their personal needs in the privacy of their cabins. I met about 20,000 seamen from over 40 countries who were deeply appreciative of the church's concern for their welfare, even though many were non-Christians.

I would strongly urge readers living in port cities to find out what is being done for seafarers in their area. They can lend their support to any existing seamen's agency. If there is no port ministry it would be a challenging project to set up a ship-visiting service involving clergy and laymen of local churches. Those involved would find it is a mission undertaking from which they would derive great personal satisfaction. I would be glad to provide information on the model the deanery of Thunder Bay used to set up its work in our port 20 years ago. I can also suggest other sources of information for those interested in the

church's ministry to the men of the sea. Two week training courses for chaplains and ship visitors are held two-three times annually in the Houston International Seamen's Center where an ecumenical team of eight chaplains ministers to seamen.

The International Council of Seamen's Agencies binds together many Protestant and Roman Catholic agencies serving seamen in North America. Through ICOSA I have met many fellow chaplains in Canada and the USA. The annual assembly will meet October 20-23 at San Pedro, a suburb of Los Angeles. Observers would be most welcome. Further information can be secured from the Rev. Arthur Bartlett, the Seamen's Church Institute, San Pedro, Calif., 90731. Fr. Bartlett is an Episcopal priest and past president of ICOSA.

(The Rev. Canon) ALVIN J. THOMSON
Honorary Chaplain, Missions to Seamen
Thunder Bay, Ontario, Canada

Poetry and the Word

I was so glad to see the article "Preaching and Poetry" by the Rev. Christopher Webber [TLC, June 9].

I think that poetry is essential, not only in preaching, but in any creative expression of the Word. In *Through the Year with Michael Ramsey* we find in

Living the Good News

A Church School Curriculum based on the

Three-year Lectionary of Bible readings
appointed for the Sundays and Great Feasts of the Church year

Being used by 800 subscribers in 6 denominations
throughout the United States and in 5 foreign countries
in large urban parishes and small rural missions

"A standing ovation for the Lectionary Curriculum from Saint Edwards in Corona, California. We use these exciting graded materials not only in our entire CCD program which serves Catholic pupils in public schools, but also in our parochial schools. Since starting with the lectionary curriculum materials in our family mass once a month two years ago the curriculum has expanded to touch every phase of our program from preschool to adults in our Parish of 2500 families."—Sister Agnes McLoughlin, St. Edwards, Corona, California

"Living the Good News" LECTIONARY CURRICULUM

Room 100
600 Gilpin Street / Denver 80218
(303) 333-4929

Published by the
EPISCOPAL DIOCESE
OF COLORADO

One full Lectionary cycle at all six
levels \$295.00

Write or call for sample packet

"What every priest has dreamed of producing himself:

- Bible-centered
- solid Episcopal teaching
- adaptable for any size parish
- imaginative in style
- pedagogically sound
- educationally solid

I carry a set in my car so education leaders in a Parish can review it when I visit."
Alexander D. Stewart, Bishop, Diocese of Western Massachusetts

"Our mission of 50 families has been using Living the Good News for more than two years. This Lectionary curriculum continues to make the work of God alive and real to each one of us in this His Body."—The Rev. Carl Andrews, St. Marks Mission, Craig, Colorado

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

Subscribe to

**THE LIVING
CHURCH**

one year \$19.50

part, "The traditional Christian language is sometimes unintelligible not because it is archaic, but because it is poetical. I would plead with schools to teach poetry, any good poetry, and arouse a love for it in their pupils." Although rhythmical, the poetry to which Archbishop Ramsey refers is not necessarily in rhyme or meter; it is imaginative, creative and inspiring. Much of the "traditional Christian language" to which Archbishop Ramsey refers is found in Cranmer's language in the Prayer Book, before revision.

It was Rudof Otto in *The Idea of the Holy* who investigated and described the way in which "spiritual" truth is conveyed. It is quite different from the way ordinary facts are stated or explained. Words are used to hint at certain truths, often by analogy, and finally to evoke a recognition of the truth. This is the way of all real poetry, and of all great religious truth. Transcendental truth cannot be expressed in any other way.

F. BRUCE GERHARD

Summit, N.J.

A Telling Verse

My congratulations to the Rev. Joseph W. Elliott for his magnificent "Anthropomorphism in Excelsis" ["The First Article," June 15]. It fits right into my way of thinking. I feel a "kindred spirit."

RALPH B. THOMPSON

Gainesville, Fla.

I have a great veneration for Genesis but had missed that wonderful verse (Gen. 3:21) "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." It is a telling verse indeed.

LILLIAN WEIDENHAMMER
Trinity Church

Hattiesburg, Mass.

Ghoulies and Ghosties

In reply to the letter from Linda D. Burgess about the source of the prayer "From ghoulies and ghosties . . ." [TLC, June 9]: I have a copy of this prayer which I bought from the Rose Hill Gallery in Washington, D.C. The source indicated in my copy is from "a peasants' litany - Cornwall, c. 1500."

DOROTHY J. FOX
St. James' Church

Clinton, N.Y.

.

I don't know what prayer book "From ghoulies and ghosties . . ." may have been printed in, but I do know these words are carved over the gate to the church yard of St. Olave's Church in the City of London. This church is up the hill and towards St. Paul's from the Tower of London and is where Samuel Pepys worshiped.

RALPH B. THOMPSON

Gainesville, Fla.

POET'S PROPER

(St. Mary Magdalene - July 22)

The Magdalene

He drove away my devils, set me free
From nightmare, sickness, and the drives of flesh.
He washed away my past and left me fresh
For what my newfound self would want to be.

The blind he gave their sight, the seeing proud
He showed their sightlessness, their eyeless souls.
They fought him back like mad, unnested moles
And stripped, beat, hung him up before the crowd.

I stood and watched it, while the others,
Unnamed, ran off to save their precious necks
I marked his tomb. And now the brothers
Think me demented. They mistrust my sex,
But what I saw and heard I know. He's raised.
He called me Miriam. Now God be praised.

James P. Lodge, Jr.

THE LIVING CHURCH

Volume 181 Established 1878 Number 3

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	5
Deaths	14
Editorials	12
The First Article	2
Letters	4
News	6
People and Places	14

ARTICLES

"Prison Lady"	Helen D. Hobbs	9
Fiesta	Helen Ferguson	11
Waiting at the Well	Jeremy H. Knowles	13

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; Carl J. Bohne, Jr.; 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.

BOOKS

Never Stale

MOTHER OF CARMEL: A Portrait of St. Teresa of Jesus. By E. Allison Peers. Morehouse-Barlow. Pp. 220. \$4.95 paper.

Teresa — the Spanish one — never goes stale, nor does the telling of her story and virtues by Peers. This reprint of his 1944 classic breathes her own strong, staccato writing style and reinforces the Spanish nation's verdict that she is one of their classic writers.

She is also one of the most human of the Christian saints. Take, for evidence, her complaint to her Lord when he gave her more than she could bear. "But that is how I treat my friends," he said; and she retorted, "Yes, my Lord, and that is why thou hast so few of them."

Nothing quite matches the sincerity, the courage, and the unpretentious, unaffected sanctity of St. Teresa, says Peers. And what a delight it is to read his reasons why.

(The Rev.) DONALD L. GARFIELD
All Saints' Church
New York City

Ages and Stages

WHAT SHOULD PARENTS EXPECT? By John M. Drescher. Abingdon. Pp. 96. \$5.95.

Mennonite seminary professor Drescher aims this slim book at traditional, church-related parents. Using many quotations and providing results from numerous child research studies, he presses for parental understanding and acceptance of the typical characteristics of children at different stages in their development.

A parenting study group, without professional leadership, could profitably spend four or five sessions sharing experiences evoked by this material, which includes discussion statements and questions at the end of each chapter.

BETTY KING
Laramie, Wyo.

Invigorating Shower

THE OLD TESTAMENT WITHOUT ILLUSION. By John L. McKenzie. Doubleday. 248 pp. Paper, \$4.50.

The "illusion" referred to in the title is, presumably, the result of a falsely reverential attitude toward the biblical text. This is what the author desires to correct. For instance, the first of the brief essays which compose the book is entitled "Did God write the Bible?" The answer is a resounding No — but God *was* at work in the life and community of Israel.

Although many of its apodictic judg-

ments are questionable, this is a good book, covering a large number of Old Testament topics, one that can be studied with profit by any reader gifted with a sense of humor and a modicum of sophistication.

Fr. McKenzie is a leading American Roman Catholic scholar, noted both for his great learning and sharp tongue. The latter quality is illustrated by some typical characterizations: Samson was a "spoiled adolescent," David a "thug," Solomon a "pompous ass," archeology is "the exploration of wastebaskets and garbage." If one does not like this kind of language, one had better avoid the book. But if one can take it, the effect is that of a cold shower — astringent, clarifying, and ultimately invigorating.

(The Rev.) ROBERT C. DENTAN
General Theological Seminary,
Emeritus
Buffalo, N.Y.

Holistic Approach to Mission

THE INTEGRITY OF MISSION: The Inner Life and Outreach of the Church. By Orlando E. Costas. Harper & Row. Pp. 114. \$3.95 paper.

Orlando Costas has written *The Integrity of Mission* in hopes that his "quest for an integral understanding of missions will enable the church to snap out of its inward-looking syndrome, its defeatist complex and its polarized missiological outlook." This small book focuses on important areas in mission, and if taken seriously, it could move the church to more nearly reach its potential in missions.

The author insists that the faithful be mobilized for witness. Concrete steps are given for recruiting and training lay persons for evangelism. Encouragement is given to the trainers to develop enthusiasm and hope for the task.

Costas expects the church in mission to look for three kinds of growth: numerical growth, internal maturing growth of the congregation, and growth in Christian life style. The last point is the author's addition to the church-growth writings that come out of Fuller Seminary. He talks about Christians being living sacraments to symbolize the presence of God as they become "good news people."

Costas identifies himself as a Latin American theologian during his discussion of mission as liberation. He strongly requests that churches attack at the root level the exploitation of poor nations as they continue their traditional social services. Here he brings out his central thesis — "the true test of mission is not whether we proclaim, make disciples, or engage in social economic and political liberation, but whether we are capable of integrating all three in a com-

Continued on page 12

THE LIVING CHURCH

July 20, 1980
Pentecost 8

For 101 Years
Serving the Episcopal Church

New Diocese Elects Bishop

The Rt. Rev. C. Shannon Mallory, resigned Bishop of Botswana, and recently assisting bishop in Long Island, was elected the new bishop of the new Diocese of El Camino Real in central coastal California, on June 21st, on the ninth ballot.

Second in the election during most of the balloting was the Rev. John Buenz, rector of St. Jude's, Cupertino, Calif. Others nominated by the "election process committee" included the Rev. Edward Chalfant, St. Mark's Church, Columbus, Ohio; the Rev. Jose Carlo, San Jose, Costa Rica; the Rev. John Thornton, St. Stephen's Church, Belvedere, Calif.; the Rev. John Bishop, St. Thomas Church, Rochester N.Y.; the Rev. Donald Cole, St. Paul's Church, Visalia, Calif. There were no nominations from the floor.

In a manner similar to the election last year when the Rt. Rev. William Swing was elected Bishop of California, the seven nominees met delegates in three central locations on May 30-31. Many questions were answered and each candidate also gave his idea of how he would serve as bishop. The candidates were also present before and during the election, preaching at various churches and meeting with parish groups. During the election, caucuses with supporters were arranged for the candidates.

Prior to election of the bishop, the legal details and structure of the new diocese were formed and essential diocesan officials elected.

The new diocese, composed of 40 parishes and missions and about 13,000 communicants, extends from Palo Alto on the north to Arroyo Grande at the south, and includes the large metropolitan area around San Jose, Monterey, Santa Cruz, Carmel, Salinas, and a large area of farming and ranching country.

Bishop Mallory was born in Dallas, Texas, in 1936. He holds degrees from UCLA, General Theological Seminary, and Rhodes University. He was ordained to the priesthood in 1961 in the Diocese of Damaraland in what is now the territory of Namibia in southwest Africa. His African ministry included service as director of a mission in Ovamboland, chaplain to the diocesan girls' school in Grahamstown, and professor at Makerere University in Kampala, Uganda. In 1972, he was elevated to the

episcopate as Bishop of Botswana in the Province of Central Africa. Bishop Mallory resigned this post in 1978, and returned to the U.S. In 1979, he became Assistant Bishop of Long Island. In that post he has been responsible for stimulating and promoting spiritual renewal and evangelism throughout the diocese and for pastoral care with clergy families. Bishop Mallory and his wife, Armonda Lou, have five children.

North Conway Institute Meets

Clergy and professionals concerned with problem drinking and alcohol education met June 17-19 at Adelynwood, a conference center near Boston, for the 26th annual assembly of the North Conway Institute (NCI), an interfaith association advocating a holistic, interdisciplinary approach to alcohol-related problems.

The Rt. Rev. John T. Walker, Bishop of Washington, was the keynote speaker. He said the church's reaction to addiction is "not helpful . . . [The alcoholic] may be prayed for vigorously and avoided like a leper . . . or pressured into being born again, only to find that the problem hasn't gone away."

Other speakers were Dr. Cynthia C. Wedel, a churchwoman and one of the six presidents of the World Council of Churches, who advocated the recruitment of volunteers who can be helpful in attacking family alcohol problems; the Rev. Richard L. Bowen, a Southern Baptist minister and director of the alcohol and drug council of Kingsport, Tenn., who described Americans as "total believers in the mystical power of drugs," and who think they can "plop-plop, fizz-fizz all their troubles away"; George Gallup, Jr., churchman and president of the Gallup Poll organization, who saw encouraging trends in the leveling off of the number of people who use alcohol and in the growing interest in public school alcohol and drug education; Lee I. Dogoloff, associate director for drug policy on the White House staff, who told the convention of the increased use and potency of marijuana in schools today, and the "national grass roots movements" started by parents to combat drug use; the Rt. Rev. Roger W. Blanchard, NCI chairman and retired Bishop of Southern Ohio, who spoke in favor of training programs in drug and alcohol abuse for those engaged in cam-

pus counseling; Gerardo Gonzalez, director of the alcohol abuse prevention program at the University of Florida, who has developed such a program, which he calls BACCHUS, which depends upon peer group influence to promote responsible decision-making; the Rev. Philip L. Hansen, director of the chemical dependency rehabilitation program at Abbott-Northwestern Hospital in Minneapolis, who specializes in family therapy for addicts; the Rev. David A. Works, co-founder and president of NCI, who stressed the need for moral fiber and for "standards of decent love and care"; and Msgr. John J. Grant, editor of *The Pilot*, newspaper of the Boston Roman Catholic archdiocese who said the religious press has a duty to inform people about alcohol and drug problems in terms they can understand.

Cardinal Hume Stresses Commitment to Christian Unity

On a recent visit to Washington, Basil Cardinal Hume, Archbishop of Westminster in England and a key figure in the Anglican-Roman Catholic Dialogue, told reporters that the Roman Catholic commitment to Christian unity is as strong as ever, and that neither Pope John Paul II nor the Roman Catholic Church has wavered in such commitment. He thinks it is the ecumenical movement itself that "needs another step forward," though he didn't say what that step should be.

Cardinal Hume, a member of the Vatican Secretariat for Christian Unity, is considered one of the leaders of the Roman Catholic Church today, having been mentioned frequently as a candidate in the last two papal elections. A member of the Benedictine Order and the only Benedictine cardinal, he was in Washington for the 1500th centenary celebration of the birth of St. Benedict, father of Western monasticism and founder of the order, which has a number of Anglican houses. Anglican and Roman Benedictines will join in a service at Westminster Abbey marking the centenary observance later in the summer.

Cardinal Hume read the Epistle at the enthronement of Archbishop of Canterbury Robert Runcie last March, the first Roman cardinal to participate in that ceremony since the break with Rome

over four centuries ago. He is a member of the Anglican-Roman Catholic Unity Commission and said he had recently been asked by the Pope for a briefing on Anglicanism.

Questioned as to the latter's ultra-conservative stance, he refuted the contention of many that John Paul is seeking to crack down on the liberals in the church, adding that the disciplining of Hans Küng and Edward Schillebeeckx all began before he assumed the papacy. "It's not all black and white," he said. "It's a very complicated thing."

Noting that the search for spiritual values goes beyond the boundaries of the church, he said it is "important to remember that there are religious people who may never come to us in the church." He doesn't regard himself as "just the Roman Catholic cardinal," but as "responsible for all men and women who are searching for God."

At a special eucharist at the national Shrine of the Immaculate Conception at Catholic University, where he was celebrant and preacher, he was awarded the honorary degree of Doctor of Humane Letters by university president Dr. Eugene Pellegrino. The latter noted that the church has repeatedly looked to the monastic orders for its leaders, and many have been called from the cloister to service in the world. (Cardinal Hume was abbot of Ampleforth Abbey in England before his elevation to the archbishopate.) "Love of learning can and must be joined to the desire for God, and this degree honors his vocation, his spirit of discernment, his recognition of human rights, and his efforts towards Christian unity."

In responding, Cardinal Hume recalled that the Benedictines were largely responsible for the dissemination of learning in the Middle Ages, and voiced his belief in the importance of the university today. "Every increase in knowledge is a journey of discovery into the mind of God — to know him who is all truth."

Does St. Benedict have a message for the modern world? In his sermon, Cardinal Hume said that Benedict had called the sixth century to awake out of sleep and listen to the Divine Voice, and is saying the same thing to us today. "If you will hear him, harden not your hearts," he warned. "He calls to us through the hungry, the oppressed, the old, the sick. To help and serve them is to serve Christ himself."

He went on to say that we have probed the secrets of the universe and discovered possibilities undreamed of in his day, but what do we have to show for all our knowledge? "There is great power in our hands today, including the power to exterminate the entire human race. The greatest folly of all is to ignore the Voice that calls us to a change of heart and to unity. We live in an age of great com-

plexity. But if the best is to be brought out there is need for hope, and there is no hope where there is no vision. It is in Christ that we find the vision that gives meaning to life, and if we find the meaning and true purpose of things, we have found the road that leads to sanity."

And this, he concluded, calls for the Benedictine precepts of wisdom and discretion, "more than knowledge and more subtle than skill: having a clear view of what is to be achieved, and knowing how to put it to beneficial use. And at the center, the twofold command of the Gospel: to love God and neighbor. The way to sanity and good sense is always difficult, but clear: praise God, seek his will, and do it. We shall then have put on the mind of Christ, the holy wisdom of God."

To the members of some 20 Benedictine communities assembled, he had a personal word: "Be faithful to the Rule, humbly confident of your heritage and the role you must play in the church today: to witness to God and make him your first concern, to be faithful disciples, to listen to the Spirit, to live the Gospel."

DOROTHY MILLS PARKER

Priest Criticizes President

Upon his return from a "crimes of America" conference in Tehran, the Rev. Paul M. Washington said he was "almost frighteningly moved by [the Iranians'] willingness to die for what they have won." He said he sensed that "the blood of the martyrs will be the strength of the future of Iran."

Fr. Washington, rector of the Church of the Advocate, Philadelphia, accompanied former Attorney General Ramsey Clark and others to Tehran. The clergyman characterized President Carter's attitude on Iran as inconsistent with his claim to be a born-again Christian. "He should know about the acknowledgment of sin," the priest said of the president. "He should know about confession and seeking of forgiveness and absolution . . . he ought to know how the U.S. intervened and should be the first to say, first of all, God forgive us, and Iranians forgive us."

Fr. Washington praised the Ayatollah Ruhollah Khomeini as one "who has reached out to the suffering of black people." With a translation of a speech he had heard the ayatollah give, he quoted Khomeini: "The oppressed nations throughout the world have risen and black Americans are being beaten up for such uprisings. And with God's help, they will succeed."

Although Fr. Washington said he "certainly felt free enough to speak up about anything" in his meetings with Iranian officials, he did not take up the matter of Iranian persecution of the tiny Episcopal Church there. "I must confess I



RNS

The Rev. Paul M. Washington after visiting Iran: We should seek forgiveness.

haven't heard about it," he said in an interview. "It went completely out of my mind when I was there."

On May 9, the 24 year-old son of Iran's Episcopal bishop was shot and killed on a Tehran street as he was driving home from college [TLC, June 8]. The murder followed an assassination attempt on the lives of the Rt. Rev. Hassan Dehqani-Tafti and his wife, and the beating and shooting of the bishop's secretary, who remains in critical condition. An Episcopal vicar in Shiraz had his throat slit. All these incidents received extensive coverage in both the secular and church press and prompted all the primates of the Anglican Communion to protest against the lack of security for religious minorities in Iran.

Bishop Dehqani-Tafti, now living under police protection in a London suburb, has said that groups claiming to represent the Islamic Revolutionary Committee seized two hospitals belonging to the church, as well as six schools and a home for the blind.

Court Battles Continue

Members of St. Mary's Anglican Church, Denver, which seceded from the Diocese of Colorado in 1976 in a dispute over the ordination of women to the priesthood and the Book of Common Prayer, have been ordered to pay a \$35,000 surety bond or vacate the church building until the suit over the property's future is settled.

The bond was ordered by Denver District Judge John Brooks, Jr., at the

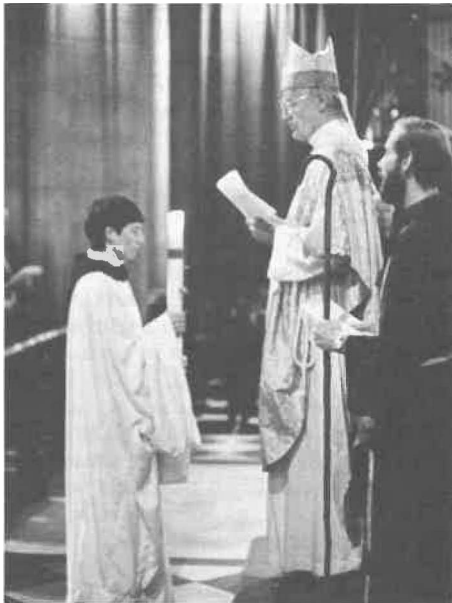
request of the diocese and the loyalist members of St. Mary's, who voted against leaving the Episcopal Church.

Judge Brooks ruled in November that the church property belongs to the diocese and not to the two-thirds of the congregation which has remained there, calling themselves "St. Mary's Anglican Church." That ruling has been appealed.

The attorney for the breakaway congregation said the church has no liquid assets, but the attorney for the diocese said the requested \$35,000 bond is less than five percent of the estimated \$700,000 value of the church, parish house, education wing and two houses, and that it is "inconceivable that the congregation cannot meet the bond."

The Diocese of Southwestern Virginia has won a second court battle to retain control of the building and land of Ascension Church at Amherst, north of Lynchburg. The Virginia Supreme Court turned down a request from leaders of an Anglican-Catholic congregation to continue to use the building.

Last December, Circuit Court Judge L. L. Koontz of Salem ruled that the property belongs to the Episcopal diocese and refused to permit intervention in the case from the Anglican Catholic Church, which contended the trial judge had shown unconscious bias to the Episcopal Church because it had been established longer.



William B. Gray

Martha Emilie Reeves, having made her solemn vows of commitment to the life of solitude, received a lighted paschal candle from the Rt. Rev. Paul Moore, Bishop of New York, prior to receiving his solemn blessing. Bro. Norman Crosbie, minister provincial of the Society of St. Francis, holds the bishop's crozier. The life of the religious hermit or of the anchoress, as women hermits are traditionally called, is not a common one in today's world. Martha Reeves was solemnly professed to such a life in the Cathedral of St. John the Divine, New York, on June 12. The dramatic liturgy included elements of the burial rite, and the covering of the candidate with a funeral pall.

CONVENTIONS

The 76th convention of the **Diocese of Central Pennsylvania** was held June 13 and 14 at Bucknell University, and the Rt. Rev. Dean T. Stevenson, diocesan bishop since 1966, told the delegates that the diocese is stronger now than at any time since he took office.

Bishop Stevenson pointed to the quality of the diocese's clergy, its lay ministry, commitment to mission, and concern for the spiritual life of church members as reasons for its strength.

The Bishop of Easton (Maryland), the Rt. Rev. W. Moultrie Moore, also addressed the convention. He talked about the church's lack of credibility among the unchurched. "Being just a little into Jesus," he said, and not fully committing oneself, is the basic cause for this lack of credibility.

A diocesan fund budget of \$253,301 and a field work fund of \$387,105 for the coming year were adopted. There was discussion concerning improvement of the heating systems in various churches. Automobile allowances and clergy salaries were increased.

On the second day of the convention, the Rev. Charlie F. McNutt, Jr., rector of Trinity Church, Martinsburg, W. Va., was elected Bishop Coadjutor of Central Pennsylvania [TLC, July 13].

The Bishop of West Virginia, the Rt. Rev. Robert P. Atkinson, called for a suffragan bishop at the diocese's 103rd convention in May. Delegates gave their bishop the authority to institute the process of calling a suffragan, and the election is expected to be held in the fall.

Among other actions, convention made a constitutional change to give seat, voice and vote to the four youth council officers, and passed resolutions dealing with mission outreach; support for the Washington, D.C., voting rights amendment; new guidelines for clergy compensation; support for state property tax reform, and a statement of continued opposition to the Ku Klux Klan.

A budget of \$608,029 was approved for 1980, and a tentative budget of \$651,114 was approved for 1981.

Project commitments for the Venture in Mission program were endorsed by a special convention of the **Diocese of Michigan**, meeting at St. Paul's Cathedral, Detroit, on May 17.

Convention approved 25 projects for diocesan funding. This list was established by the VIM committee and approved by the Executive Council. Forty-three projects were originally presented.

Under a resolution passed last Octo-

ber, a diocesan goal of \$3 million was set, with the understanding that the funds would be divided equally among diocesan projects and the programs of the national church and worldwide mission.

Among the local projects adopted were a grant for Crossroads, a social service agency of the cathedral; the Women's Survival Center, which provides services for abused women in crisis; and a program entitled "Pass It On," aimed at developing church leadership among young people and the adults who work with them.

The **Diocese of Nevada** met in convention early in May at Trinity Church, Reno. Special guests were the Rt. Rev. Robert Cochran, Bishop of Olympia, and Mrs. Cochran.

The convention welcomed new congregations in Reno and Las Vegas, and six new clergy, and gave thanks for developments in the life of the diocese, including the fact that national support through Coalition 14 has been reduced from \$80,000 in 1974 to \$30,000 in 1980. The diocese expects to be self-supporting by 1984.

For economic reasons, the convention voted to follow the lead of the Diocese of Alaska, and send only three deputies from each order to General Convention in 1982.

The convention also asked its communications commission to study the Episcopal Television Network's formation, and voted to give half of the convention offering to the network.

Resolutions passed centered about the use of alcohol at diocesan and parochial events, family life, concern for single persons, and on aging.

The 13th convention of the **Diocese of Idaho** met at the Church of the Ascension in Twin Falls in May.

A special feature of this year's convention was Christian witnessing by several members of the diocese, a project coordinated by the evangelism commission.

Several resolutions were passed. One requested the Church Pension Fund to consider computing the HAC using the 10 highest years, not necessarily the 10 highest *consecutive* years, and asked the Fund to consider vesting rights for clergy wives.

The diocesan budget of \$316,601 was approved as presented. In addition, a Venture in Mission program was approved totaling \$420,000.

Ann B. Davis from the Diocese of Colorado was the featured speaker at the convention banquet.

The convention closed with a Eucharist on Sunday during which Lonnie Calvin Luttrell was ordained a deacon. He will continue his ministry at St. Luke's Hospital in Boise, Idaho.



Mary Stewart VanMele

“Prison Lady”

A visit to a prison changed one woman's life, and because of her concern and care not all eyes are empty now.

By HELEN D. HOBBS

Prisons and the prison system are in the news and promise to continue being there. Millions of dollars are constantly being appropriated to build bigger and more secure buildings to enlarge the same old system. Authorities agree that conditions are deplorable, so they appoint committees to study the problem and talk about possible solutions.

Meanwhile, a few individuals are taking action, now, where they are. One such person is Mary Stewart VanMele, the “prison lady” in South Bend, Ind.

About three years ago, some women prisoners were transferred from Indiana Women's Prison (IWP) in Indianapolis to Westville Correction Center, the former Beatty Memorial Hospital for the Mentally Ill which was being changed over into an addition to Indiana's state prison system. The Rev. Jacqueline Means, chaplain for IWP, visited South Bend to request permis-

sion (which was granted) from the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, to minister pastorally to “her” prisoners in Westville, in his diocese. Besides conferring with the bishop, she also visited her long-time friend, Mary VanMele, and persuaded Mary to accompany her to prison the next day. That visit changed Mary's life.

The first room Mary saw was the recreation room, furnished only with one billiards table, and peopled with idle women with hauntingly empty eyes. She also was shown solitary confinement cells, tiny cubicles brightly lighted 24 hours a day. Mary says, “I went home pounding the steering wheel. I couldn't believe it. No one treats people like that!” She phoned the assistant superintendent the following day, asking if she could start some recreational programs for the women. Mary has since then become a one person rehabilitation program for women prisoners in Westville.

Some of the women are permitted to fill eight hours of their endless prison

days working, though the only jobs available for them are in the laundry or kitchen, or doing the cleaning, with perhaps a few clerical openings, for which they are paid 80¢ a day (men receive \$1.50) – about enough to buy cigarettes in the prison-run commissary (where everything is marked up 100%). Classes are available for some to get their General Equivalency Degrees (high school credit). But both work and education are doled out as rewards and withheld for punishment. Only about two percent of the women in prison in the United States have marketable skills, and most of the women prisoners are black or Hispanic, urban, and poor. A letter Mary has from an inmate at Westville who was not allowed to work or go to classes, “to see how I adjust,” says, “I was told they don't care and it's not their concern whether I rehabilitate or not. I was put here to reconcile society's feelings concerning the crime that was committed. . . . It gives you no type of incentive for development of skills when you are released.”

Mary cares, and after several years of her twice a week visits, her prisoners know that and trust her. And not all the eyes are empty now.

Mary is a dancer, by inclination and training, so one of the first activities she offered the women was dancing classes. And she spent hours just “rapping” with the women. Eighty percent of the women in prisons are mothers, and Westville is no exception. As they learned to trust Mary, they began to ask her help in checking up on their children. One said, “Will you please check up on Johnny? I

Helen D. Hobbs, of South Bend, Ind., is TLC's correspondent for the Diocese of Northern Indiana.

hear he's having trouble in school, but I can't get in touch with him. He's with my parents, and they won't write to me because I'm in prison."

Soon she started teaching them yoga, as a physical discipline to help them coordinate body and mind, in tranquillity. As they relaxed with her, they shared their stories with her. She says, "You don't ask what they're in for – that's prison etiquette. But sometimes they'll tell you, if they trust you. Two things get my women in prison: drugs and men. They're uneducated, victimized women. The stereotypes are all wrong. Very few are in for crimes of violence – most are in for the so-called victimless crimes."

One of her first accomplishments was getting permission for the women to make their own choices from the "care" boxes she assembled. Several parish

plenty of attention, because "I always come in first – not many women over 40 enter." People come up to her and ask, jokingly, pointing to the words on her T-shirt, "What were you in for?" And she looks them straight in the eye and says "murder." They sidle away from her, horrified.

With this kind of reception in the community, needless to say, the recidivism rate for ex-offenders is high.

Mary says, "When they get out, we don't give them a job; we don't give them dignity; what the hell do we expect them to do?" Everyone says, "I'm for prison reform, but not on *my* block." There are no job training programs for women in prison in Indiana. "The only good thing prison does is give them time to think."

"When you get out of prison, it's Year One – you start over from the begin-

ning a bibliography and writing a book on rehabilitation of ex-offenders. She is also addressing high school student groups, letting them know what prison is like, and enlisting their help in discovering creative alternatives to the present prison system. But these steps are geared toward the future. She is most interested in what can be done here and now.

There is no work-release program for women prisoners in Indiana, except for an inadequate one in Indianapolis, so she's looking toward the next session of the state legislature to try to see that this gap is filled. She has also been instrumental in Westville's assistant superintendent's bringing in a food service to teach the women how to be waitresses, and is now soliciting supplies for a "beauty college" in Westville. One "lifer" there is a licensed cosmetologist and will teach women how to "do hair."

Mary started the Alcoholics Anonymous program at Westville, since many of the women are there because of alcoholism. "The average age of the women is 23. The world is painful, and a lot of people go for instant oblivion. A large percentage of robberies are committed under the influence of alcohol." She is also working closely with the new half-way house for women ex-prisoners in South Bend, though no Westville women live there yet.

What kind of woman can handle this kind of work? Mary says there are days when she has to stay away. "You can't be El Colossal Bleeding Heart. I'm a tough lady when they're under my care. If I don't keep in touch with reality, they'll go back."

It would be pleasant to be able to report that Mary is doing this work in the name of the church. It is not that simple, however. Even United Religious Community people have a hard time getting in, often having to submit to "strip searches." Mary was fortunate in getting in on the ground floor, when Westville first became a prison, through the Indianapolis women's prison chaplain, Mrs. Means. At present, there are no sacraments available for the prisoners at Westville – no confessors, no mass. Prisoners are eager to talk about the important things – there's no "small talk." They are interested in God and the meaning of life. Many of them read the Bible avidly, and hunger for someone to discuss it with. Mary fills this need to the best of her ability, and at one time explored the possibility of becoming a deacon, even attending classes at Seabury-Western for a year. She has now settled for her ministry as lay ministry, but she feels the church is falling down on one of the jobs our Lord gave it to do, in not ministering to those in prison.

Meanwhile, she is getting on with the job she feels called to do, following wherever it leads.

"You can't be El Colossal Bleeding Heart. I'm a tough lady when they're under my care. If I don't keep in touch with reality, they'll go back."

Episcopal Church Women (ECW) groups collected good used clothing, as well as yarn and other craft materials, for the prisoners, and Mary prevailed on the authorities to let the prisoners make their own choices instead of having to take what the authorities chose to give them. She also solicited enough money to buy them all Christmas gifts.

Last year Mary got permission for the women to have a garden. There was plenty of space, and she brought tools and seeds and knowhow. One day a woman told her, eyes aglow, "I ate some food from my garden. It was little and red and hot. What is it?" When Mary said "radish," the prisoners asked, "Can you grow lasagna?"

The garden had to be given up this year because of construction work. Indiana is spending 22 million dollars to make Westville maximum security, "but not one cent of that is for the human beings imprisoned there."

Mary's most popular program is the softball competition she's organized. She's trained two teams for regular games. Fortunately, the construction work will not interfere with softball. She's using the honorarium she received for a recent ECW program she gave to buy T-shirts for her teams.

Mary wears a T-shirt, too. Hers says "Westville Women," and she wears it to the jogging marathons she enters in the midwest. She says that she always gets

ning. It's like being reborn. If you can get an ex-prisoner a job, keep her out for six months, build her self esteem, you can save a life. I want to save a life! The main thing they need is someone who cares. Their families have given up on them."

Mary has already accepted responsibility for four women on probation, taking them into her home, helping them get used to freedom, and encouraging them as they learn to make decisions. She has also helped them find jobs. She is tough with them, though. She tells them, "If you lie to me, or mess up, I'm through with you." So far she has had to abandon only one.

She is also trying to find others willing to give them temporary homes, "loving homes in the community, where there are people who care. Some of them *are* unlovable – they're street-wise and will rip you off. But most of the women can be saved, if someone cares. The community has *got* to learn to accept them!"

Although her work in the prison is strictly volunteer, Mary now has a paid job on the outside, working with PROJECT LIFE (Labor Investment for Ex-offenders), a one year planning program intended "to design and develop a support system to enable ex-offenders to reenter the community and work force." Funded by the Bureau of Employment and Training of South Bend, the project works out of the YWCA. Mary is devel-

FIESTA,

A Summer Festival

By HELEN FERGUSON

The annual parish summer fair called Fiesta! I call it a Festival Day, almost as important in the church year as Christmas itself.

There are many who will cry sacrilege, and others who will sneer, but I persist in my opinion. It is not one I have reached lightly. Twenty years of Fiesta have established the day for me as one of the most moving events in our parish life.

We are a small parish, about 250 families, and Fiesta touches every one in some way. First, there are the organizational meetings. Old timers get in touch with newcomers. Fifteen or 20 people get together in somebody's living room, not once but many times. Jobs are assigned, volunteers pick up assignments, the old Fiesta magic starts to work. Committees form, people meet people.

The telephone crew gets busy. Phone calls establish lines of communication that crisscross the parish. People agree to bake or sew, and in the process, share the news of the new job or the new baby or the illness or some misfortune. Many times, the rector picks up information he might have missed completely.

Comes the day. We use an outdoor fairground, and about 7:30 in the morning, the big truck arrives with a tent and tables and chairs.

The core group is on hand, the people who really care. Later, lots of people show up to lend their aid, but in the beginning, it's the dependable, trust-

worthy, hard-working inner circle who make Fiesta start to roll. They are there all day, picking up any loose ends, strong and steady, yes, and Christian.

But everybody gets involved. The youth group sells balloons, guides the ponies, runs errands, peddles sandwiches. The ladies spread out their pretty things on the gift table, visit and take in an impressive amount of cash.

The luncheon crew sets up and serves. The book sellers move heavy cartons without complaining. The trash and treasure table is surrounded with eager shoppers, and at the end of the day seems as full as ever.

People from the community stop in to buy and stay to help. There is a table for Venture in Mission. Workers from the

center for the handicapped have their own table and a chance to sell what they have made. The Fiesta is Christian witness.

It is over. The tent is knocked down. Kids police the grounds, picking up every bit of paper, every broken balloon. Cartons of books and white elephants go back to somebody's barn. The treasurer makes the rounds, stuffing money into little brown bags.

The workers are exhausted, but as one young woman puts it, "feeling tall as Georgia pines!" We use other expressions here in New England, but we know what she means. There is a shared warmth that carries over into the whole life of the parish.

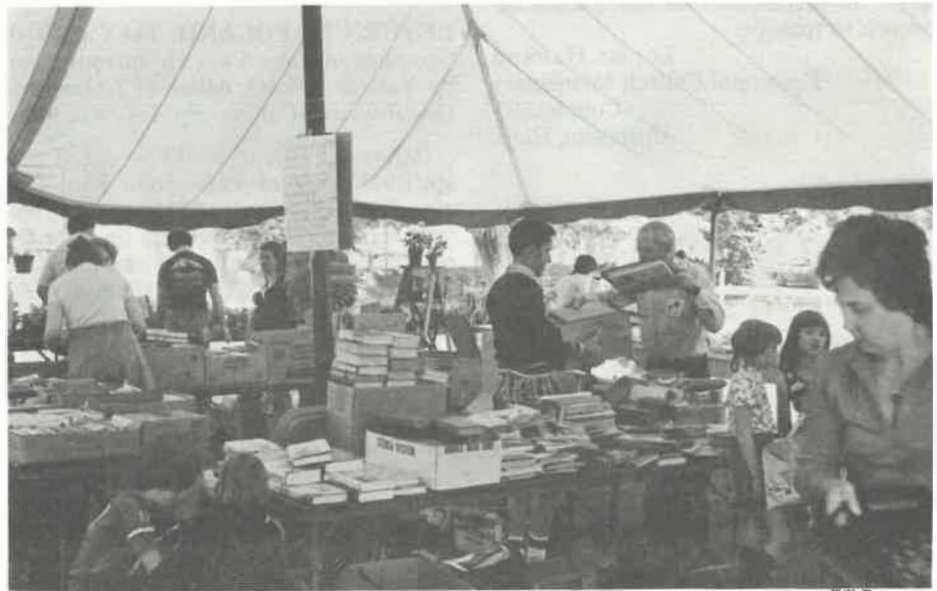
Not the true work of the church? Why not? I think of Miss Kingsley, losing her eyesight and unable to drive her car. One young woman picked her up every Wednesday and brought her to the work group, so she could be part of Fiesta.

I think of Margaret, plain, poor, her face shining because somebody called, somebody asked her to help at the bake table. I think of Alice in her wheelchair, proud and happy to head up the telephone committee, to be part of Fiesta!

I think of Sarah, divorcing, unhappy, who gave some valuables to the trash and treasure table, things she could ill afford to let go. Without any publicity, the chairman quietly sold the things and returned the money to Sarah, with love and understanding.

At Christmas time, the Holy Babe brings simple joy into our hearts. We give gifts in his name, reach out to everyone, saying, "Why can't we keep the Christmas spirit all year long?"

At Fiesta time, the spirit of Christmas comes back. Once more, we see love in action. That's why I call it a Festival Day, and thank God for things like Fiesta.



At Fiesta time, the spirit of Christmas comes back.

Bill Ferguson

Helen Ferguson is an active member of the Church of Our Saviour, Milford, N.H. She is co-editor with her husband of the New Hampshire Churchman, and has been a staff writer for the Convention Daily at two General Conventions.

EDITORIAL

Endangered Queen

Today there seems to be a vogue for the cultivation of weakness, condoning the neglect of standards of excellence, and the acceptance of slackness. This is not kindness, but indulgence. The advocates of this way of life say to the sinner, "You couldn't help it, don't worry, you are not responsible." And next they say, "Your action is not really sin after all." This is not forgiveness, it is indulgence. Forgiveness is redemptive; indulgence is ruinous.

The nature of indulgence is illustrated by the experience of a young friend of mine. Some kids in our neighborhood had started playing chess. They played a

strict game, and were pretty good. I used to play occasionally with a girl in the group whom I shall call Virginia. She played a very good game. Then she moved to a locality where there was no such group of chess enthusiasts. But there was a nice old fellow whom I'll call Uncle Jim, who used to play with her. He liked to see her win. So he would let her take back moves if she made a mistake, and sometimes warn her if her queen was in danger. She won most of the games. She was happy, and he was happy seeing her win. One time she came back to our neighborhood for a visit, and we had a game. I was amazed. She lost all her skill and played like a kid that had recently learned the game.

F. BRUCE GERHARD
Summit, N.J.

BOOKS

Continued from page 5

prehensive, dynamic and consistent witness." Yet it was disappointing that few clues were given as to how to attack oppression or how to identify with the poor.

The book ends on a high note as it speaks about mission as celebration, a great concept. Among the gems in this chapter is, "Liturgy without mission is like a river without a spring. Mission without worship is like a river without a sea."

I recommend that you read *The Integrity of Missions*. It offers a balanced program for churches in mission. It has a few surprises such as, why the Episcopal Church grew in Ecuador when other churches didn't. It includes an excellent mission bibliography. It presents, foremost, an enthusiasm for the holistic approach to mission.

LOUISE HANNUM
Episcopal Church Missionary
Community
Pasadena, Calif.

Love's End

GATEWAY TO HEAVEN. By Sheldon Vanauken. Harper & Row. Pp. 288. \$9.95.

Gateway to Heaven, written in journal form, invites comparison with Vanauken's *A Severe Mercy*; the first half seems a fictionalized rewrite of the earlier book, still exploring possibilities of love's end. This leisurely, well-written, thought-provoking novel authentically portrays a vanishing, attractive lifestyle.

The title names the theme, a growing understanding of God through beauty,

love, and finally "the Way," as gateway to heaven. Vanauken hints at Charles Williams' "great experiment" concept of marriage, and of lovers' supporting each other's unique functions. He recognizes "wholeness in marriage" as dependent on the "binocular vision" of male and female together. However, Vanauken is still preoccupied with prolonged "in-loveness," a suffocating love without growth.

Mary, whose journal tells most of the story, has led a sheltered invalid's life. When given "wings" to live normally, she quickly goes through stages usually extending over many years. Vanauken deals sensitively with her lesbian episode; however, his conclusion that a wife's lesbian affair is not really infidelity to her husband seems naive, as does his claim to think with a woman's mind.

HELEN D. HOBBS
South Bend, Ind.

The Pope in Poland

RETURN TO POLAND! The Collected Speeches of John Paul II. Introduction by Valerio Volpini, editor of *L'Osservatore Romano*. Collins. Pp. 190. \$12.95.

Return to Poland could be called the spiritual diary of Pope John Paul II's nine-day triumphal pilgrimage to his "motherland." It follows his daily progress from city to city, and contains the 38 addresses he gave in them. These range in length and importance from brief, spontaneous remarks of an informal nature, to highly developed sermons on fundamental truths of the Roman Catholic faith. There are 35 beautiful colored photographs.

Two themes that frequently recur in the Pope's talks throughout his travels are his constant aim to link the ancient heritage and culture of "ever faithful" Poland with Christianity, and his devotion to the Blessed Virgin Mary. Noth-

ing that could be construed as offensive or embarrassing to the Polish People's Republic is found in these pages.

What many Americans consider burning questions in the church of this day and age, however, are spoken of only in passing or not even mentioned. The Pope addresses the problem of abortion, for example, just twice, and briefly, at that, while he does not even allude to such topics as clerical celibacy, women priests, etc., which are the subject of debate and controversy in the U.S.A. and in some other countries but which, apparently, are virtually unknown in Poland.

This book indirectly gives a clear picture of church-state relations in Poland today, and will interest all who would like to discover how the Christian church manages to survive and even flourish in a country governed by a Communist regime.

(The Rev.) CHARLES J. GRADY, C.S.S.
Lynn, Mass.

Books Received

BEGINNING AT THE END. By C. Welton Gaddy. Abingdon. Pp. 93. \$3.95 paper.

A YEAR WITH THE PSALMS: 365 Meditations and Prayers. By Eugene Peterson. Word. Pp. 196. \$8.95.

OPEN THE DOOR TO THE BIBLE. By Betty Bonham. Bethany Fellowship. Pp. 127. \$2.95 paper.

COMO REZAR EL ROSARIO BIBLICO: How to Pray The Biblical Rosary. By Eugenia Acosta and John Mahomey. Claretian Publications. Pp. 79. \$1.50 paper.

ON YOUR MARK: A Sports-Action Devotional Book for Families. By William L. Coleman. Bethany Fellowship. Pp. 111. \$3.50 paper.

THE BORN-AGAIN CHRISTIAN CATALOG: A Complete Sourcebook for Evangelicals. By William Proctor. M. Evans & Co. Pp. 282. \$6.95 paper.

WILL'S QUILL by Don Freeman. Puffin Books (Penguin). Unpagged. \$1.95

Waiting at the Well

By JEREMY H. KNOWLES

Deep in my bones runs a river of life, Israel. In late July and August 1980 we shall all dip into that flow as the lectionary leads us back through the story of Abraham and Sarah. Can we be faithful in our day as they were in theirs? Can I see myself standing boldly before God, as Abraham did in Genesis 18:23-33? Could I argue so doggedly for the moral rights of the individual? For the sacredness of the person? What a *modern man* was our Father Abraham!

Where can we find a better hero for our century than Abraham? He left a lush land for a bleak desert — because God said so. He was moved by divine discontent. He dared to live in the future, to cling to God alone. Abraham and Sarah created a new people. They changed the course of history because they knew where they were going!

I had an idea in March where I wanted to go. I wanted to return to my roots at Haran. The United States Air Force had put me at Incirlik Common Defense Installation, Republic of Turkey. I was eight months into a 15-month tour as Episcopal chaplain. I looked at a map — 200 air miles to Haran. I was ecstatic. Rounding up 39 others, I chartered a bus and traveled to a tiny village near the Syrian border. We stepped into a wonderland. We walked where Abraham walked. We saw the well from which Jacob rolled the stone so Rachel's sheep could drink. The shepherds tend their sheep on all sides. Fields of wheat stretch as far as the eye can see. Goats, donkeys, and dogs roam around windowless mud brick houses that seem right out of Scripture.

I was unprepared for the brilliance of the sun, the clarity of the crystal air. Many of my colored slides were overexposed. My light meter just couldn't cope with that much light. I recalled the narratives of the skies under which Abraham walked. The Lord said to him, "Look at the sky and try to count the stars; you will have as many descendants as that" (Genesis 15:5).

The people I met were so friendly! A group I had never seen before motioned me to come on their patio and drink tea. The hospitality of the Patriarchs has changed not a bit in modern Altınbaşak.

The Rev. Jeremy H. Knowles, a priest of the Diocese of Massachusetts, has for many years been a chaplain in the U.S. Air Force.

"Sirs," Abraham said to the three travelers, "please do not pass by my home without stopping; I am here to serve you. Let me bring water for you to wash your feet; you can rest here beneath this tree. I will also bring a bit of food; it will give you strength to continue your journey. You have honored me by coming to my home, so let me serve you" (Genesis 18:3-5). This spirit overwhelmed me. Deep, dark, searching eyes, sunbaked faces, and warm hands were extended to me. Then tea — piping hot — in a small graceful Turkish glass.

Two older persons had facial tatoos typical of the Kurds. Parents say they can more easily prove the identity of kidnapped children this way. Finding that out, later, made me a bit uncomfortable.

Uneasy I was, too, as the talk became animated — apparently about me. I knew these hosts of mine spoke, as was the rule in that region, Arabic and Kurdish, not Turkish. I had learned "Peace be with you" in Arabic, but nothing in Kurdish. I did my Arabic, and received the traditional reply, "And peace be with you, too." Then my conversation faltered. I smiled. I bowed. I said "Thank you" in Turkish.

Most of our communication was with the eyes. The girls and women were tanned and beautiful. They wore gorgeous costumes, vivid colors, gold ornaments. From our bus I had glimpsed women working the fields. Their gar-

ments glistened with gold thread. Bright colors are much in evidence in native needlework. Sprightly animals of brilliant hue adorn the linens. They make life more cheery in the stark huts.

We travelers were to experience more of the patriarchal life style before our pilgrimage was over. Some of us were invited into the house of a village leader. When you subtract those of our group who were clambering over a crusader castle, trying to get a look inside one of the "cone houses," or dickering for arts and crafts, perhaps 20 of us filed into this modest house. We removed our shoes. We sat around the living room on the floor. The householder served "Persian tea." I said to my fellow Americans that I wished we could be toasting the release of American hostages with that brew. How were the hostages doing? We were too far out to know.

We had been transported to the Bible age. The villagers still honor the ways of their fathers. They convey by their bearing a sense of ancestral dignity. They are creatures of the soil. They respect the awesome forces of nature. They defend their precious flocks and fields against all comers. In my mind I could almost see Rachel take leave of Laban and go out with the sheep. She has a twinkle in her eye. Her shapely body moves with grace. Does she sense that the man God has chosen for her will be waiting at the well?

Crosiers

(For M. M. Hipkind, M.D.)

Crosiers, borne by bishops, are manifold:

Some, delicately wrought (and just as dearly bought),
Are of silver craftsmanship, or even gold:

Some, polychromes, with emerald stones may be studded,
Or rubies, recalling Aaron's rod that budded.

Others, of frontier-life frugality,

Are of wood, in part or in totality:

Wood-carved was the one that Jackson Kemper took,

To serve as his symbolic shepherd's crook,

While trekking through the wildness of the West,

Where Kemper preached, gave thanks, rebuked, and blessed.

Not for me, a bishop's hierarchical position!

Yet I, too, bear a crosier suited to my condition,

Which, unlike those that prelates long have carried,

Stays with me always, but leaves both hands unharried,

Free, to elevate and break the hallowed Bread —

Or hold — and whack! — a nail — thwack! — upon the head.

For mine's a mini-crosier — almost as mini-

As can be (O triumph of micro-surgery!):

A little "shepherd's crook" of stainless steel,

Which (with dexterity and painless feel)

My doctor planted firmly in my own left ear,

To catch the sounds that once I could not hear.

Francis C. Lightbourn

CLASSIFIED

CHRISTIAN EDUCATION

USE "The St. Christopher's Series" for serious teaching about Episcopal Church and its beliefs. Jr. High - adults. Sample packet, \$1.00. Schneider, Box 2554, Pensacola, Fla. 32503.

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 "Hyfydol" 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

WANTED: Retired priest, assist Florida Gulf Coast parish. Three half days each week and assist Sunday services. Pastoral calling and hospital visiting. Generous car allowance plus small stipend. Supplement pension. Reply Box D-460.*

NON-STIPENDIARY or retired clergyman wanted for small west Kentucky mission. Lovely three bedroom vicarage, utilities and car allowance provided. Reply Box T-462.*

POSITIONS WANTED

ORGANIST/CHOIRMASTER: dedicated churchman, M.M. degree; quality music based on Anglican tradition; experience with boy, girl, adult choirs; good organizer. Interest in possible teaching position in local private school, small college. Eastern U.S. preferred. Resumé on request. John W. Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

DEACON - ordained May. Married, 29, no children. Seeking position midwest preferred. Consider any location. Desperately needs placement. No vacancy home diocese. Pastorally oriented. Reply Box A-461.*

EUCCHARISTIC-centered priest, evangelism and renewal orientation, seeks responsible position. Reply Box E-462.*

MODERATELY high church cook, 53, houseman, good references, free to relocate. Write: J. T. Sabin, 919 Stratford Ave., Stratford, Conn. 06497.

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

PEOPLE and places

Appointments

The Rev. A. Shradly Hill is rector, St. Bartholomew's Church, 16275 Pomerado Rd., Poway, Calif. 92064.

The Rev. William R. Hinrichs is rector, St. Barnabas' Church, Cortez, Colo.

The Rev. Albert S. Hoag is assistant to the rector, All Saints Church, Pawleys Island, S.C.

The Rev. Douglas Hodges is canon of St. Michael's Cathedral, Boise, Idaho.

The Rev. Logan Jackson is rector, St. James' Church, Pewee Valley, Ky. Add: 401 Maple St. 40056.

The Rev. Cecil B. Jones, Jr. is rector, All Saints' Church, 608 W. Jefferson, Tupelo, Miss. 38801.

The Rev. Gary H. Jones is vicar, St. Andrew's Church, Chelan, and St. James, Brewster, Wash. Add: 120 East Wooden Ave., Chelan, Wash. 98816.

The Rev. Harry E. Krauss III is rector, All Saints' Church, Wynnewood, Pa.

The Rev. Peter Lawson is priest-in-charge, St. Bede's Church, Menlo Park, Calif.

The Rev. Julian C. Lentz III is canon-at-large, St. Andrew's Cathedral, Jackson, Miss. Add: P.O. Box 1366, 39205.

The Ven. William G. Lewis is rector, Holy Trinity Church, Melbourne, Fla. Add: 50 W. Strawbridge Ave., Melbourne, Fla. 32901.

The Rev. Camille S. Littleton is assistant to the rector, St. James Church, Marietta, Ga.

The Rev. William E. Loutrel is assistant to the dean, Christ Church Cathedral, Indianapolis, Ind.

The Rev. David B. Lowry is canon pastor of the Cathedral of the Incarnation, Garden City, N.Y.

The Ven. Terence Ellsworth Lynberg is archdeacon, Diocese of Los Angeles. Add: P.O. Box 2164, Los Angeles, Calif. 90051.

The Rev. Alexander H. MacDonell is rector, St. Luke's Church, Haworth, N.J. Add: 43 Massachusetts Ave., 07641.

The Rev. Judson Mayfield is Middle Georgia Diocesan Missioner, Macon, under the joint auspices of the Dioceses of Atlanta and the Macon Convocation.

The Rev. Mary Macsherry McBride is assistant for outreach, St. Andrew's Cathedral, P.O. Box 1366, Jackson, Miss. 39205.

The Rev. Michael W. McCann is curate, Grace Church, Gainesville, Ga.

The Rev. George W. McClaren, Jr. is rector, St. Gregory's Church, Longbeach, Calif. Add: 6201 E. Willow Ave. 90815. Effective: Sept. 1.

The Rev. John McKee III, is priest-in-charge, Church of the Advent, Madison, Ga.

The Rev. Hartshorn Murphy, Jr., is rector, St. Philip's Church, 2800 Stanford Ave., Los Angeles, Calif. 90011.

The Rev. John Nelson, Jr. is rector, St. James' Church, P.O. Box 626, Fremont, Neb. 68025.

The Rev. Henry King Oehmig is canon for development/education, St. Andrew's Cathedral, P.O. Box 1366, Jackson, Miss. 39205.

The Rev. Richard J. Petranek is rector, St. Luke's Parish, 5923 Royal Lane, Dallas, Texas 75230.

The Rev. Linda Peyton is assistant to the rector, Church of the Redeemer, Bryn Mawr, Pa.

The Rev. Kent Pinneo is rector, Holy Trinity Church, 555 37th St., Richmond, Calif. 94805.

The Rev. Richard P. Pocalyko is rector, St. Dunstan's Church, Atlanta, Ga.

The Rev. William Christopher Paul Raizer is rector, the Church of the Advent, 901 Baxter Ave., Louisville, Ky. 40204.

The Rev. Robert E. Ratelle is rector, St. Michael and All Angels, 8011 Douglas, Dallas, Texas 75225.

The Rev. Frank M. Ross is churchman-in-residence at the Emory University School of Theology. Effective: Sept. 1.

The Rev. Deborah Semon is rector, Grace Church, Jonesville, Mich.

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

The Rev. John Tederstorm is rector, St. John's Church, Krupp Park Drive, Louisville, Ky. 40213.

The Rev. Philip Tierney is rector, Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, Pa. 15213.

The Rev. Ben Turnage is rector of the Church of the Epiphany, Atlanta, Ga.

The Rev. Canon Kenneth S. Umbehoeker is honorary canon of Gethsemane Cathedral of Fargo, in the Diocese of North Dakota. Add: 901 8th Avenue North, 58102.

The Rev. John R. Van Sicken is rector, Church of the Advent, 3010 Pioneer Ave., Pittsburgh, Pa. 15226. Effective: Sept. 1.

The Rev. Roger J. White is rector, Trinity Church, Indianapolis, Ind.

Other Changes

The Rev. William Merle Lee is now known as: William M. Sell-Lee.

The Rev. Gregory Knox Sims is now known as: Gregory K. Marotta-Sims.

Deaths

The Rev. Hollis Samuel Smith, rector of St. John's Church, Somerville, N.J., from 1944 to 1965, died March 4 at the Somerset Medical Center. He was 85.

Fr. Smith was a graduate of St. Stephen's College (now Bard), Annandale-on-Hudson, New York, and the General Seminary, New York City. Prior to ordination, he served as a first lieutenant in the U.S. Army, and was ordained a priest in China in 1923. He served as a missionary in Kiangsu Province from 1922 to 1943 and in 1924 married Anne Piper, an Episcopal lay missionary. During his last few years in China he was held in a Japanese prisoner camp, although his family was able to leave China before the Japanese occupation. He was returned to the U.S. by the Japanese before World War II was over. His wife preceded him in death and he is survived by two children, Mrs. David (Marjorie) Livingston of New York City, and H. Samuel Smith of Elm Grove, Wis.

The Rev. Robert Findlay Thomas, retired priest of the Diocese of Kentucky, died June 4, at Norton-Children's Hospitals, Louisville, Ky. He was 63.

Fr. Thomas was born November 18, 1914, in Harrisburg, Pa. He was a graduate of Western Maryland College and Philadelphia Divinity School. Ordained deacon and priest in 1941, Fr. Thomas served churches in West Virginia and North Carolina before becoming priest-in-charge, Christ Church, Elizabethtown, and Holy Trinity Brandenburg, Ky., 1961-68. He served the community as trustee of Hardin County School for Retarded Children and probation and parole officer for the Kentucky Bureau of Corrections. He retired in 1977. His wife, the former Catherine Whittle, survives.

Sister Dorothea, SHN, of the Sisterhood of the Holy Nativity died at the Convent in Fond du Lac on April 25. She was 95.

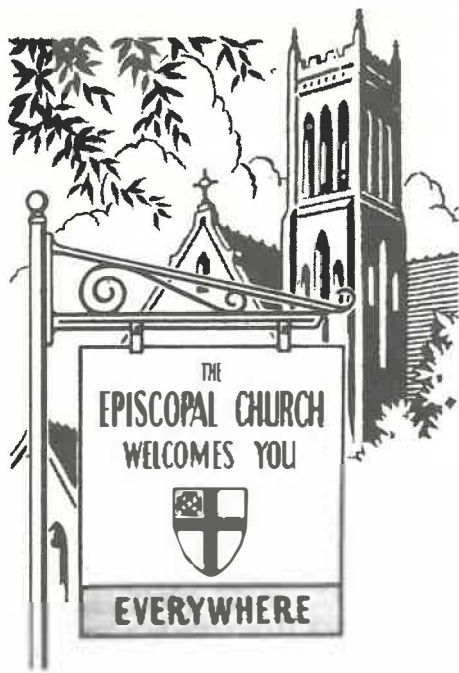
Sister Dorothea entered the sisterhood in 1905 and made her vows of life profession in 1911. She served the mission houses of the sisterhood in Milwaukee and Oneida, Wis., Newport R.I., and Baltimore, Md.

The Living Church Development Program

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

Previously acknowledged	\$14,499.72
Receipts Nos. 22,721-22,858,	
June 13-26	4,721.50
	\$19,221.22

SUMMER CHURCH SERVICES



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

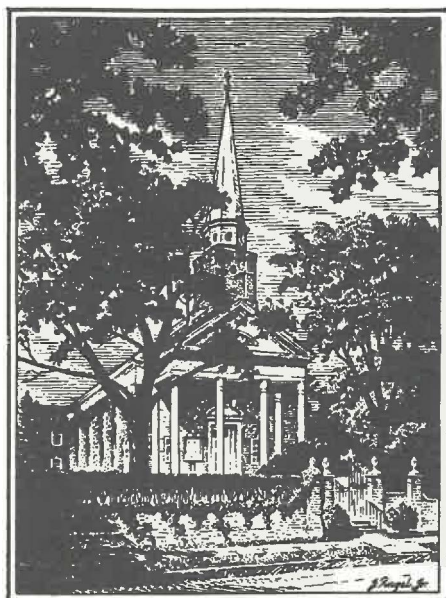
LAKEVILLE, CONN.
TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
 The Rev. F. Newton Howden, r
 Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 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



Memorial Church of the Good Shepherd
 Germantown, Philadelphia, Pa.

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

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

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

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 Pe 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

KEY — Light face type denotes AM, black face PM; add,
 address; anno, announced; AC, Ante-Communion; appt,
 appointment; B, Benediction; C, Confessions; Cho,
 Choral; Ch S, Church School; c, curate; d, deacon; d.r.e.,
 director of religious education; EP, Evening Prayer, Eu,
 Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
 men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 Communion; HD, Holy Days; HH, Holy Hour; HS, Healing
 Service; HU, Holy Unction; Instr, Instructions; Int, Inter-
 ceptions; 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.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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
Sat V & H Eu 5; Sun MP 9:35, Sol Eu 10

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 6.

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
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

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

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



Henry Chapel, Seattle, Wash.

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3820 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; Bradley C. Davis, c
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.

CHARLESTON, S.C.

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

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. Aps, 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 exclusively)

MADISON, WIS.

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

PARIS, FRANCE (Junior Year Abroad Programs)

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 8m3
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holston; the Rev. John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30 (Wed 9:30)