

THE LIVING CHURCH



Indians in the mission field of northern Argentina find employment through craft industries [see page 11].

David Bruno

The First Article

THE LIVING CHURCH

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You and I did not see the Hebrews pass through the Red Sea. Nor did we see the battles David won or the temple Solomon built. Nor did we see Jesus healing on the Sabbath, or giving out the loaves and fishes by the lakeside. But we have seen and do see God's works of creation. Furthermore, we see more of them than did any of the sacred writers of the Holy Scriptures. They saw little more than the southeast corner of the Mediterranean world, with its rather limited repertoire of plants, animals, birds, reptiles, and fishes. Today every school child knows about polar bears from the North, chimpanzees and gorillas from Africa, penguins from Antarctica, and kangaroos from Australia. We



all know something about caterpillars becoming butterflies, tadpoles becoming frogs, and salmon swimming up rivers to the place where they were hatched. The stuff of creation is literally before our eyes, under our noses, and to be heard, tasted, and touched. Of all the great doctrines of Christianity, the evidence of creation is everywhere that we are, all about us, and also within us, at all times and in every circumstance. Every day of our lives we see God's handiwork, and can constantly admire and wonder at the ingenuity and beauty of what he has done — even in the most

common things, a blade of grass, a pebble, an insect, a puddle of water, or a cloud overhead.

Yet here is the curious thing. Christians, or at least many Christians, "see" this. Lots of other people don't. These latter include many scientists who certainly know much about the balance, order, and multiplicity of the natural world. They include artists who see the colors and shapes of this with especially acute eyes. And the non-seers include millions and millions of ordinary folk who seem to pursue their course through life without bothering about the wonder, beauty, or possible meaning of the universe about them. Like the pagan idols of old, "eyes have they, but they cannot see. They have ears, but they cannot hear" (Psalm 135:16,17). In short, nothing is more evident and open than the imprint of God's hand in the world of which we are a part, and yet it is evidently hidden to so many, including some who are certainly thoughtful and perceptive observers.

We will not convert poets or painters by telling them to exaggerate the pink in a rosy sunset. We will not convert musicians by urging them to put more notes in an already-rich chord. Nor will we convert scientists by arguing that evolution took a longer or a shorter period. On the contrary, we can only encourage them to recognize and articulate the wonder of what they already know, and to acknowledge to themselves and others the even greater wonder of what is yet to be mastered. Great artists or scientists are usually humble in the face of their own subject matter.

Ultimately, it must be the Holy Spirit who opens our eyes in a new way, who shows us the universe in a new light. It is the Spirit who must initiate life by brooding over the waters. Once we have recognized the universe as the work of God, it is difficult to see how it could be viewed otherwise. Here, as so often in other ways, grace enables us to do what, perhaps, an unfallen human race should have done naturally. When we come to know that our true home is in a heavenly country, we for the first time can appreciate this world properly.

THE EDITOR

LETTERS

Atlas Alive

You recently published my letter [TLC, June 15] indicating that the Episcopal Church (that is, Seabury Press) had divested itself of the "Sex Atlas." My information was that Seabury had sold the whole Continuum Series of which the Sex Atlas was a part.

However, in the latest Seabury catalog (fall-winter, 1980-1981), both the Continuum Series and the Sex Atlas are very much alive under the Seabury banner.

I have written to Fr. James Gundrum, secretary to the Executive Council at 815 Second Ave., New York, to ask that the matter be thoroughly investigated by the Presiding Bishop with a report to the next General Convention. I will also present the same resolution to our diocesan convention. It is beyond the time of keeping this matter politely under the carpet. Let's deal with it openly and squarely.

(The Rev.) F. EARLE FOX
St. Stephen's Church
East Haddam, Conn.

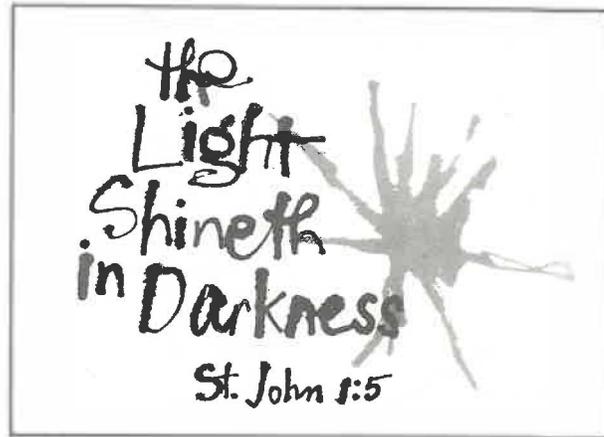
Sunday Schools

I have read with great interest Fr. Kew's article [TLC, Aug. 10] on Thomas Stock, "The Forgotten Father of Sunday Schools," who with the well-known Robert Raikes began Sunday schools in Gloucester, England, in 1780. They certainly deserve credit for having initiated a movement that has for two centuries had a far-reaching effect upon the life and spirituality of every parish in the Anglican Communion. Interestingly enough, they had a little-known precursor in colonial Virginia whose foresight and labors failed to exert anything like the influence upon subsequent history that rightfully belongs to Raikes and Stock.

Jonathan Boucher (1738-1804), an English-born priest who served in Virginia in the 1760s and in Maryland from 1770 until his return to England during the Revolution, later wrote his "Reminiscences of an American Loyalist" in 1786 chiefly for the benefit of his grandchildren. The manuscript was subsequently published both in Boston and New York in 1925.

While rector of St. Mary's Parish, Caroline County, Virginia, Boucher undertook to convert the numerous slaves that had recently been imported from Africa. His predecessor had neglected them "on the pretence that the poor creatures were so extremely ignorant, and wholly uninstructed." Undaunted, Boucher launched his frontal

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attack on paganism by selecting two or three intelligent blacks and after adequate instruction, sending them as schoolmasters to various plantations to teach the children to read at their leisure hours, "and chiefly on Sunday afternoons something as Sunday schools now [1786] are here in England."

In this way large numbers of the slaves in his parish were instructed in preparation for baptism. On one day in the year 1765 Boucher baptized 115 adult blacks, and on Easter Monday, 1766, some 313, and lectured to 1,000. In consequence, he had almost every Sunday some 20 or 30 blacks in church who could use their Prayer Books and make their responses. In due course, many of them became regular communicants of the church. Contrary to the prevailing view at that time in Tidewater Virginia, Boucher was convinced that blacks were as amenable to instruction as other races, and he declared: "I had under my care many negroes as well-informed, as orderly and as regularly pious, as country people are, even in England."

Though his efforts were but a flash in the pan in colonial Virginia in the 1760s, Jonathan Boucher deserves to be remembered and held in esteem along with his English contemporaries, Robert Raikes and Thomas Stock. If the last two are the fathers of the Sunday school, perhaps no one would begrudge Jonathan Boucher the title of its grandfather!

(The Rev. Canon) A. PIERCE MIDDLETON
St. James' Church
Great Barrington, Mass.

Intuition

I couldn't agree more with Fr. Fox's very creative definition of faith [TLC, Aug. 10] as "that open, intuitive sense of reality around us, without which all knowledge becomes dry, mechanical dust." But the question I raise for myself and for others concerned is about that mysterious element of the human fabric called intuition. The American Heritage Dictionary, which was the closest to me, defines intuition as "the act or faculty of knowing without the use of rational processes; immediate cognition." Is this ability immediately to have cognition something common to all who seek it or is intuition a gift of the Holy Spirit bestowed upon some?

I venture to say that we all have a great potential of being creatively intuitive in and about surrounding reality, but our abilities to be so have often times been numbed, crippled, or even deadened due to a basic lack of reverence for our own abilities as members of the extended family of the Most Holy Trinity.

To act on one's intuition is indeed a frightening thing because of the personal accountability involved in the

resultant word or deed, but to do so can be the most liberating venture the Christian man or woman can engage in. To act responsibly with one's intuition is a bold acknowledgement of the fact that we have a unique role in being sensitive and responsive to our surrounding reality in a most personal way.

My personal approach to theology and counseling is very systems oriented, but I have found, time and time again, that the mark is truly hit pastorally and theologically when my intuition is given a bit of freedom to stretch and play.

(The Rev.) DAVID L. MOYER
Church of the Ascension
Staten Island, N.Y.

I believe there are several serious problems in the theology contained in F. Earle Fox's article, "Reality and Faith" [TLC, Aug. 10]. Fr. Fox contends that "the basic, rock-bottom meaning of faith is simply to be open to the truth, to life, to reality." This, it is said, is more fundamental than faith as belief in a creed ("the faith"), a blind leap, or personal trust.

The first problem with this is that more openness to what presents itself in our experience — "experience of every sort" is what Fox recommends — usually leads either to our falling into scepticism or back on our old biases. Without a stable orienting point we simply wander, or settle for what is for us a no-risk position. Christians can avoid this by taking Jesus Christ as their orienting point. He reveals to us who God is and how he deals with human persons, and he reveals to us what a human being can become.

The second problem is that the writer has overlooked the fact of sin in the world and its impact on human nature. No doubt it is accurate to say of Jesus that he was "open to the truth, to life, to reality," or, to speak on a higher ontological plane, that he was open to the almighty and loving person, his Father. But that is what unblemished life is like.

No manner of exhorting to that way of life can bring it about in the life of an ordinary human sinner. Sin has the effect of closing us up, of erecting inner walls and defenses in us against life, reality, and truth. We are yoked to our biases and our smallness of spirit until someone saves us and sets us free from that.

This happens, in part, by means of our belief in the faith received by the saints and embodied in the creeds. Initially we must believe without a great deal of rational and experiential evidence (certainly not the kind of evidence which could stand up under the scrutiny of an open mind) that Jesus Christ is Lord; that he is the definitive revelation about God and human nature; and that he is available to us in such a way as to break the bonds of sin in the heart of each of us. We have to bet our lives, make an ex-

istential leap that is partly blind, that he can do that.

In other words, we have to venture out with him, trust him. But as we live with other Christians and hear of their experiences with the living Lord, we are encouraged. As we live with the Lord himself and as he takes hold of our lives, our leap becomes increasingly enlightened.

Thus it gets easier to trust him. One effect of this is that "the faith" becomes more and more luminous to us. And another is that, if we live with him long enough, we will gradually become more open to truth, reality, and life because we will have become more open to God.

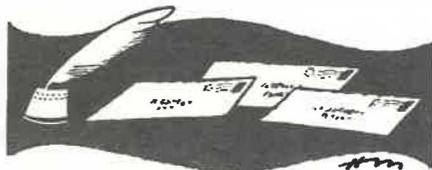
SYLVIA FLEMING CROCKER

Laramie, Wyo.

Clergy Surplus

This is in reference to your editorial [TLC, July 27] commenting on the clergy surplus in the Episcopal Church. I do agree with your suggestions concerning a moratorium on all ordinations to the priesthood below the age of 30.

The bishops of the church and our seminary administrators must come to grips now with the surplus of priests available to parishes in the American church. It is demoralizing to both lay-



persons and parish clergy when moves need to be made and the bishop must say, "Sorry, no place is available." It seems to me that this deserves much greater attention than it is receiving by the national church as well as the local dioceses.

May I suggest that a national conference be called in the year 1981 to deal with this issue in order that recommendations can be made to the General Convention in 1982?

(The Rev.) CHARLES M. VOGT
St. Alban's Church

Edina, Minn.

Preserving Church Records

The sad news that the offices of the Diocese of Montana were destroyed completely by fire [TLC, July 27] illustrates the church's need to preserve the records of its past. The diocesan records were stored in files and a vault, but how much has survived remains to be seen.

Fire, flood, and storm pose serious threats to church records. There are ways, however, of protecting against such disasters. State and local historical societies, as well as university libraries, stand ready to preserve records in sev-

eral ways, as two examples show.

The Michigan Historical Collections is the official repository for the records of the three Michigan dioceses, as well as for the Roman Catholic Archdiocese of Detroit. Its library in Ann Arbor is designed to protect documents from the ravages of weather and temperature changes. Thus, if the Diocesan Cathedral Center on Woodward Avenue, Detroit, burns, the records of the diocese will still exist.

The Nebraska State Historical Society maintains a program for the microfilming of church records at no cost to the churches. Thus, if the Diocesan Offices on North 62nd Street, Omaha, burn,

thereby destroying the original records, a microfilmed copy will survive in Lincoln.

Parishes also can take advantage of these programs. Both the Michigan Historical Collections and the Nebraska State Historical Society, for instance, have rich holdings of parochial records, and local historical societies often have facilities to preserve records.

I hope that bishops, priests, historians, and archivists will co-operate in the rational and systematic preservation of the records of our past.

D.G. PAZ

Clemson University

Clemson, S.C.

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THE LIVING CHURCH

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Northwest Texas Elects Bishop

The Rev. Sam Byron Hulsey, rector of Holy Trinity Church, Midland, Texas, was elected fifth Bishop of Northwest Texas on August 23 at a special council of the diocese held at St. Paul's Church, Lubbock.

His election came on the sixth ballot after he had received a majority of lay votes on the fifth ballot and was short by one vote in the clerical order. With 93 lay and 18 clerical votes necessary for election, Fr. Hulsey received 95 lay and 17 clerical votes. His closest competitor, the Rev. Donald N. Hungerford, received 65 lay and 16 clerical votes. On the sixth ballot, Fr. Hulsey received 112 lay and 18 clerical votes.

Beside Fr. Hungerford, rector of St. John's Church, Odessa, Texas, other candidates were the Rev. Robert A. Buck, rector of the Church of the Good Shepherd, San Angelo, Texas; the Rev. James L. Considine, Jr., rector of St. Stephen's Church, Sweetwater, Texas; the Rev. C. Allen Cooke, rector of St. George's Church, Germantown, Tenn.; the Very Rev. O.C. Edwards, Jr., dean of Seabury-Western Seminary, Evanston, Ill.; and the Very Rev. John B. Haverland, dean of St. John's Cathedral, Albuquerque, N.M. The Rev. Harland B. Birdwell, rector of St. Mary's Church, Big Springs, Texas, and the Rev. Claude E. Payne, rector of St. Mark's Church, Beaumont, Texas, were nominated from the floor.

The new bishop, 48, is a native of Ft. Worth, Texas. He is a graduate of Washington and Lee University, Virginia Theological Seminary, and served churches in Corsicana, Dallas, Pampa, Perryton and Midland, Texas, and Nashville, Tenn., after his ordination to the priesthood in 1959. He will succeed the Rt. Rev. Willis Ryan Henton, Bishop of Northwest Texas since 1972, who was elected the first bishop of the new Diocese of Western Louisiana in April.

Fr. Hulsey and his wife, the former Linda Louise Johnson, have two children.

Rochester Presidency

Dr. Larry L. Greenfield has been elected president of Colgate Rochester-Bexley Hall-Crozer Divinity School, the clustered graduate school in Rochester, N.Y., which educates men and women for the Christian ministry.

Dr. Greenfield, 38, goes to Rochester

from the University of Chicago Divinity School, where he has been dean of students since 1972. He is the second youngest president in the school's 163-year history.

A native of South Dakota, Dr. Greenfield received an undergraduate degree from Sioux Falls College, an American Baptist institution. He earned B.D., M.A., and Ph.D. degrees from the University of Chicago Divinity School, and is an ordained American Baptist minister.

The Rochester school incorporates Colgate Rochester Divinity School, the Baptist Missionary Training School, and Crozer Theological Seminary, all officially related to the American Baptist Churches, U.S.A., and Bexley Hall, an Episcopal seminary.

In response to his election on August 12, Dr. Greenfield said, "I would hope in the years ahead that the school will continue to be willing to pay the price of being a leader in the American Baptist and Episcopal traditions. The very existence of this cluster is one significant example of responsible leadership.

"Other prominent examples include the school's historic concern with the social dimensions of Christianity, its inauguration of the first and most comprehensive program of Black Church Studies at any predominantly white seminary, its emphasis upon the preparation of women for ministry, and its concern for serious theological education for lay leaders of the churches."

The Divinity School's student body includes Methodists, Presbyterians, members of the United Church of Christ, and representatives of more than 20 other Protestant denominations, Roman Catholics and Jews, as well as Baptists and Episcopalians.

Bishops Reply to Rome

When a reporter for the *Milwaukee Journal* told the Rt. Rev. William H. Brady, Bishop of Fond du Lac, that the Roman Catholic Church had decided to permit married Episcopal priests to become married Roman Catholic priests, the bishop found the Vatican move bewildering.

"I can hardly believe it . . . I find it almost incredible," he said. Bishop Brady was not alone; the announcement by Archbishop John R. Quinn, president of the National Conference of Catholic Bishops, appears to have caught most, if not all, Episcopal leaders by surprise.

As a member of the Evangelical and Catholic Movement (ECM), which has opposed the change in church law permitting the ordination of women, the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas, said he welcomed the "common identity" provision. "It does recognize that there is a difference between Anglicanism and the rest of Protestantism. It contains an inherent acknowledgement that there is something catholic within Anglican tradition that is usable in the Roman Catholic Church," the bishop said.

Archbishop Quinn said in his announcement that elements of Anglican traditions could be retained, but would be restricted to liturgical celebrations involving the new members. Many details remain unclear, however. For instance, it is a matter of speculation whether or not Anglican priests desiring to become Roman Catholic priests will undergo a sort of "conditional" re-ordination which will not deny the validity of their previous orders. If so, Bishop Terwilliger feels that such a policy move from rejection to ambiguity on the subject of the validity of Anglican orders is significant.

However, the requirement of submission to Roman Catholic doctrine "hits us as a distraction in the ultimate quest for unity between the two churches," Bishop Terwilliger said. Despite the number of doctrinal similarities, "an Anglican cannot believe in papal infallibility and stay an Anglican," he said.

An Anglican priest who avails himself of this opportunity "is no longer an Anglican priest, but a Roman Catholic priest using some forms of Anglican piety," according to the bishop.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, sees a danger to ecumenical progress in the controversial move. "There is a nagging side of my mind which says that the Pope has lost patience with us," he said. Those who join the Roman Catholic Church, Bishop Atkins added, "are going to be exposed to a liturgy which, quite frankly, is inferior to the 1979 liturgy" — a reference to the 1979 Book of Common Prayer.

The Rt. Rev. Walter D. Dennis, Jr., Suffragan Bishop of New York, believes the Vatican is taking advantage "of a situation we're going through." The Roman Catholic offer, he said, provides "a home for people who need to legitimize themselves" but he believes they will be "stepchildren" in the Roman Catholic Church.

In Arizona, the Rt. Rev. Joseph Heistand, and his Roman Catholic counterpart, Bishop James S. Rausch, issued a joint statement, hailing the move enthusiastically.

"We believe there is no attempt here to proselytize since the permission was granted at the request of individual Anglican priests," said Bishop Heistand. "Since each request will be treated individually, it precludes a disgruntled clergyman seeking to move only for refuge."

Bishop Brady and others commented that the decision to allow married men into the Roman Catholic priesthood weakened the church's longtime insistence on a celibate clergy, even though "there have always been exceptions to that rule." At the very least, Roman Catholics who favor a married priesthood will wonder why Anglicans are entitled to special treatment.

Calls for a married Roman Catholic priesthood have been heard from the developing countries, from 2,000 delegates at a National Pastoral Congress in Liverpool, England, in May, and most recently, from Chicago, where the largest gathering ever of U.S. black Roman Catholics recently took place. The convention agreed that because, in former years, large numbers of blacks were denied admission to Roman Catholic seminaries for reasons of race, these men — now married — should be considered for the priesthood.

About half of the 70 or so priests in the Pro-Diocese of St. Augustine of Canterbury, which is credited with having made the overtures to Rome which resulted in months of secret negotiation, are married.

Trial Balloon

To many observers, the Vatican's willingness to allow married Anglican priests into the ranks appears to be a first step toward a married Roman Catholic clergy, despite assertions that it will in no way change the tradition of a celibate priesthood.

Fr. Miles Riley, a spokesman for Archbishop John R. Quinn, president of the National Conference of Catholic Bishops, was quoted by *Newsweek* magazine as saying, "A lot of people are going to see this as a foot in the door. A precedent-shattering breakthrough like this has got to have enormous implications."

Russell Shaw, public affairs director for the bishops' organization, agreed. He said that the details of the agreement, which will be submitted to the bishops at their November meeting, "will be designed to meet a particular situation, but whatever happens is obviously going to affect the procedures and structures of the entire church eventually."

Although the idea of a married Roman Catholic priest seems startling to



R. Carlson

A course on alcoholism was offered in the spring quarter to both Episcopal students at Seabury-Western Theological Seminary in Evanston, Ill., and Methodist students at Garrett-Evangelical Theological Seminary. In the above photograph, the Rev. Dr. Vernon E. Johnson, director and founder of the Johnson Institute, Minneapolis, which specializes in alcoholic rehabilitation, is addressing a class on ministry to alcoholics and their families. Dr. Johnson, an Episcopal priest, is the author of *I'll Quit Tomorrow*.

Americans, it is not an innovation. The instructions from Cardinal Franjo Seper, head of the Vatican congregation for the doctrine of the faith, for example, seemed to follow those adopted by the late Pope Pius XII in the 1950s, when he allowed a group of married Lutheran ministers in Germany to receive full Roman Catholic ordination.

It is understood that a married Anglican priest who converts will not become a bishop, yet Pope Pius accorded full status to a married Brazilian bishop, who was the father of seven children, and a Presbyterian minister when he became a Roman Catholic priest. Bishop Salomon Ferraz was photographed by a Brazilian newspaper saying goodbye to his wife and children before flying off to Rome to act as one of the Council Fathers at Vatican II.

Roman Catholic men who left the priesthood to marry and were deprived of their priestly privileges as a result are also interested in the implications of the Vatican action. A member of CORPUS, an organization of married Roman Catholic priests, said in the *National Catholic Reporter* that the decision will renew the debate about celibacy in the church. He said it means, however, "we're reaching out to others, but not our own . . . does the decision mean a Roman Catholic priest who left the Catholic priesthood to marry and became an Episcopalian priest now can be accepted back into the church?"

Britons Affirmed Common Faith

The Nationwide Initiative in Evangelism (NIE), comprised of representatives from all British churches, has issued a statement signed by 15 theologians of different churches affirming what they believe to be the heart of the Christian faith.

Among the common affirmations included in the NIE statement were the following:

— "The Bible is the irreplaceable witness to God's saving purpose. . . ."

— "To be a Christian is not a mark of superiority but solidarity. . . ."

— "As we humbly and joyfully reflect God's reconciling love for all humanity, in friendship and mutual respect, the Holy Spirit uses our witness and service to make God known. . . ."

— "Jesus' perfect love and obedience were most clearly seen on the cross. For there he willingly bore the brunt of society's hostility to his goodness. . . ."

Vice-chairman of the 15 theologians who met as a working group to prepare the statement was the Rev. John Stott, rector emeritus of All Souls' Church in West London, and a widely known leader among evangelicals.

Promising Future for CSI

"We are growing, experimenting in new ministries, practicing ecumenism at every level and supporting most of our pastoral ministry with local funds," said the Rev. P. Victor PremaSagar, the new general secretary of the Church of South India (CSI), in an interview with staff officers for World Mission in Church and Society at the Episcopal Church Center, New York City.

The Church of South India was inaugurated in 1947 by the union of four Anglican dioceses of the then Church of India, Pakistan, Burma, and Ceylon, the larger part of the United Church of South India (Congregational, Presbyterian, and Reformed) and the Methodist Church of British origin. At present it has over two million members grouped in 22 dioceses and served by almost 2,000 clergy. With the departure of the last English bishop in March of this

year, all the dioceses are under Indian bishops.

Dr. PremaSagar said that a great part of pastoral work of the Church in South India is done by local lay leaders. "There are places where the people receive the sacraments of the Lord's Supper only over great intervals because of transportation problems of the clergy," he said.

He pointed out that many of these congregations are flourishing because of the ministry and witness of the lay people. "These are patterns of ministry that are becoming more and more common in our own situation," he said, and added that a problem is how to train people in non-traditional methods.

The last synod of the Church of South India approved the ordination of women to the priesthood, but now two-thirds of the dioceses must ratify this decision. Dr. PremaSagar said that there are a number of women preparing themselves for the ministry who hope to be ordained in the near future. The final vote on this issue will be taken in the 1982 synod.

"Even when we have accomplished a great ecumenical task by uniting different ecclesiastical traditions, our goal is not fulfilled," said the Indian church leader. He added that the Church of South India is in reunion talks with the Mar Thoma Syrian Church of Malabar, and the Church of North India. These three churches have already declared their intention to become the Church of India. The Lutheran Church, also part of the dialogue, has agreed to statements on theology and the constitution of the United Church but has not yet entered into the union scheme.

Dr. PremaSagar told the staff that the proposed Freedom of Religion Bill has been eliminated with the dissolution of the Parliament late last year. The bill would have specified prison terms for those proselytizing others through fraud or incentives. "Although we do not engage in this kind of practice," he said, "this law would have imperiled seriously our evangelistic outreach program."

The Christians in India number approximately 18 million or 2.6 percent of the total population of 700 million people.

Dr. PremaSagar said that the Church of South India is now in a better position to enter into partnership with other churches around the world. He pointed out that a significant step in that direction was the recent participation of the Moderator of the Church of South India, the Most Rev. Solomon Doraiswamy, in the Partners in Mission Consultation of the Church of the Province of Southern Africa.

"We want to share our experiences with other churches like the Episcopal Church in the United States," he said, "not because we believe that our role is unique, but because we have yet much to learn from others."

BRIEFLY . . .

The Oglala Sioux have filed a suit in federal court in Rapid City, S.D., asking for \$11 billion in damages or the return of the Black Hills, which, the tribe alleges, were taken wrongfully from the Indians in 1877. The suit also calls for an injunction barring the U.S. government from interfering with the Indians' use of the land for "subsistence and religious purposes," an injunction preventing removal of resources from the land, and a declaration of the right of the tribe to hunt on the land. The area containing the Black Hills was given to the Sioux under the Laramie Treaty of 1868, but an expedition in 1874 found gold and started a gold rush. The Sioux fought prospectors and settlers, and the battles culminated at the Little Big Horn in 1876. Congress broke the treaty in 1877.

A group of British churchmen and parliamentarians, including two Anglican suffragan bishops, has launched a **peace tax campaign** which would offer an alternative to persons opposed to military spending. The group wants legislation that would permit people to allocate their tax money to a "peace-making" fund. Signers of a letter to *The Guardian* which outlined the proposal included the Rt. Rev. Stephen Verney, Suffragan Bishop of Repton, and the Rt. Rev. Anthony C. Dumper, Suffragan Bishop of Dudley.

Citing glaring inequalities in the global distribution of its priests, the **Roman Catholic Church has asked its bishops to help reallocate clergy** in a new worldwide evangelization effort. National bishops' organizations have been asked to expedite the sending of clergy to priestless areas. Latin America suffers from the most severe shortage of priests, according to the statistics. 45 percent of the world's Roman Catholics live in Europe and North America where they are served by 77.2 percent of priests. In Latin America and the Philippines, however, where another 45 percent of the world's Roman Catholics live, only 12.62 percent of the church's clergy is found.

At recent congressional hearings on the proposed Helms amendment to allow prayer in public schools, National Council of Churches President M. William Howard testified against the measure. "Public school prayers are an injustice to those children and their families who belong to minority reli-

gions or to no religious group," he said. "Public school prayers are a disservice to true religion . . . prayer is too important, too sacred, too intimate to be scheduled or administered by the government." Non-sectarian prayers are not the answer, said Mr. Howard. "I believe such a solution is least acceptable to those most fervently devoted to their own religion," he said. Mr. Howard pointed out that this was the fifth time that representatives of the nation's major religious bodies had felt obliged to come to Washington to discuss why "it is not the business of government to institute prayers for the nation's children to recite in public schools."

The Rev. James B. Simpson, rector of Christ Church, Middleton, N.J., since 1970, has been elected director of Hillspeak, Eureka Springs, Ark. He assumed his duties July 15 as head of Hillspeak and its subsidiaries — the Episcopal Book Club and *The Anglican Digest* magazine. Before entering Nashotah House Seminary in 1964, Fr. Simpson, 53, was a journalist and writer in New York City.

Christian and Jewish congregations throughout the country will join in a **Responsible Energy Sabbath** weekend October 18-19 to explore the range of moral, theological and practical issues that the energy crisis has imposed on American life. The Energy Sabbath was requested by an interreligious consultation on religion and energy sponsored by the U.S. Catholic Conference, the National Council of Churches, the Sunday School Board of the Southern Baptist Convention, and the Synagogue Council of America. The Episcopal Church's Executive Council agreed to the proposal and staff officers at the Episcopal Church Center have assembled a packet of material on energy issues which was sent to all parishes.

For the first time since the Communists took over the government in 1948-49, **Hungary's teenagers will be able to study the Bible in school.** The Bible as literature (not as a "holy book") is being introduced next semester in the secondary schools. A spokesman for the Ministry of Education, Gyorgy Verseyi, says knowledge of the Bible is essential to understanding of much of great world literature, including some of Hungary's best poetic works. He noted that finding an adequate supply of competent teachers for the Bible courses might be a problem, since many of today's teachers were educated in the ultra-Stalinist period when textbooks were used to combat religious and biblical influences.

Print Out

“People are such a precious

resource that it is a pity to waste

their time on mechanical work. . . .”

By **TERENCE C. ROPER**

Over a period of time it had become obvious that far too many working hours in our parish were being expended on putting people on paper rather than on the people. The whole business of keeping records was taking over the work of ministering to people. I was paperbound! Transfers in, transfers out, correcting ledgers, pledges made, pledges paid, pledge statements, baptism entries, confirmation entries, and on and on the list of paperwork goes. The logistics of the parish were eating precious man-hours which should have been spent with the people of God rather than the paper of God's people.

“Enter the computer” — or rather, we entered it! The Church of the Transfiguration went on a computer on July 1, 1979. I must confess that this rector went along with the project with some trepidation. Into my meditations came the nagging doubts: Would the advent of the computer result in the people of God getting bent out of shape? Would some be folded with rage? Mutilation seemed less likely, but you never can be

sure with church folk, can you?

I am happy to be able to tell you that my fears were groundless. (This is not a paid advertisement, by the way.) The first sign that this whole business of getting the parish records on the computer might be easier than I thought came when I had a great response to my appeal for a team of helpers whose task it would be to transcribe our registers onto computer entry blanks. The response was excellent, which is a lot more than could be said for the registers. The team quickly discovered one omission or error after another, and the task of completing or correcting began. No words of condemnation came from the team which uncovered the full extent of the problem. I heard such encouraging remarks as, “Well, it's about time we went on the computer. If nothing else comes of it, at least the records will be right.” Lesson one may be summed up by noting that going on a computer makes you fill in the blanks and correct the mistakes as nothing else can.

The first “print out” of the parish membership list revealed the depths to which we had sunk. In spite of our best efforts at record keeping, and in spite of all the discoveries made by the transcription team, the first print out brought many more problems to the fore. We

dealt with the most apparent ones first. Anyone listed with an age of five hundred years was investigated, and the whole list was reviewed for omissions. May I say that it is simply astonishing what can escape notice in regular records, yet leaps off the page into one's face when it is printed by the computer.

Part of the service offered by the computer company which we use is a parish directory of names, addresses, and telephone numbers. In the past, this project had taken days to prepare; it arrived ready for the press exactly twenty-four hours after it was requested by a simple telephone call. Of course, after it had been printed and distributed, we had yet more corrections and additions to make, but it was becoming increasingly clear that the parish was on the way toward accurate records.

Two years ago, an old member of the parish assured me that we had approximately eight hundred children between the ages of birth and eighteen years. Sunday School attendance was pitifully low when measured against such a figure. To that date, the most we had ever had in attendance on one Sunday was slightly less than two hundred. We felt that we were doing a very poor job in outreach toward our young people.

What was the problem? Was it poor material (we thought we were using the best available), poor teachers (the dedication and enthusiasm of our all volunteer teaching staff could not be questioned), inadequate supervision, or what? Whatever the reason, where were the other six hundred young persons? One telephone call to the computer changed the gloom to relief. Our newly corrected records indicated that we had three hundred eighty-five children in the age group concerned, and the following day we had a list of them in age groups, by map references and with a ready-for-the-mail postcard for each one. Far from being failures, we had approximately 75% of our children registered in Sunday School and 50% attending on most Sundays. Now we really knew the names of those on whom we needed to concentrate our attention, and we had file cards on them too!

I was certain that the very first time we used the computer for mailing out the pledge statements to the people there would be a riot. Hitherto, neatly handwritten statements had been mailed, often late, and there was always a response from those pledgers who discovered themselves to be in arrears. Usually, half of what was owed came in with the mail during the next week. The remainder waited until the next quarter when they would be six months in arrears instead of three! The response to the first mailing of computer printed statements was very interesting. Can it be that people have become so accustomed to being billed by a machine that

The Rev. Terence C. Roper, a native of England, has served in this country for many years and has been rector of the Church of the Transfiguration in Dallas since 1976.

they accept its communications more readily than they do the old handwritten stuff? The facts seem to indicate exactly that. The response to the computer statements shows a marked improvement. Furthermore, people do not seem to mind calling in and saying, "The computer got my pledge wrong!" It seems that everyone is comfortable about blaming the computer, which all agree is stupid, and an attitude of goodwill prevails as the mistake is corrected. This makes a pleasant change from the angry telephone call from a parishioner to the treasurer informing him that he has made an error, and darkly hinting all manner of nastiness.

The Church of the Transfiguration was fortunate in making contact with a computer company which specializes in work with churches. This company offered a special deal which was very tempting. They agreed to enter our records for no charge provided that we agreed to have all of our material ready for entry before the end of their slack time during the summer. This was a great savings in expense, and really gave us an extra benefit in that we were encouraged to get going on the project without procrastination.

We contracted for the full service offered by the company, and our monthly expenses were \$176. The vestry budgeted \$3,000.00 for the year for computer work because it was felt that there would be additional opportunities for use of the computer's records which might not be clear to us quite so early in the project. Each special print out costs \$15.00, and I can tell you that we are grateful for those extra budgeted funds. O Vestry, O Wisdom!

It goes without saying that costs will vary depending upon the size of the parish and the computer company, but it should be remembered that all such companies are in business to make a deal and will deal with you.

Much more may be said, but I think that you have gained some insight into the benefits which this parish has enjoyed as a result of making the transition. The arrival of the Word Processor may answer some more problems for us, and I certainly hope so. I have begun to see that far too much time is being spent on routine material which may be done by the touch of a button instead of by wasting precious human hours on the part of my secretarial staff. If I can liberate them from all that run-of-the-mill stuff, just think what we might tackle! People are such a precious resource that it is a pity to waste their time on mechanical work. Let the machines do it!

Yesterday's print out tells me that I have 238 "single, divorced, parents without partners, and widowed" in my congregation. What may we do for them now that we have the time to do it?

Religion and the Global Future

By DAVID DODSON GRAY

More than 5,500 people from more than 40 countries gathered July 20 to 24 in Toronto, Ont., for the First Global Conference on the Future. A thousand speakers dealt with many aspects of man's personal future, his future as a human species, and the future of the earth itself.

Can we look to science and our technologies for continued progress and more triumphs? Probably, or so many speakers suggested. What then of predictions of doom — hunger, famine, world population burgeoning from a four plus billion now to nearly seven billion by the year 2000? (There were a mere two billion of us when FDR was elected in the 1930's.) Speakers foresaw doom taking many forms — energy depletion, resource depletion, climate change, widespread and persistent unemployment amid a prolonged slowing of economic activity. Then they saw final crises, such as further loss of irreplaceable agricultural topsoils, the deterioration of our air and water, and the laying-waste of vital life-supporting systems.

Intimations of both doom and triumph were present in this gathering of scientists, futurists, activists, and those whose business or life concerns make the future of importance to them.

One of the great surprises was the prominence of spiritual and religious concern expressed by many conference speakers, though not by all of them by any means. Willis Harman, in his keynote address opening the conference, spoke of research he has directed at Stanford Research Institute in California. We are, according to this work, already well into a transformation of our present world view and "consciousness." Other speakers made repeated comparisons of the scope of this change to such culture-wide religious conversions as the Christianizing of the Roman Empire or the Protestant Reformation.

What became apparent was that many attending the meeting had discovered new spiritual dimensions of life, which

enabled them to find a different centeredness, and a different openness and capacity to reveal themselves to other people. This has not only changed their lives but has changed how they behave toward the earth and its threatened life.

For most of these people the experience of change or conversion has come about through non-religious methodologies. These include transcendental meditation, EST, Arica, Sufi dancing, jogging, rolfing (deep body massage), and encounter groups. Some have been involved with Eastern religions, especially Zen.

What people involved in this transformation bear witness to is a deeper level of relating to the planet and to people, particularly people who are sharing this sort of change experience. This is described by many of them as a spiritual journey, a personal odyssey. They feel they have been and are being changed.

In describing their experiences they use some concepts that have been a part of our Christian religious tradition, such as "vocation." They have a great sense of discovering their uniqueness as a single created person, and this leads them to think each of them has a unique vocation in life.

They speak also of "synchronicity." By this they mean their repeated experience in their spiritual journeys of meeting people or reading books or encountering ideas or research which seem especially appropriate as important next steps for them in their journey.

Yet this new group of spiritual journeyers do not see themselves as in any way a part of traditional religious institutions or spirituality. They are more likely to talk of their indebtedness to recent research or to various "psychotechnologies" they have found helpful. But in their fervor of witness to the powerful personal changes they have experienced, they are akin to born-again Christians.

The conversion of consciousness being talked about involves transformation of our way of perceiving ourselves in relation to one another and to the earth. Marilyn Ferguson in *The Aquarian Conspiracy* asserts that the numbers of such people are growing rapidly and that they are to be found in every discipline and profession.

The Rev. David Dodson Gray is connected with the Bolton Institute for a Sustainable Future, Wellesley, Mass.

We have all grown up within a scientific tradition that has encouraged us to live as if our uniqueness or specialness made us fundamentally different and somehow distinct from and apart from our biological roots. This is not unrelated to our Western religious traditions which emphasize the life of the spirit and have taught us to transcend our bodies and be largely oblivious to the air and water and the various forms of energy that permeate us.

There was evident at the conference in Toronto a renewed scientific awareness that all of life is a community. This is an insight that has a striking affinity with many great religious traditions. But will these religions provide the much needed changed view of our world?

The contrast between this conference on the global future and the July, 1979, conference of the World Council of Churches at MIT on "Faith, Science and the Future" is instructive. The purposes, duration, format, size, and composition of the two conferences were quite different. For example, the MIT conference was made up half of scientists and half of theologians and various church officials.

It was clear at MIT that two great traditions of thought and experience, science and religion, were both strongly represented and constructively engaging each other. Significant representatives of each tradition were aware of the others' importance. The institutional reality and historical momentum of each was evident. They were meeting together at MIT and seeking to clarify their responsibilities for a "just, sustainable, and participatory" future. That process at MIT was not without its limitations and faults. But under WCC auspices science and technology came together at MIT still loving and struggling over different views, valuations, and goals for our life and world.

At Toronto, under the auspices of the World Future Society, religion did not have major representatives as had been the case at MIT. But if we can generalize from the widespread talk about spirituality and transformation in this apparently random gathering of scientists and others aware of shaping the future, then we must entertain the possibility that Marilyn Ferguson is on to something in her book about a new spirituality that is bringing widespread personal and social transformation.

When one looks at the growing numbers of born-again Christians and charismatics (both Catholic and Protestant), and then adds to these the newly evident numbers of people outside the traditional religious boundaries who are now embarking on spiritual adventures, it is not impossible to imagine we are at the threshold of another great awakening or fresh outpouring of the Spirit in our own time.

SAMS

*The new missionaries found themselves working
200 miles from civilization as they had known it.*

After 17 years in the mission field of northern Argentina, Dr. Michael Patterson and his wife, Virginia, have returned to their native England. They served during this time as missionaries to isolated Indians in the Chaco, under a program sponsored by the South American Missionary Society of England, also known as SAMS.

When Dr. Patterson began his work as director of medical services for SAMS, he and his wife were newly married. No medical services of any kind were being provided for the Chaco Indians, though a SAMS mission was in existence there. When they turned over their work to another missionary couple recently, the Indians had access to a well-equipped clinic, every village had a trained Indian health worker, and a government plane was visiting the area to transport people who needed surgery and special care to hospitals elsewhere.

The biggest medical problems faced by the missionaries were tuberculosis and Chaga's disease, both caused by the poverty of the Indians. Less and less space was being left for the hunting grounds that provided the Indians' livelihood. The missionaries were successful in setting up a separate organization that took over the purchase of farm land where many of the Indians were able to find work.

Chaga's disease is a major medical problem in South America. A night-flying bug transmits the disease; a parasite gets into the blood and causes heart trouble. Where the Pattersons were at work, the majority of the people had the disease. Efforts to exterminate the bugs by spraying did not work. In the end, the doctor was trying to interest the Argentine government in providing for the social needs of the people in the Chaco.

Since last year, missionary candidates from six SAMS branches have been in

training together in the United States at Union Mills, N.C. The SAMS-USA group was founded in 1976 and patterned after the 135 year-old British SAMS.

"We have a long-standing tradition of missionary work in England, and there are many missionary societies," Dr. Patterson said. "I was interested in medical missionary work in general and after making inquiries I found that SAMS was the society I felt most comfortable with. I liked it because it was a Bible-based missionary society. I was also attracted to the friendly atmosphere that existed among the missionaries in SAMS. It was sort of a family affair."

SAMS-USA is officially recognized by the Episcopal Church but does not receive funding from it.

The Pattersons left their work in the mission field because of the difficulty of educating their children in Argentina. The doctor has returned to the general practice of medicine in England.



Dr. Patterson and family: 17 years in the mission field.

Adapted from an article by Joy Franklin written for the Daily Courier, Forest City, N.C.

EDITORIALS

Utah Decision

Last week THE LIVING CHURCH reported that the standing committee of the Diocese of Utah withheld its concurrence to the choice of the Rev. William C. Wantland as Bishop of Eau Claire. A similar action in Utah concerned the Rev. William Louis Stevens. The latter has subsequently been consecrated as Bishop of Fond du Lac. We have since been receiving communications from a number of sources, some of which will appear in next week's issue.

Fr. Wantland's integrity, commitment, and pastoral concern have been widely recognized. His experience in small town and rural areas, and with American Indians, make him eminently qualified for leadership in the kind of diocese typical of the Upper Mid-West and Great Plains area.

In itself, the withholding of concurrence by one diocese has little significance, but the desire to pursue "single issue politics" in episcopal elections is not a welcome addition to the church scene.

Meanwhile, the action of the standing committee in Utah diminishes in stature. Although a unanimous decision, one member who was absent has expressed dissent. Information which the committee received about the two candidates apparently was hearsay. In a communication sent out of Utah, the new Bishop of Fond du Lac's name was not given correctly, which led to an error in our story and elsewhere, for which we respectfully apologize.

Fad and Fashion

Why is religion always somewhat out of step with the contemporary world? One reason is that the life of the current world is largely swayed by passing tastes and fancies. Fad and fashion have their place in the selection of neckties and scarves, in the choice of music at a dance, or in the preparation of a new kind of dessert. The deeper questions of life, on the other hand, must be answered in more serious ways.

The church is committed precisely to these deeper matters. The demands of the present may indeed be important, but the church must weigh them against both our heritage from the past and our responsibility for the future. We should be profoundly suspicious of the religious leaders who offer simplistic solutions to complicated problems. The church has its own distinctive sources of wisdom. The deeper teaching of Holy Scripture, the guidance received in prayer and meditation, or the difficult (and sometimes complicated and technical) thinking which Christian tradition provides – all of these will never be popular. These demand a patience, care, and discipline which do not attract the broad mass of the public.

As thoughtful Christians, we should have a healthy skepticism toward the fashionable liberal platform,

and toward that of the fashionable neo-conservatives. Truth is not a coin exchanged in every market place, or a thing respected by every printing press. Our faith, on the other hand, should constantly challenge us to reflect, to honor truth wherever it may be found, and to recall that there are truths which transcend all earthly categories. As the gospel suggests (St. Matthew 13:52), the thinkers and teachers of the church should be guided by truths both old and new.

Homecoming

It is a pleasure at this time to welcome Lorraine Day back to our editorial offices. As many long-standing readers will recall, she served THE LIVING CHURCH in several capacities between 1940 and 1964. Lorraine left Milwaukee when her husband, Peter Day, went from the editorship of this magazine to become the national ecumenical officer of the Episcopal Church.

Subsequent to his recent retirement, the Days have returned from New York City to their home in Milwaukee, and we are delighted that Mrs. Day's journalistic skill and long experience are again available to this magazine.

$$E = mc^2$$

The equation has always been true.
It's been known just what "E" tends to do.
Yet from time hieroglyphical
Down to days televisical
God has capped the arcane with the mystical.

Has he waited for man to mature?
Has he feared that he couldn't be sure?
Have the centuries A.D.
Proved as bad as B.C.?
Is man posed an equation in futility?

God will give answers indeed,
Which man, just perhaps, may yet heed;
Though should man fail to react
"E" will still state a fact
And my verse isn't all that'll lack!

Samuel J. Miller

BOOKS

Gifts of the Spirit

THE GO-BETWEEN GOD, The Holy Spirit and Christian Mission. By John V. Taylor. New York, 1979. Oxford University Press. \$4.95 paper.

This is not a new book, having passed through several printings in England. We have reason to be grateful to Oxford University Press for now making it available to American readers in a paperback edition. Books on the Holy Spirit are likely to be either technical studies addressed to scholars or else popular in the evangelical charismatic genre. The Bishop of Winchester's book cuts between these categories.

John Taylor writes out of wide reading together with extensive experience and travel as secretary of the Church Missionary Society. The heart of his argument is that chief among the activities of the Spirit is a fresh kind of seeing, an awareness which "draws the whole created universe, but especially mankind itself, towards greater complexity, sensitiveness, and personhood."

Since the Incarnation, the Spirit does this by drawing our attention to Jesus Christ "in whom the meaning of personhood is fully revealed." Thus the Spirit acts by compelling decisive choices. This finds fullest expression in his continuous substitution of the principle of "self-sacrifice on behalf of another, for the natural drives of self-interest and domination." The gifts of seeing, choosing, and self-sacrifice are explored first in relation to the mission of the church and then in terms of a Christian style of life. The book is fresh, well-written, and full of insight. I recommend it highly.

(The Rev.) ROBERT J. PAGE

Professor of Systematic Theology
Bexley Hall
Rochester, N.Y.

A Welcome Guide

CHURCH SCHOOL TEACHING CAN BE FUN! Proven ways to make your class more interesting. By Carol Schmelzel. Seabury/Crossroad. Pp. 114. \$6.95 paper.

Listening, watching, and reading may be standard methods of teaching. But all "old hands" on church school staffs know that such a steady and dull diet means bored students, declining attendance, and demoralized teachers. For the non-compulsory milieu of volunteer learning and teaching, the Gospel must be transmitted through more compelling means.

Carol Schmelzel, church school teacher and skilled writer, provides needed help for both the neophyte and experienced teachers.

Her well illustrated book is not a curriculum, nor a treatise on how to teach. Rather, it is a practical resource guide providing clear directions; suggestions for using inexpensive or free materials; and project ideas related to typical church school themes. While intended for those teaching the difficult fourth through sixth grades, it is a resource that can be otherwise adapted by those teaching young children.

Included are ideas for teaching with games and with puzzles. Role-playing is demystified, with step by step directions provided. New classroom uses for tape recorders are explored, as one for making "talking letters" from the class for shut-ins, or for the blind.

Mrs. Schmelzel provides a good rationale for teaching by doing. The child learns through doing, through making things, through experimenting, through using imagination in projects that both "show and teach" about religion.

Her suggestions for lively bulletin boards will be useful to more parishioners than just those on church school staffs. Equally valuable are chapters on library activities and community responses.

A welcome guide for enriching the learning experience, this is a resource worth the purchase price of \$6.95. Suggestion: church school superintendents might use Mrs. Schmelzel's book in teacher training and lesson plan building.

BOBBIE BARBER
St. David's Church
Topeka, Kan.

When There Were Giants in the Land

BENSON OF CROWLEY. Ed. by Martin Smith, SSJE. Oxford. Pp. 152. \$19.95.

This illuminating study of the thought and work of Richard Meux Benson, founder of the Society of St. John the Evangelist, the so-called Cowley Fathers, is welcome as the first of its kind in this 65th year since his death. Fr. Smith has produced a superb collection of six able writers in a book packed with quotes and brilliant with insights. A full bibliography of Benson's writings, all out of print, is included.

An ardent follower of Pusey, Fr. Benson was a true son of the Oxford Movement "in which the spiritual, intellectual, and practical were so closely united." His was "an evangelicalism . . . rooted in the early Fathers and fused with an intense sacramental catholicism."

"The Man in his Time" is vividly pictured by Canon Allchin. Fr. Smith writes eloquently on his "Theological Vision." Benson's careful thought on the atonement is presented by Michael Ramsey in "Bruising the Serpent's Head," while Sister Rosemary Kemsley, SLG, reveals him as an inspired religious founder.

Ending a trip to America, Fr. Benson wrote to a friend: "I have been keeping the voyage in active company with King David" with the "inexhaustible treasury" that is the Psalter. He finds happiness in the Psalms and "the joy of holy scripture." So Fr. Gibbard, SSJE, calls him "Man of the Bible," and Fr. Bryant, SSJE, calls him "Man of Prayer," and notes that "the life of prayer inevitably overflows at ministry."

"When all are Christians, none are" betrays Benson's deep distrust of "Christendom." Like the Oxford leaders and Kierkegaard, he believed that to make comfortable terms with the world is to cease being a Christian. Fr. Jeffrey of Shropshire quotes him: "Church statistics . . . are altogether worthless." Mission means a small committed group in a pagan society.

If you do not fear a fresh close-up of life with God, read this book.

(The Rev.) SEWALL EMERSON (ret.)
St. Michael's Church
Marblehead, Mass.

Books Received

THE PAPACY IN TRANSITION. By Patrick Granfield. Doubleday. Pp. 228. \$10.95.

BEYOND LONELINESS. By Elizabeth Skoglund. Doubleday. Pp. 150. \$8.95.

540 LITTLE KNOWN FACTS ABOUT THE BIBLE: 101st Anniversary Edition. Edited by Robert Tuck. Doubleday. Pp. 414. \$9.95.

A GIFT FOR GOD. By Mother Teresa of Calcutta. Harper and Row. Pp. 78. \$6.95.

BUILDING THE WORD: The Dynamics of Communication and Preaching. By J. Randall Nichols. Pp. 174. \$8.95.

SABBATICAL REFLECTIONS: The Ten Commandments in a New Day. By Brita Stendahl. Fortress Press. Pp. 132. \$7.95.

INTERPRETING THE GOSPELS FOR PREACHING. By D. Moody Smith. Fortress Press. Pp. 128. \$4.50 paper.

CREATIVE DRAMA FOR SENIOR ADULTS. By Isabel Burger. Morehouse-Barlow. Pp. 144. \$5.95 paper.

THE PEOPLE VERSUS JESUS. By Louis H. Evans, Sr. Word Books. Pp. 128. \$5.95 paper.

THE SIBERIAN SEVEN. By John Pollock. Word Books. Pp. 267. \$8.95.

THE MASK OF RELIGION. By G. Peter Fleck. Prometheus Books. Pp. 207. \$7.95.

HUMANIST ETHICS. Edited by Morris Storer. Prometheus Books. Pp. 313. \$17.95.

THE OUTWARD BOUND. By Vernard Eller. Eerdmans. Pp. 104. \$3.95 paper.

PRAYERS OF THE EUCHARIST. Edited by R.C.D. Jasper and G.J. Cuming. 2nd edition. Oxford University Press. Pp. 203. \$4.95 paper.

CLERGY AND CLIENTS: The Practice of Pastoral Psychotherapy. By Ronald R. Lee. Seabury/Crossroad. Pp. 169. \$9.95.

TEENAGE REBELLION: How to Recognize It, Deal with It, Prevent It. By Truman E. Dollar and Grace H. Ketterman, M.D. Revell. Pp. 206. \$7.95.

TRAINING OF THE TWELVE. By A.B. Bruce. Kregel Publications. Pp. 552. \$6.95 paper.

IT'S YOUR DEATH: Make the Most of It. By Harold Billnitzer. Morse Press. Pp. 156. No price given.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS
UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S CHAPEL & UNIV. CENTER 814 W. Maple
 The Rev. Canon R.W. Younkin, chap.

CALIFORNIA
UNIVERSITY OF CALIFORNIA Riverside
ST. GEORGE'S 950 Spruce St.
 The Rev. George E. Council, v & chap
 Sun 8 & 10; Tues 7

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 Church of the Redeemer 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdys EP 5:30, Wed. HC 5:30

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thlm, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Road
 The Rev. C.H. Brieant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15. Mon 6; Wed 9, Thurs 7; Sat 5:30. Office hours 9-12, Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed 7, Thurs 5:05; Fri 7, Sat 9, EP daily 5:05

MARYLAND
UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Wed 5. A ministry of the Diocese of Washington.

MASSACHUSETTS
WELLESLEY COLLEGE & BABSON COLLEGE Wellesley
 Washington St. & Denton Rd.
 The Rev. J.R. MacColl III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc.; the Rev. Elsa P. Walberg, M.Div., assoc.
 Sun 8 & 12 HC, MP 2S & 4S, HC 10 1S & 3S

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 William A. Eddy, Jr., r; John L. Mitman & Frederick Erickson, chaplains to Michigan State
 At All Saints' (800 Abbott Rd.) Sun 8 & 10:30, Tues 10:30, Thurs 7.
 At Alumni Memorial Chapel (on campus) 5 with supper following

NEW HAMPSHIRE
DARTMOUTH COLLEGE Hanover
EPISCOPAL STUDENT CENTER
 The Rev. Gary Mitchener, chap.
 Sun night Eucharist at 10.

NEW YORK
RENSSELAER POLYTECHNIC INST. TROY
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third and State Streets
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA
UNIV. OF NO. CAROLINA Chapel Hill
CHAPEL OF THE CROSS 304 E. Franklin
 Sun 7:30, 9:15, 11:15, 5:15. Other services daily.

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced

OBERLIN COLLEGE Oberlin
CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OKLAHOMA
CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. & First)
 The Rev. Robert Spangler, r & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

EAST CENTRAL UNIVERSITY Ada
ST. LUKE'S 17th at Broadway
 The Rev. John F. Ashby, r; Phone 332-3834
 Sun H Eu 7:30 & 10:30; Wed 9; Fri 12:10

PENNSYLVANIA
BRYN MAWR, HAVERFORD, SWARTHMORE, AND VILLANOVA
GOOD SHEPHERD, Rosemont Lancaster at Montrose
 The Rev. Andrew C. Mead, r; the Rev. John G. Moser, c; the Rev. David L. Stokes, chap.
 Sun Masses 8, 10 (Sol); MP 7:30; Ev 5. Daily MP 7:10, Mass 7:30, Ev. 5. C Sun, Wed, Sat 9:30; Thurs 5:30

PENNSYLVANIA (Cont'd.)
PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak y Pong HC: Sun 6:15 and as announced

URSINUS COLLEGE Collegeville 489-7564
ST. JAMES, Perkiomen
 Germantown Pike & Evansburg Rd.
 The Rev. Leonard Freeman
 Sun 7:45, 9 & 11. Forum 10

TEXAS
NORTH TEXAS STATE UNIVERSITY
TEXAS WOMAN'S UNIVERSITY Denton
ST. DAVID'S 623 Ector St.
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbltt, ass't
 Sun Eu 8, 10 & 5:30

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH Farmville
 The Rev. John Loving, r; the Rev. John H. Emmerit, chap.
 Divine Service, Sun 11; Canterbury supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 9, 11; Thurs 7

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Polst, r & chap 295-2156
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

VIRGINIA TECH Blacksburg
CHRIST CHURCH Cor. of Church & Jackson
 The Rev. G. Donald Black, r
 The Rev. John T. Spicer, c & chap
 Sun 8, 9:15, 11; Tues HC 5:30; Fri HC noon

WISCONSIN
UNIV. OF WISCONSIN-PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. J.R. Hector
 Sun 10:30

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. Holeton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30 (Wed 9:30)

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

PEOPLE and places

Ordinations

Deacons

Chicago — Albert Lawrence Leveridge, curate, St. Augustine's Church, Wilmette, Ill.

Iowa — James Edward Janks. Margaret Anderson Babcock. Douglas Jon Tucker. William Radant, deacon-in-charge, Church of the Epiphany, Centerville, and Grace Church, Albia, Iowa. Add: 1704 S. Main, Centerville, Iowa 52544.

Michigan — Jane Feerer, assistant, St. Martin's Church, Detroit, Mich. Add: 24699 Grand River Ave., 48219. Sandra Benes, assistant, Christ Church, Adrian, Mich. Add: 512 Stockford Dr., 49221. Martha Sanders, assistant, Grace Church, Detroit. Add: 1926 Virginia Park, 48206. Fred D. Butler, Jr., assistant, Grace Church, Mt. Clemens, Mich. Add: 23732 Southland Court, 48043.

Milwaukee — Dale Coleman, curate, Grace Church, 116 West Washington Ave., Madison, Wis. 53703.

North Carolina — Jane T. Gurry, transferred to the Diocese of Southern Ohio.

Rhode Island — Edmund C. Mayo, Jr., associate, St. Luke's Church, East Greenwich, R.I. Add: 281 Spencer Ave., 02818.

Southeast Florida — Robert C. Lord, assistant, St. Mark the Evangelist Church, 1750 E. Oakland Park Blvd., Fort Lauderdale, Fla. 33334.

Other Changes

The Rev. John W.S. Davis, former rector of Holy Innocents Church, Henderson, N.C., is now non-parochial.

The Rev. William B. Outtrim of the Diocese of New Jersey is now non-parochial.

Deaths

The Rev. Albert Riley Bandy, associate priest of St. Christopher's Church, Dallas, Texas, died July 15 of an apparent heart attack. He was 53.

Fr. Bandy was born January 4, 1927 in Colorado City, Texas. Following graduation from the University of Texas and the Church Divinity School of the Pacific, he was ordained deacon in 1953 and priest in 1954. Fr. Bandy served churches in Texas until his ministry took him to Arkansas, where he was curate of Christ Church, Little Rock and vicar of All Saints, Paragould, from 1955-59. He served as rec-

tor of St. Andrew's Church, Marianna, Ark., from 1959-64, and returned to Texas to serve Good Shepherd Church, Terrell, as rector in 1964 and 1965, and then as vicar of Good Samaritan Church, Dallas, 1966-68. Fr. Bandy served other churches in Dallas prior to becoming associate of St. Christopher's Church in 1972. He was a member of the International Brotherhood of Magicians and a performer of magic tricks as well as the author of books on the subject. He is survived by his wife, the former Ruth Anne Rumse, one son, three daughters, his mother, and three brothers.

Sister Mary Michael, P.C.R., died July 14 at the Poor Clare Convent, Maryhill, Mount Sinai, N.Y.

Sister Mary Michael was 83 years old and in the 15th year of her life profession in the contemplative sisterhood, the Poor Clares of Reparation.

Grace Elizabeth MacLean, wife of the Rt. Rev. Charles W. MacLean, retired Suffragan Bishop of the Diocese of Long Island, died at her home in Garden City, L.I., N.Y., on July 17.

Married in 1928, Bishop and Mrs. MacLean served in the Diocese of Long Island since 1930. She is survived by her husband, a daughter, Judith A. Webber of Auburn, Maine, a son, the Rev. Peter D. MacLean, rector, St. Mary's Church, Shelter Island, N.Y., eight grandchildren, and one great-grandson.

CLASSIFIED

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BOOKS

THREE SIDES OF THE COIN (Stewardship, Evangelism, Education). A step by step guide in conducting the Financial Visitation; Successful plans for Reaching Out that work; Year-Round ideas for education that promote and reinforce all three areas. 15 chapters in paperback priced at \$4.95. The Rev. Canon W. David Crockett, Diocese of Western Massachusetts, 35 Chestnut St., Springfield, Mass. 01103.

CDO BULLETIN

OVER 300 openings are listed each month in the "Positions Open Bulletin" of the Church Deployment Office. Subscription, \$10.00 for six months, or send for sample page and subscription blank to: CDO, 815 Second Ave., New York, N.Y. 10017.

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.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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

NEEDLEWORK

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

NOTICE

CLERGY HAMS interested in NET, please QSL the Rev. Albert H. Palmer, N2BRK/G4JOI, Box 576, Farmingdale, N.Y. 11735.

POSITIONS OFFERED

WANTED: EVANGELICAL catholic priest for inner city, E.C.M. parish. Must have concern for poor and zeal for conversion of souls. Charismatic gifts welcome. Reply **Box P-469**.*

ANGLO-CATHOLIC priest, small traditional active urban parish. Strong ability to develop growth. Share parish duties with urban team ministries group 50/50 or will consider bi-vocational. Reply: Senior Warden, St. Martin of Tours Church, 2324 J Street, Omaha, Neb. 68107.

RETIRED priest needed for limited ministry in rural areas in exchange for housing. Reply to: Deployment Office, Diocese of Central Florida, P.O. Box 790, Winter Park, Fla. 32790.

OPPORTUNITY

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- (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.

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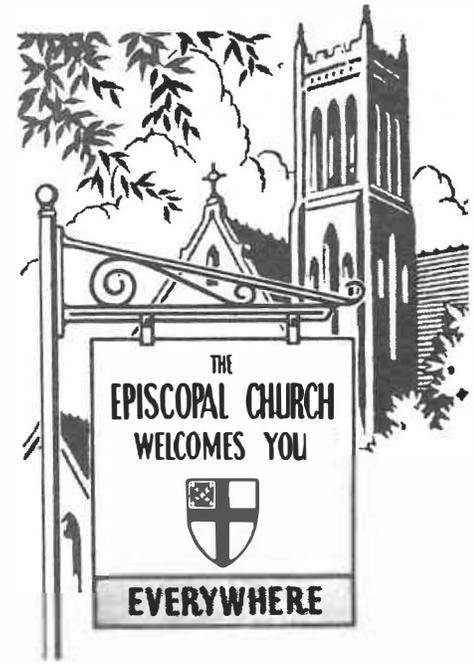
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CHURCH DIRECTORY

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



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. Meagher
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min.
Sun H Eu 7:30, Service & Ser 9 & 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 8; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

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

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 8 H Eu

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Aite-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.

ATLANTIC CITY, N.J. 06401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. F. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

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
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
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

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 Thrd and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

CHARLESTON, S.C.

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

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 78801
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnatt; 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. 78107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

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

RICHMOND, VA.

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

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.