

THE LIVING CHURCH

Rune of the Archangels

Before all beginnings
I invoke the name of the Trinity
with that of the Bearer of God,
and ask blessing in every beginning:
Adonai of starry hosts!

And on the first day which is the eighth,
that of resurrection and new birth,
I invoke Uriel, guardian of the sun,
to be my true heart's law of love.

Through the journey of Mondays,
Raphael, guide me and be my guard.
Save, heal, and incite me, and be my rune
in the sight of the invisible hosts of heaven.

Raguel, like Moses and Peter,
command the lesser Tuesdays of my life.
Rank in rank let them pass before you,
Like John the Baptist going before the King of Kings.

Michael, priestly commander, hail!
Keep me at my Wednesday station,
watching for the lightning of the day of doom,
bathing my intellect in truth.



Zadkiel, like Elijah and Paul,
prosper my Thursdays with steadfastness.
Like Enoch, the angel Metatron,
make me wise in glorification.

Gabriel, rejoice me at my Friday station,
the day of Adam and Eve's creation and redemption,
both in my fasting and in my feasting on Leviathan.
Remember me, Lord, when you come into your kingdom.

Spirit of piety and dove's prosperity,
Aniel of an earth at peace, give good Saturdays.
With the Theotokos, with Stephen, may the Father
return with His Son and the Holy Spirit.

At the rising of the ages, there
Do I invoke the name of the Trinity
with that of Mary and the saints,
and ask blessing in beginnings and endings:
O fiery wisdom!





THE LIVING CHURCH

Volume 181 Established 1878 Number 13

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; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

Sea, Sand, and Stars

By FAY CAMPBELL

I found myself reading Fr. Zimmerman's editorial, "Summer by the Sea," [TLC, June 29] as I was preparing to leave for a week at the beach. I understood so well what he was expressing — the heightened awareness of God, the release, the peace.

The salubrious effects of the sea have, of course, long been acknowledged. It is not at all surprising in our society that we should feel revitalized at the beach, where clean salt air replaces the auto exhaust in our lungs, where our bodies are freed from air-conditioned environments to bask in the sun, where our minds are unshackled from the restrictions of clocks, appointments, and deadlines; where leisure is almost inevitable; and where drowsiness overcomes any lingering compulsion to action.

The ocean is no less revitalizing to the soul, although it may be more difficult to define or describe. We generally express the effect of it in words similar to Fr. Zimmerman's — we feel closer to God at the seashore than almost everywhere else.

When Fr. Zimmerman speaks of this as a return to one's place of origin, he touches the heart of the matter for me. When I go to the beach, it is not just the beach, nor just any beach. This is my beach. I grew up here. As a child I knew only sand for lawn. The sound of the sea was our music. In the summer, supper was often hot dogs cooked on the end of coat hangers, over a bonfire on the beach, with roasted marshmallows for dessert. On a windy day you could walk along the edge of the crashing surf and talk to God out loud, with scarcely a seagull or two to overhear. It was years before I understood that there were ac-

Fay Campbell, our guest columnist this week, is an American who now lives much of the time in Malaysia, where her husband is in business. She writes periodically on Malaysian affairs for THE LIVING CHURCH.

tually people who did not live at the beach.

My path of life has led me to inland residence for many years. For this reason every return to the beach is especially precious to me. As I walk along with the wind in my face, savoring the smell of sea air, watching the sunlight dancing on the water, listening to the roar of the waves, I know that God is truly here.

I have often sung Psalm 8 as I have walked along the water's edge. Now I adopt Fr. Zimmerman's custom of dipping his fingers into the water and tracing the sign of the cross on his forehead as a reminder of his baptism. What a wonderful beginning to my stay at the beach.

Later, as I walk along the beach, I observe the effect of the later afternoon rays of the sun on the sand. They make it sparkle like diamonds. Or like a sky full of stars. This brings to remembrance God's promise to Abraham and leads me to consider how numerous indeed are the grains of sand on the seashore. More numerous certainly, it occurs to me, than the stars of heaven. Or are they?

Suddenly I realize what a tiny piece of creation this beach is, and I consider the likelihood that the stars of heaven vastly outnumber the grains of sand beneath my feet. I pause to ponder this awesome thought. Can it be that the number of stars we can see must be to the vastness of the heavens what a handful of sand is to the beach which stretches as far as I can see?

This moment of awe recalls to mind a conversation I had just a few days earlier with a friend who is a priest. We were discussing the meaning of an apparent standstill in one's spiritual life. He mentioned various circumstances which have some bearing on this sort of experience. Most were the usual explanations, but one made me catch my breath. It was his description of a person's experience in which he turns away not because God is absent but because he is so present. I finished my walk considering the dimensions of the universe and of its Creator.

All these thoughts have come to me in my first hour at the beach. We'll be here a whole week. . . .

DEPARTMENTS

Books	13
Deaths	15
Editorials	10
The First Article	2
Letters	4
News	6
People and Places	15

FEATURES

Voyage to Freedom	Ann Thomas	8
-------------------	------------	---

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, Kansas City, Mo.; 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. Bear, 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, Milwaukee; 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.

Introducing SAMS Missionaries

WHO ARE OBEYING GOD'S COMMANDMENT
TO GO - - - AND MAKE DISCIPLES OF ALL NATIONS.
MATT. 28: 19



ARGENTINA



Aaron and Sandy Zull

John and Debbie Hervey



Henry and Catherine Scriven
and child Anna Charis

MATT. 28: 19

Frank and Hebe Jackson



CHILE



Noel and Virginia Rich
and daughter Mary Lu

Doris Kirk



Ida Diener in England
studying midwifery



Max and Lis Crawford



Skip and Laurel Wiley
and children Andrew and Sarah



PERU



John and Susan Harney



WILL YOU HELP WITH YOUR GIFTS TO SUPPORT MISSIONARIES IN SOUTH AMERICA?

WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations

and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it cost about \$14,000 per year to keep a missionary couple in the field and about \$10,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

For the love of Christ Jesus and His Church in South America, I say YES to supporting SAMS missionaries.

I wish

- to be put on SAMS mailing list
- to receive information about opportunities for service
- to support SAMS with my enclosed gift
- to support SAMS with a monthly gift



Name _____

Address _____

City _____ Zip _____

Phone _____ Parish _____

Please clip and return to:
Beverly Roger
SAMS, Box 276, Union Mills, NC 28167

 **SOUTH AMERICAN MISSIONARY SOCIETY**
OF THE EPISCOPAL CHURCH, INC.

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

LETTERS

Utah's Mailbox

A number of pertinent letters have been sent to the standing committee of the Diocese of Utah to protest its withholding of concurrence in the election of the Rev. William Wantland as Bishop of Eau Claire and the Rev. William Louis Stevens for Fond du Lac [TLC, Aug. 31]. Several of these letters are printed below.

Aug. 11, 1980

Dear brothers and sisters in Christ:

We received your letter and resolution this past week and appreciate your position and offer thanks for setting forth your reasons, rather than simply saying "no" without explanation. We the standing committee of the Diocese of Oklahoma would like to ask you to reconsider your position . . . specifically concerning the Rev. William Wantland, but also as it concerns the Rev. William Louis Stevens, Bishop Coadjutor-elect of the Diocese of Fond du Lac. We have several reasons for our request.

Our first reason for asking your recon-

sideration concerns the person of the Rev. William Wantland. Fr. Wantland is a kind, compassionate, loving, straightforward pastor who takes very seriously his vows to uphold the Constitution and Canons of the Episcopal Church. . . . Fr. Wantland is a canon lawyer of some repute and is conscientiously aware of the potential for schism in the church, having served as a member of the standing committee of Oklahoma and legal adviser to the Bishop of Oklahoma during a dispute concerning a "breakaway" congregation. I have never heard, either directly or indirectly, Fr. Wantland counsel anyone to contradict the laws of this church.

Our second reason for requesting your reconsideration concerns the people of the Diocese of Eau Claire, and parenthetically Fond du Lac. This diocese has elected a man whom they feel will minister to their needs in a time of some trouble and concern for all of the church. It may well be that Bill Wantland would not be a suitable Episcopal leader for the Diocese of Utah, but that should not prohibit his ministry in another diocese. We recognize that all bishops "share in the leadership of the Church throughout the world" (BCP 517). We do not feel, however, that everyone with whom we disagree fails to meet the criteria of worthiness. Fr. Wantland is of the highest moral fiber, totally orthodox in theology. He meets the criteria for bishops as set forward in 1 Timothy 3:1-7, righteously upholds the laws of the church, and lives out his faith in Christ in all he says and does.

Our third concern centers around the use of a single issue as a basis for rejection of anyone who has been properly elected. To set up such a criterion is less than worthy of our Anglican heritage. To take any one single issue, whether it be the ordination of women, the churchmanship arguments of the last century, a particular theological [issue] either Catholic or Evangelical, or any other issue and base our reasoning on that one item is to do violence both to our church heritage, our communion, and ourselves as individuals.

When General Convention voted to approve the ordination of women this was stated positively, and I believe humanely. It is, as the majority of canons concerning ordinations are, discretionary and not mandatory. Simply completing a series of requirements gives no one a right to be ordained; that is a gift both of God's grace and the church's authority.

Finally, we would ask that you reconsider your action on the basis of a resolution passed in October, 1977, at Port St. Lucie by the bishops of this church and affirmed in 1979 in Denver by the House of Deputies. The so-called Conscience Clause states:

"We affirm that no bishop, priest,

CELEBRATIONS AND ACTIVITIES
for home and parish



WAIT IN JOYFUL HOPE! Traditions, Celebrations, Activities for Advent and Christmas

Mary V. Reilly, Margaret K. Wetterer, Nancy K. Lyons

Instructions for crafts to engage the entire family or parish group.
paper \$3.50

VOICES OF PRAISE: The Bible and Hymnal Through the Ages, Activities and Celebrations

Mary V. Reilly and Margaret K. Wetterer

Covers the translation and spread of the Bible throughout the years and the development and use of hymns in the Christian Church.
paper \$3.50

EYES TO SEE GOD

Ann Elliott

A book of arts and crafts activities for the young child, with special projects for Advent, Christmas, Lent and Easter. paper \$5.95

THE GIFT OF TIME: Family Celebrations and Activities for Advent, Christmas, and Epiphany

A TIME OF HOPE: Family Celebrations and Activities for Lent and Easter
paper \$3.50

Both the above by Margaret Ehlen-Miller, Robert Miller, Loretta and Carl VanderVeen

At your bookstore

MOREHOUSE-BARLOW CO., 78 Danbury Road, Wilton, CT 06897

deacon, or layperson should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to the General Convention's action with regard to the ordination of women to the priesthood or episcopate."

"The pertinent phrase is that no one *should be coerced or penalized in any manner, nor suffer any canonical disabilities.*"

What indeed you are doing is setting forth a canonical disability as a result of Fr. Wantland's conscientious objection. Were he not a moral man or one of less strength he might have been less than honest with the Rev. Anne Thieme's question, possibly causing you to forgo your objection. Since, however, his moral stature and honesty are impeccable, you challenge his worthiness. We believe that it is within this same conscience clause for you to vote as you have. But we would ask that you reconsider on the basis of conscience.

We, the standing committee of the Diocese of Oklahoma are sending copies of this letter to the Presiding Bishop, the diocesan bishops, and the standing committees of the various dioceses. We ask your prayers as we attempt to meet the Risen Lord in all of our actions.

We must never forget that as we deal with others we are not dealing with ideas or ideologies, but with human beings, fallible creatures of God, who through the Son of God are forgiven, whether we agree with them or not. Can any of us be so certain that we can choose God's will for others, when most of the time it is delicately concealed from us in our lives? We request your prayerful consideration as brothers and sisters in the Risen Christ.

Peace and love in Christ Jesus.

WALLIS OHL
President, standing committee
Diocese of Oklahoma

Dear Marjorie [Black]:

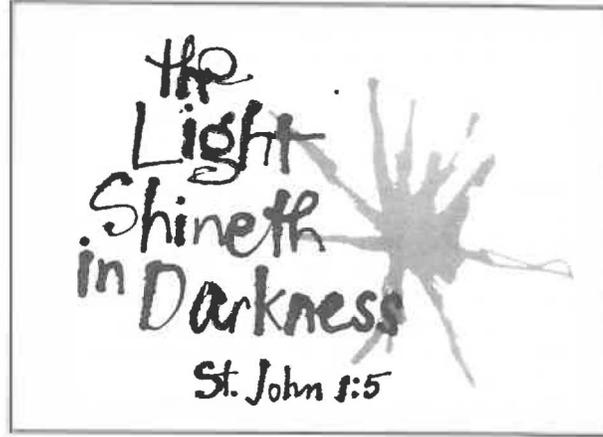
As you know, I was absent from the July standing committee meeting on account of a European vacation that we had planned before my election to the standing committee by this year's convention.

While I am not legally entitled to cast a "no" vote after the fact, I would nevertheless like to go on record as being opposed to the standing committee's resolution withholding concurrence in the election of the Rev. William C. Wantland as Bishop of Eau Claire.

The standing committee's resolution to withhold concurrence in the election of a bishop because of his position on the ordination of women is offensive to me on moral ground inasmuch as it constitutes a flagrant denial of the right of

Continued on page 11

In Honor of the Christ Child



Yes, it's a little early for Christmas shopping. But don't most people shop early for their greeting cards? *And we won't be able to accept (and fill) orders after November 1st!*

Besides, this attractive purple-and-gold Christmas card is unique. The **tax-deductible contribution** you make when you order the card goes through the Presiding Bishop's Fund for World Relief to the poor and unfortunate of the earth. The greeting inside the card lets your friends and loved ones know that you have made a gift to the Fund on their behalf.

Ordering is easy, too. Just print your name and address on the coupon below. Indicate the number of cards and envelopes you would like, and enclose a meaningful offering.

This year, when you send your Christmas greetings, send a lovely reminder that God has given us the gift of His only Son—the Light that shines for ever.

The Presiding Bishop's Fund for World Relief reports its program and finances to the Executive Council of the Episcopal Church through the Standing Committee on World Mission in Church and Society.



THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF
Episcopal Church Center
815 Second Avenue, New York, N.Y. 10017

Enclosed is my donation for \$ _____
Please send me _____ Christmas cards and envelopes.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please make out your check or money order to: *Presiding Bishop's Fund.* LC9/28

THE LIVING CHURCH

September 28, 1980
Pentecost 18

For 101 Years
Serving the Episcopal Church

Consecration

In the presence of some 1,500 people assembled in the high school gymnasium in The Dalles, Ore., the Rev. Rustin R. Kimsey was consecrated fifth Bishop of Eastern Oregon on August 4. The service was held in the gym because it is the only auditorium in town large enough to accommodate the crowd of dignitaries and friends.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. William B. Spofford, Jr., Bishop Kimsey's predecessor, who is now assistant Bishop of Washington; the Rt. Rev. Lane W. Barton, retired Bishop of Eastern Oregon; the Rt. Rev. Jackson E. Gilliam, Bishop of Montana; and the Rt. Rev. John S. Spong, Bishop of Newark. The Bishop of Massachusetts, the Rt. Rev. John B. Coburn, preached the sermon.

Chalices incorporating two significant symbols from the area — ash from cherry wood and ash from Mt. St. Helens — were made for the occasion by

a local potter. Observers also noted the new bishop's crozier, a genuine sheepherder's crook, fitted with an oak staff.

After the service, the congregation processed to Old St. Paul's Church, led by Bishop Kimsey and persons bearing banners from each parish in the diocese. He and Bishop Allin then dedicated the building as Eastern Oregon's new diocesan office. The offices previously had been in Redmond, Ore.

Bishop Kimsey, 45, has been rector of St. Paul's Church, The Dalles, since 1971. He served previously as general missionary and vicar of several congregations in Eastern Oregon.

Membership Up Slightly

Total baptized membership in the 95 U.S. dioceses of the Episcopal Church rose to 2,841,350 in 1979, an increase of one-half of a percentage point, according to the Rev. John A. Schultz, statistical officer at the Episcopal Church Center in New York. It was the first time in a number of years that the membership statistics had shown an increase, he said.

Baptisms were up three percent to 60,276; confirmations and receptions also increased by slightly over two percent to 58,977. Losses due to deaths and removals declined.

Collection plate and pledge receipts showed a gain of 8.4 percent, and overall gross receipts increased by 9.4 percent. Gross income in parishes reached an all-time high of \$654 million, up from \$502 million.

The effect of inflation on parish operating expenses may be seen in the increase there of 9.3 percent. Parish operating expenses now average 84 percent of general receipts compared with 71 percent a year ago.

Fr. Schultz said parish contributions for outreach, including VIM campaigns, rose 9.6 percent, but that giving to dioceses and the national General Church Program rose only 8.5 percent. This does not keep pace with inflation.

Domestic clergy, exclusive of bishops, increased in number from 12,197 to 12,600.

Bishop Gilson Dies

The Rt. Rev. Charles Packard Gilson, retired Suffragan Bishop of Honolulu (now Hawaii), died in New London, N.H., on August 11. He was 80.

Bishop Gilson was elected to the epis-

copate at the 1961 General Convention in Detroit, and was consecrated during the convention at the Cathedral Church of St. Paul in that city. The consecration was of historic interest because for the first time in the Episcopal Church, prelates of the Philippine Independent Church and the Polish National Catholic Church both joined in the apostolic laying-on-of-hands.

Since 1958, Bishop Gilson had been missionary-in-charge at Taipei, Taiwan, and, as suffragan bishop, was assigned to continue there from 1961-64. He was given jurisdiction over Okinawa from 1964-67 as well.

He was ordained a deacon in 1950 and a priest in 1953, at the age of 53, after a long business career with the Bank of America and the Metropolitan Life Insurance Company.

Born in Portland, Maine, he was educated at Dartmouth College and Central Theological School in Shanghai, China. He held honorary degrees from Dartmouth and Seabury-Western Theological Seminary.

He went to the Philippines in 1945 with the American Red Cross, and served with the U.S. Army there and in Japan. From 1951-55, he served various congregations in Rhode Island, and was archdeacon of the diocese from 1955-58, when he went to Taiwan as a missionary.

In 1923, he married Dorothy Alice Jenks, who, with their two children, survives. Funeral services were held at St. Andrew's Church, New London.

Iranian Persecution

The Archbishop of Canterbury, the Most Rev. Robert Runcie, has sent a personal message of concern to Iran's Islamic leadership. The message is related to the disappearance of two Anglican missionaries, the expulsion of three others, and the arrest on charges of espionage of the former secretary to self-exiled Anglican Bishop Hassan Dehqani-Tafti of Iran.

Dr. John Coleman, 57, and his wife, who run a clinic in Yezd, about 400 miles from Teheran, were last heard from on August 10 when they spoke by telephone to their four sons in London. They told the boys that Iranian officials had asked them to go to Teheran to discuss their presence in the country.

The British Foreign Office said it feared the Colemans, who have spent more than 15 years in Iran, were under arrest. Young Andrew Coleman said of



Bishop Kimsey (left) and Bishop Allin at the dedication service of Eastern Oregon's new diocesan offices which followed Bishop Kimsey's consecration service.

BRIEFLY . . .



David Keller
The Rev. James Gump, center, a Yupik Eskimo deacon from Hooper Bay is surrounded by Athabaskan, Inupiat Eskimo, and other participants at a recent ecumenical consultation at St. Mary's Village, Alaska.

his parents, "We have heard they may have been arrested for spying, but we know nothing for sure . . . they are not spies. They love Iran and had three of their children there. They're only interested in the people of Iran."

From London, Bishop Dehqani-Tafti called the charges of spying for Britain and Israel which were levied against his former secretary, Jean Waddell, "revolting and repulsive." Miss Waddell worked for the bishop before he was hounded out of the country by two attempts on his life and the murder of his son. Archbishop Runcie said he had sent a pastoral message about Miss Waddell to the Ayatollah Khomeini, but he warned against inflammatory statements that could make the situation worse.

"The Anglican Church in Iran is small and is an independent body which does not receive directions from this country," Dr. Runcie said. "The relationship is one of partnership in faith."

Liturgy for Divorce

A priest and two Episcopal lay people in Darien, Conn., have developed a liturgy aimed at helping children whose parents are divorcing.

Dr. David Ulrich, chief psychologist of the Child Guidance Clinic of Greater Stamford, Conn.; Faith Whitfield, a social worker at Family and Children Services of Darien and Stamford; and the Rev. Frederick T. Bender, associate rector of St. Luke's Church, Darien, have all found an increasing number of children from broken homes who feel neglected, angry, or guilty.

The authors stress that the new liturgy, which can be conducted in a church

or informally at home, is not meant to condone divorce. It is designed to affirm the love of separating parents for their children, and to prevent the children from blaming themselves for their parents' marital troubles.

"Those getting hurt most in a divorce are not the parents, who can take off from one another," said Fr. Bender. "It's the kids who hardly know what to do about it and still think it's their fault," he went on to say.

In the service, the parents promise not to speak ill of each other. They vow separately to continue their responsibilities for the care and education of their children. Each one in turn recites to the children: "This separation is in no way your responsibility, but ours, your parents. I want you to know that your presence in my life was a reason for keeping this marriage together. You brought joy when you were born. You bring joy now. Without you, I would be something less. So I am and I always will be grateful to God for you. Nothing can ever erase my love for you."

"Altogether Now"

The Rev. David G.R. Keller, Jr., Episcopal priest of the Diocese of Alaska, had a principal role in organizing an ecumenical consultation on training for ministry in Alaska in August.

Representatives of eight church groups including Roman Catholics, Friends, and Lutherans, met at St. Mary's Village in southwestern Alaska to develop a strategy for ecumenical cooperation in areas of common concern. Participation in the conference by Inupiat and Yupik Eskimos and Atha-

Continued on page 12

Dr. Lindley M. Franklin, Jr., treasurer and assistant treasurer of the Episcopal Church's Executive Council for 29 years, died in Noroton, Conn., on Aug. 12 after a short illness. He had retired in 1975 and was 70 years old. Dr. Franklin's service spanned the administrations of five presiding bishops.

A graduate of Williams College, Dr. Franklin had 10 years of experience in banking before coming to the Executive Council. He served with distinction in the U.S. Army in Europe during World War II. In 1963 he was awarded a doctor of law and letters degree by St. Augustine's College, Raleigh, N.C.

Dr. Franklin served as treasurer or board member of a number of organizations of the Episcopal Church, including Seabury House Conference Center, the Church Association for Seamen's Work, Episcopal Service for Youth, and Seabury Press.

Mr. Franklin was married first to Eleanor W. Wolley, since deceased. He later married Helen McConaughy, who survives him. He is also survived by three daughters.

A request by the South American Missionary Society of the Episcopal Church (SAMS) for nearly \$110,000 for expansion and improvement of the society's training base in Union Mills, N.C., has been selected as a Venture in Mission project by the Western North Carolina diocesan convention. Since the society was given the 37-acre campus in Union Mills in September, 1979, the first class of 15 missionaries has been trained and is serving in four South American countries. A second class will be commissioned later this fall.

The opening of River House, a residential center for the treatment of alcoholism, was announced recently by its founder and director, the Rev. Harold H. Weicker. The center, located in Espanola, N.M., is ecumenical in nature and designed to meet the special needs of clergy and church people, according to Fr. Weicker, himself a recovering alcoholic.

The 25-day treatment program is oriented toward the principles of Alcoholics Anonymous, and will address the physical, psychological, and spiritual aspects of the disease. The Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, said he welcomed "this new and much-needed treatment facility as an integral and self-supporting part of our diocese."

Voyage to Freedom

*Responding to pleas for help
from families with relatives in Cuba,
two Louisiana priests, on their own,
embarked on a mission of mercy.*

By ANN THOMAS

At Grace Church, New Orleans, the congregation gives thanks for the safe delivery of the "God's Mercy," the sub-chaser which was used to rescue 437 refugees from Cuba. Then they pray for the ordeal which lies ahead for their rector, the Rev. Joe Morris Doss, and his assistant, the Rev. Leo Frade. They are charged with importing illegal aliens and face up to 10 years in prison and a \$50,000 fine if convicted [TLC, Aug. 17].

Fr. Frade and Fr. Doss want their story told, and it is quite a story. Fr. Frade, who is chairman of the National Commission on Hispanic Ministries and himself a Cuban exile, remembers that it all began with a telephone call from a stranger. The Committee of 75 in Miami, he learned, had been created several years ago as an official organ for dialogue with the Castro government in Cuba. Castro had agreed on August 1, 1978, to free political prisoners to the

committee; he would not permit the U.S. government to be involved in flying them to America.

Money-raising for the flights, the caller said, had recently broken down, and Fr. Frade's name had been recommended by a Methodist minister in Miami. Could the Episcopal Church help? The situation, the caller said, was desperate, because the freed prisoners had wound up in the streets with no money, no ration cards, and no shelter.

Fr. Frade called his bishop, the Rt. Rev. James Barrow Brown, Bishop of Louisiana, who telephoned Joe Hargrove, a Louisiana Executive Council member, as well as a member of the committee for the Presiding Bishop's Fund.

"Within a few days we had been to Washington, gotten clearance through the Cuban Interest Section and booked a charter flight," Fr. Frade remembers. "The Presiding Bishop's Fund made an emergency grant for \$6,900 to pay for the plane. The Cubans in Havana respected the way the Episcopal Church got the job done. It just went together perfectly."

Fr. Frade traveled on that first Freedom Flight, in which 170 ex-political prisoners were brought to the United States. The venture was so successful that he began shuttling back and forth between New Orleans and Havana in a series of seven flights paid for by the Presiding Bishop's Fund. The flights were co-sponsored by Louisiana and the Diocese of Southeast Florida, and he and Fr. Leo Alard of Miami took turns going.

As soon as the story hit the front page of New Orleans' *Times-Picayune*, Cuban Americans began pouring into Grace Church with a common plea: "Please, Fr. Leo, get my relative out on the next plane. He was in prison for 20 years and is now destitute and living on the streets."

A list of 80 people evolved, and all of them were, by U.S. Immigration standards, in first priority for the airlifts. Fr. Frade began trying to get visas for them through the American Interest Section in Havana.

"I never imagined I would get involved to any extent, except to accelerate my involvement in the parish doing some of Leo's work," says Fr. Doss, who is a graduate of LSU's Law School. "I agreed to help make some congressional contacts to speed up the visas. We drove to Alexandria and met with Senator Long, who was very cooperative."

By this time the "Freedom Flotilla" from Key West to Mariel was a veritable Dunkirk, and the Cuban community in New Orleans was growing more and more vocal.

"Rumor began to spread in the city and Carmen [his wife] started to go crazy," Fr. Frade remembers. "Sometimes we wouldn't answer the phone

Ann Thomas is the editor of the church newspaper of the Diocese of Louisiana and is a TLC correspondent.



"God's Mercy" and refugees: "In Christ there is no East or West."

because it never stopped ringing. We had to hide in our house. But still the people would come to our house and call out the names of their relatives and say, 'Leo, please get my mother out.' It was a kind of desperation. If I had a mother in Cuba, I'd do the same thing - badger the priest who had some contacts."

"Leo had established himself by then as a leader of our Hispanic community," Fr. Doss says, "and that is essential to the story. I heard people in the parish talking about going to Mariel from New Orleans in little boats. One even made it but sank in the harbor after it reached Mariel. The family of one of our close friends was left behind in Cuba, but he got out. That man was devastated by grief and fear. The pressure on Leo and me became unbearable."

It never occurred to the two priests that they would be arrested, though they knew that a boat trip would be risky and perhaps unpopular with the community at large. But it had become increasingly clear that most people involved in the Freedom Flotilla were getting only 20% of the people they went for, leaving the other 80% exposed to be handed over to Cuban officials.

Through an ecumenical prayer group in Houma, La., came an offer from the owner of an offshore towing company who said he would help find a boat and he would get that boat to Cuba. He would also insure it so that the Episcopal Church would not be liable.

"This was not a church project," Fr. Doss states. "We were two priests going on our own."

Response to a quickly called meeting at Grace Church was staggering: 650 Cuban Americans showed up. Now there was no turning back.

During the next week there was a flurry of activity at Grace Church as bilingual volunteers manned the telephones, taking names of relatives for the rescue mission. An auditor was hired and preparations were made for the running of the parish.

"We found it would cost about \$170,000 to get a big boat and to make all the arrangements," Fr. Doss says. "We decided to ask relatives for \$800 per person because, first we didn't know how many would sign up and whether we'd have enough money; and second, we wanted the larger community to know we had committed families ready to receive the refugees here in Louisiana."

Negotiations began with the Cuban Interest Section in Washington, with the clergy demanding a better ratio of success.

"There's no doubt about the fact that they wanted it to be a demonstration to the American public that if you use the channels available, you can work with the Cuban government," Fr. Doss says. "Now Leo and I have no interest in demonstrating that; but if we'd gone down there like everybody else, we'd have come back with 20% of the names on our list. My role in the mission was solidified at this point, because the negotiations were now broader than just the Cuban community. I legitimated things. When we handed over that list to the officials, we knew we had committed ourselves. We'd have to swim to Cuba if necessary."

A World War II sub-chaser was bought in Boston and it left its berth at 6 p.m. the same day that President Carter made his 6:30 p.m. announcement that stopped the flow of unscreened refugees between Key West and Mariel.

Those participating in the Freedom Flotilla, the news said, might face heavy penalties.

"We were trying to get some very specific human beings out of Communist Cuba to be reunited with their families in Louisiana," Fr. Doss states. "We tried to do that within legal bounds and we believe we did. We kept trying to read what was legal, what was expected, and in the process of doing that we had committed ourselves fully to the task by submitting the names of these people to the Cuban authorities. It was impossible to go back and play it another way."

While the boat was at sea, five of their congressional contacts sent a letter in their behalf to the President, through Jack Watson. Fr. Doss and Fr. Frade flew into Cuba, having put together a crew that included three seamen, a bilingual nurse, a New Orleans doctor, and two Grace Church photographers.

"We had seen in the news that people were still leaving for Cuba," Fr. Frade recalls. "Boats were being confiscated back in Key West, so it looked like you only got one trip. We negotiated in Cuba for a better ratio, and in the end we got 100% of the Louisianians eligible to leave. That was 83% of our list. It was a staggering sight."

Among the passengers was the family of the Episcopal Bishop of Honduras, as well as the in-laws of Jesse Hill, Jr., an Atlanta black activist who is president of the city's Chamber of Commerce. Hill had been trying to get his wife's family out of Oriente Province for 20 years.

Many families came intact - 18 members, in one case. The dean of the cathedral in Havana escaped with his wife and three children and has since become director of the Refugee Resettlement Center operated by the Diocese of Louisiana in New Orleans. The center has been funded with \$40,000 from the Presiding Bishop's Fund.

"Coast Guard officials said ours was the 'best boat' to come out of Cuba in terms of people," Fr. Frade says.

On board the clergy gave out Bibles and popular Bible books in Spanish. Many of the children had never seen a Bible before. Two of the passengers have called the trip to freedom a conversion experience, and many have asked to be baptized. During the trip, when waters were rough, the clergy taught the passengers to sing "In Christ there is no East or West," and they sang it again as the "God's Mercy" docked in Key West that night.

"I'll be glad when they learn some other hymns," Fr. Frade says, noting that many refugees have not been in church in 20 years. "That's a terrible hymn in Spanish."

The two priests have pleaded innocent and as THE LIVING CHURCH went to press the trial was scheduled for sometime in September.

EDITORIALS

St. Michael and All Angels

The Feast of the Holy Angels on September 29 each year puts before us the mystery of God's invisible powers both in this world and in the world above. The well-known Epistle from the Book of Revelation also puts before us the fact of conflict. The world of the spirit is not simply a bland realm of truth which, if we can only understand it, will eliminate all problems. Life is a struggle, even for the angels. The good news is that in this struggle we are upheld by the Lord of heaven and earth, of whose only Son we know that "because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:18).

Ecclesiastical Puzzle

The recent statement of the Roman Catholic Church, released through Archbishop John R. Quinn of San Francisco, that Episcopal married priests might retain their wives if they became Roman Catholic priests, remains one of the ecclesiastical puzzles of the season. Many journals, including this one, have hesitated to make comments, because of the lack of adequate information. Communication has been further impeded by the fact that many church officials were on vacation in late August.

As far as is known, this papal decision came partly in response to a petition from the Pro-diocese of St. Augustine, a small group that was based in California under the leadership of the late Canon Albert du Bois.

The membership of this body is believed to consist of persons who left the Episcopal Church about two years ago. Whether the relationship they sought with Rome was primarily a response to the decision of the Episcopal Church to ordain women, or the expression of long-time aspirations, is not clear. This pro-diocese is not to be confused with the Anglican Catholic Church or other similar bodies. In any case, as this group disassociated itself from the Episcopal Church, it may be misleading for the Roman decision to be presented as something pertaining to Episcopalians.

As far as is known, the papal offer applies to ex-priests (the individuals concerned have presumably been deposed) who would convert to the Roman Church with all that this implies: (rebaptism?), study for the priesthood of that church, and reordination. Needless to say, no one considering himself an Anglican would do this.

The question remains as to why this offer was made to this group. Large numbers of devout and loyal Roman Catholics have petitioned repeatedly for a married priesthood and have been spurned.

Uniats from Eastern Europe and the Middle East always had married priests in their homelands; yet after immigrating to this country they found that this permission was withdrawn. This has been one reason many former Uniats in America have returned to Eastern Orthodoxy. Those who remained loyal to the Pope would have seemed deserving of his benevolence. It is

odd that this California pro-diocese should be favored instead.

Is this the old principle of "cross sea and land to gain one proselyte"? Or is it an Italian way of saying that ecumenical relations between Anglicans and Roman Catholics have become too close? Only time will tell.

Meanwhile, whatever this curious development means to us, it also has a distinctive meaning for our friends in the Roman Catholic Church. Members of the pro-diocese, if they accept the offer, will no doubt form an ultraconservative conventicle within Roman Catholicism; yet in the eyes of many Roman Catholics, acceptance of the principle of a married priesthood is a crucial and uniquely necessary step toward reforming their church. As a devout member of that church joyfully exclaimed when the news came out, "This is a crack in that wall which we were told never could have any crack in it."

Freedom on the Lord's Day

Faithful Episcopalians, after attending church on Sunday, generally feel at liberty to do whatever they please for the rest of the day, whether it be to eat and drink with friends and relatives, go to the beach or park or to a show or concert, or do housework and home chores, or perhaps, if necessary, pay bills, or go over tax forms or business reports. On the way home from church, Episcopal families do not hesitate to stop at shopping centers for last minute groceries, hardware, or garden supplies.

Roman Catholics have perhaps gone farther than we have. In the early part of this century they popularized attendance at early mass so that almost the entire day could be used for secular concerns; nowadays many do their Sunday duty at a brief mass on Saturday afternoon.

Episcopalians have tended to laugh at the "blue laws" which restrict Sunday activities in various states, and to disdain the popular conservative Protestantism which has generally kept them in effect. Perhaps we have been too cavalier in our attitude. It is one thing for an occasional grocery, drugstore, or newsstand to be open. It is another matter if every sort of enterprise begins to open on Sunday. In that case, those who do not wish to open will be obliged to do so by their competitors, and employees who do not wish to work on Sundays will be replaced by others who will.

The Old Testament requirement of a weekly day of rest for all classes and ages of people, including slaves, was and is a noble enrichment both of religion and of civilization. It is true that Christianity can survive, if necessary, in a society that has no Sunday holiday. But why should it be necessary? To lose the institution of a weekly free day would impoverish our religion, our family life, our social order, and our culture. Let us value the freedom of the Lord's Day, recognizing that this, like other freedoms, requires vigilance and responsibility.

LETTERS

(Continued from page 5)

conscience, which has always been a cherished possession of our Anglican heritage. . . .

It is a matter of common knowledge that I have repeatedly concelebrated the Eucharist with the Rev. Anne Thieme at diocesan convention. Therefore, the ordination of women is not the issue prompting my opposition to the standing committee's action. The issue for me is the right of conscience. The Episcopal Church would cease to be an Anglican Christian Church should freedom of conscience be no longer a part of our common life — in this particular matter as well as in other matters.

In Christ's love,

(The Rev.) GERHARD LAUN

Provo, Utah

. . .

The Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, also wrote the standing committee of the Diocese of Utah, respecting the committee's right to its position, but questioning its judgment in doing so. The bishop praised Fr. Wantland's ability as a canon lawyer and expressed the opinion that this legal training provided part of the problem for Fr. Wantland with respect to the ordina-

tion of women. Bishop McAllister said:

"Lest I be heard as one who shares Fr. Wantland's views on the issue of the ordination of women, let me set the record straight by stating that I voted for the ordaining of women to the priesthood. Since that time I have ordained as a priest the only qualified woman candidate to present herself, Dr. Jane Bloodgood of Tulsa, Okla.

"Since Fr. Wantland and I disagree on this issue, we have spent much time in discussion, and he has never said that a woman cannot be a priest or that under no circumstances would he ordain a woman."

Bishop McAllister sent copies of his letter to the bishops and standing committees of the church.

. . .

Several observations emerge from reading "Concurrences Withheld" [TLC, Aug. 31], which reported the resolution adopted by the standing committee of the Diocese of Utah against two priests, who, if consecrated bishops, will refuse to ordain women to the same two orders of ministry. . . .

At the present time, it appears that a majority of diocesan bishops of the Anglican communion have no intention of ordaining women to the priesthood or to the episcopate. If we Anglicans are true Catholics — as many who favor

women's ordinations in full are quick to claim — then what is a "Catholic interpretation" of the dilemma?

On the one hand we have national canons versus diocesan preference, but on the other we are faced with the issue of wider, Catholic consensus of action versus the preference of one group of Christians in one part of the world. Does it not seem that the will of the larger church is being ignored for the sake of local preference, in this case national canons which have been narrowly and punitively interpreted?

Utah's standing committee has sent a message to Episcopalians opposed to women's ordination who attempt to remain a part of the church: We will attempt to block you and those you select to lead you from attaining any position of power in the House of Bishops.

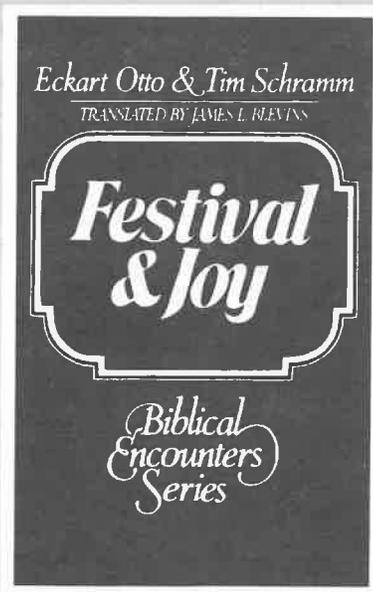
Politically this may be straightforward action. But I suspect that its main result may be to discourage dedicated priests who have been courageous enough to disagree on a sensitive issue, from allowing their names to be put in nomination for election to the episcopate. The voice of a significant minority within the American church may be silenced, and, if silenced then left leaderless.

(The Rev.) THEODORE W. BEAN, JR.

Church of St. Margaret
Plainview, L.I., N.Y.

What Does the Bible Say About Today's Issues?

Abingdon's Biblical Encounters Series—books by outstanding biblical scholars—addresses that question!



Festival and Joy

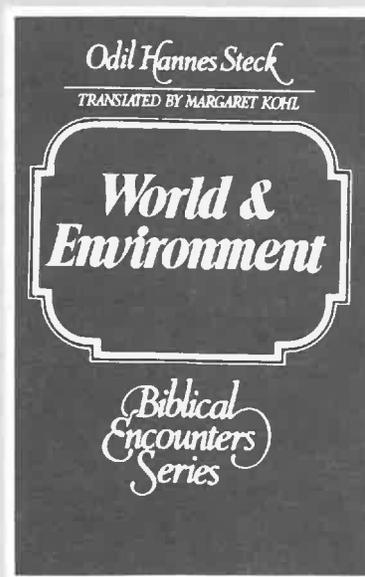
Eckart Otto and Tim Schramm touch upon the most primal and motivating of human conditions—fear. By examining how the Old Testament Israelites sought comfort from fear through their religious festivals, they give us some insights on how we can perhaps overcome fear today. Translated by James L. Blevins. \$7.95, paper

World and Environment

Odil Hannes Steck reveals that the Bible can even speak to us concerning the environmental crisis. By guiding us into a better understanding of the biblical world-view of man and nature being closely linked, Dr. Steck enables us to gain a clearer picture of God's work as Creator. Translated by Margaret Kohl. \$10.95, paper

at your local bookstore

abingdon



LITURGICAL CALENDARS

SPIRAL BOUND
five colors on white paper
your message and artwork a specialty

DISCOUNT
PRICES ON QUANTITY ORDERS

ST. PAUL'S PRESS
Box 100 • Sandy, OR 97055
a division of the Society of St. Paul, a
monastic community of the Episcopal Church

BURIAL SERVICES

J. B. Bernardin
Revised and Updated
\$12.95



MOREHOUSE-BARLOW CO.

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 ANSON STREET • PHILADELPHIA, PA 19103 • 215 564-6033

TO THE CLERGY:

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

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

Write for details to
Subscription Manager

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

NEWS

Continued from page 7

baskan and Tlingit Indians was deemed important, and helped result in an agenda of seven priorities for church work in rural Alaska.

Based upon these priorities, seven proposals for ecumenical projects were developed: training an urban native ministry to deal with problems arising from the change from a rural to an urban setting; training for crisis counselling; training seminar leaders for theological extension education; developing religious education materials appropriate for villages; developing church programs involving young people; fostering cross-cultural communication in the church; and dealing with the problem of alcohol abuse.

During the coming year, each group will assess ways in which it can support the proposals; and a meeting to plan implementation is scheduled for next summer.

"We did not minimize our differences, yet there was a genuine spirit of mutual acceptance and fellowship in prayer," Fr. Keller told TLC. "We emphasized ways in which we can realistically work together to meet human needs in areas where none of us can be effective alone. Helpful sharing of resources and working relationships is already taking place."

Diversified Gifts

The board of directors of the Episcopal Church Foundation authorized seven grants totaling \$31,000 at a recent meeting in New York. The grants were as follows:

- \$3,500 to the Appalachian Peoples' Service Organization, Inc. (APSO) to help provide an extensive follow-up to last November's conference on ministry which addressed the needs of small congregations;

- \$5,500 to the Diocese of Pennsylvania, to help pay for a three-day conference held in Philadelphia in June. The meeting's purpose was to assist diocesan agencies to reorganize their priorities to reflect a commitment to mutual and total ministry.

- \$4,500 to the Episcopal Foundation for Drama to help launch a 16-month program to bring Christian drama to parishes in Province IV;

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	\$21,460.72
Receipts Nos. 22,938-23,062, Aug. 1-29	2,713.00
	\$24,173.72

- \$5,000 to the Diocese of Los Angeles to aid in forming an Urban Studies Commission to create a clear-cut definition of the church's responsibility in ministering to and acting as advocate for people living in cities;

- \$5,000 to the Episcopal Society for Ministry on Aging to enable the Society to intensify its fund-raising activities;

- \$2,500 to the rector of Emmanuel Church, Franklin, Va., for fishing tackle, nets, necessary licensing and insurance, so that parish volunteers may initiate a fishing venture in the Atlantic. The catches will be offered for sale or given to the needy.

- A grant of \$5,000 was given to the Episcopal Theological Seminary of the Southwest in Austin, Texas, to purchase additional volumes for a collection of English and Spanish texts acquired from the defunct Theological Seminary of the Caribbean in Puerto Rico.

Four new directors who will serve five-year terms and then be eligible for reelection were chosen at the annual meeting. They are J. Mabon Childs, president of Parker/Hunter Inc., in Pittsburgh, Pa.; W. Gibson Harris, senior partner in a Richmond, Va., law firm; Mrs. W. Ashton Lee, of Denver, Colo., and Gerald S. Stanton, former chairman of the foundation's Illinois Council.

Dr. Lampe Dies

News has come from England of the death of the Rev. Canon Geoffrey W. Lampe, one of the Church of England's leading theologians. He was 67.

Dr. Lampe was Regius Professor of Divinity at Cambridge University from 1971 to 1979, and an active member of the General Synod, where he championed the causes of Christian unity, liturgical reform, and the ordination of women to the priesthood.

Dr. Lampe first attracted international attention in 1951 with his book, *The Seal of the Spirit*, in which he argued that baptism, rather than confirmation, is the essential sacrament of the Holy Spirit. He later edited the first five volumes of the *Patristic Greek Lexicon*, a massive undertaking.

In 1978, in the chapel of Trinity College in Cambridge, he created a stir by challenging the traditional formulation of the doctrine of the Holy Trinity, which, he said, he did not think had much future. While he often aroused disagreement, his extensive scholarship has been widely admired.

The Most Rev. Robert Runcie, Archbishop of Canterbury, praised Dr. Lampe as "not only an international scholar, but a most loveable and large-hearted human being, whose courageous and honest Christian faith shone through his learning and whole life."

BOOKS

The Handicapped

CREATING THE CARING CONGREGATION, Guidelines for Ministering with the Handicapped. By Harold H. Wilke. Abingdon. Pp. 110. \$3.95 paper.

This small, comprehensive book details methods of including the handicapped, who constitute one-tenth of our population, in the life of our churches. It cites scriptural passages which contributed to conceptions of the blemished and invalid, and passages defining the ministry of Jesus to those with handicaps.

The author, born without arms, was a chaplain in Veterans' Administration hospitals, and is a United Church of Christ minister and director of the Healing Community. He writes with eloquence and vigor, and gives guidelines for overcoming attitudinal and architectural barriers.

JAMES E. CRAPSON
Topeka, Kan.

Business Ethics

CORPORATION ETHICS: The Quest for Moral Authority, (Justice Books) edited by George W. Forell and William H. Lazareth. Fortress Press, Philadelphia, 1980. Pp. 63. \$2.25 paper.

Corporation Ethics is a group of four essays and reviews of four books all related to the central theme of the responsible exercise of corporate power.

The introductory essay is itself worth the purchase price. In it the author explores the problems of including ethical considerations in corporate decisions. Ethical aspects are of necessity put on a basis where they can be compared to and weighed with other business considerations.

Happily, this essay is free of the implication, so often present in such discussions, that all corporate leaders are by nature socially irresponsible and have not been guided in their decisions by biblical principles.

(The Rev.) RICHARD F. TOMBAUGH
St. Louis, Mo.

Christian Self-Giving

RESPONDING TO GOD: The Life of Stewardship. By Turner N. Clinard. Westminster. Pp. 118. \$6.95 paper.

There are a number of things about this little book on Christian stewardship — written by a Methodist pastor and teacher — which make it worth recommending. It is clearly written and easily read, and it is biblically based. Both the Old and New Testaments are appropriately and generously quoted to support and to assure a concept of Christian stewardship that is thoroughly biblical.

Stewardship is rightly seen as much more than just "giving" — it is one's total response to God; it is an act of worship. "Christian stewardship does not call for money, but for the whole person. . . ."

In the last 11 short chapters, the author deals with tithing as the norm for Christian "giving," but then only after the concept is set in the broadest understanding of stewardship and only after this important warning: "The true rewards of tithing are quashed by formalism and legalism. Christians do not get rewards of tithing if they tithe for any of the following reasons: (1) They

think it is law and binding upon them; (2) they expect it to bring them material dividends; or (3) their church demands it of them." This warning is important today as some see tithing as politically useful and in that sense, "good business."

This is not a book about financial campaigns or requests for money; in it there is no hint of the guilt-producing admonition or lectures; rather throughout there is a warm and consistent statement of the seriousness and the joy of Christian stewardship.

(Chap.) WM. C. NOBLE, U.S. Army
Baumholder, West Germany

MINISTRY IN HIGHER EDUCATION

The Rev. James J. McNamee, Higher Education Coordinator
815 Second Avenue, New York, NY 10017

NATIONAL ADVISORY COMMITTEE

Michael Burke, Howard University, Washington, DC 20059. Home: 618 Clear Lake Ave., West Palm Beach, FL 33401.

The Rev. Randall Chase, Chapel of St. Andrew, P.O. Box 2112, Boca Raton, FL 33434

Ronald J. Clayton, 2640 N. Bridger Drive, Billings, MT 59102

Joanna Fitts, University of the South, Sevanee, TN 37375

The Rev. Rona Harding, Marsh Chapel, 735 Commonwealth Ave., Boston, MA 02218

The Ven. Terence Lynberg, Archdeacon — Diocese of Los Angeles, Box 24621, Los Angeles, CA 90024

Mrs. Andrew C. (Ann) Merryman, III, 1804 Clemens Road, Oakland, CA 94602.

The Rev. E. Nathaniel Porter, Chaplain, Howard University, Box 6, Washington, DC 20059

The Rev. Wofford Smith, Episcopal Campus Ministry, Memorial Chapel, University of Maryland, College Park, MD 20742

Charles L. Storrs, IV, Box 5084, Brown University, Providence, RI 02912

The Rev. Ellen Wondra, Chaplain, Hobart College, Geneva, NY 14456

The Rev. Thomas B. Woodward, St. Francis House, 1001 University Ave., Madison, WI 53715

PROVINCIAL COORDINATORS:

I The Rev. David A. Ames, Episcopal Ministry at Brown — RISD, 114 George St., Providence, RI 02906

II The Rev. Timothy B. Cogan, The Episcopal Church at Princeton, 53 University Place, Princeton, N.J. 08540

III The Rev. Wofford Smith, Episcopal Campus Ministry, Memorial Chapel, University of Maryland, College Park, MD 20742

IV The Rev. John Talbird, Chapel of the Incarnation, 1522 West University, Gainesville, FL 32601

V The Rev. Timothy Hallett, Episcopal Chaplaincy at the University of Illinois, 1011 S. Wright St., Champaign, IL 61820

VI The Rev. James Diamond, The University Episcopal Center, University of Minnesota, 317 Seventeenth Ave., SE, Minneapolis, MN 55414

VII Mrs. Thomas (Dixie) Hutchinson, 3981 Cobblestone Circle, Dallas, TX 75229

VIII Mrs. Andrew (Ann) Merryman, Province of the Pacific, 1804 Clemens Rd., Oakland, CA 94602

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. Councell, 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. Thim, 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
RENSELAER POLYTECHNIC INST. RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE Troy
 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. Philip 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. University Park
 EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak y Pong HC: Sun 6:15 and as announced

URSINUS COLLEGE Collegeville
 ST. JAMES, Perkiomen 489-7564
 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 Abbott, ass't
 Sun Eu 8, 10 & 5:30

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

MADISON UNIVERSITY BRIDGEWATER COLLEGE Harrisonburg 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
 HOLYTRINITY 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

Priests

Dallas - Henry Ralph McCune, chaplain, Cathedral Garden Apartments residence for the elderly. Add: 11560 Drummond Dr., Dallas, Texas 75228.

Panama - Alfredo J. Coye, vicar, Transfiguration Church, Bocas del Toro, Republic of Panama. Add: Apartado 395, Almirante, Bocas del Toro, Republic of Panama.

Deacons

Northwest Texas - J. Scott Turner, deacon-in-charge, St. John the Baptist Church, Clarendon, Texas. Add: P.O. Box 1078, 79226.

Southwest Florida - John Lisle, assistant, St. Boniface Church, Sarasota, Fla. Add: 759 Norsota Way, 33581. Donald Richard O'Brien, assistant, Church of the Redeemer, 222 S. Palm Avenue, Sarasota, Fla. 33577.

Degrees

The Ven. William S. Logan, archdeacon of the Diocese of Michigan, has received his master's degree in guidance and counseling from the University of Michigan.

The Rt. Rev. H. Irving Mayson, Suffragan Bishop of the Diocese of Michigan, was awarded an honorary doctor of divinity degree by St. Paul's College, Lawrenceville, Va.

Deaths

The Rev. Henry Vaughan Norton, retired vicar of the Church of the Good Shepherd, St. Ignace, Mich., died July 1. He was 83.

Fr. Norton was born in Mechanicsville, N.Y., December 6, 1897. He was ordained deacon in 1955 and priest in the same year. He served the Church of the Good Shepherd from 1955 until his retirement in 1966. He was married to the former Anne Aston.

The Rev. Herman Suker Sidener, retired rector of Holy Trinity Church, Brooklyn, N.Y., died of pneumonia, June 25, at Cape Canaveral, Fla. He was 79.

Fr. Sidener was born in Toledo, Ohio, October 21, 1899, the son of a clergyman. He was educated at Kenyon College and Bexley Hall in Ohio, and was

ordained deacon in 1923 and priest in 1924. He served several churches in Ohio including Trinity Church, Fostoria, Trinity Church, Tiffin, and St. Alban's, Cleveland. He was rector of St. Paul's Church, Canton, from 1934 to 1955. In 1956 Fr. Sidener became rector of Holy Trinity Church, Brooklyn, and also held the post of chaplain, St. Paul's School in Garden City, L.I., from 1955 to 1958. From 1961-66, he was rector of Emmanuel Church, Great River, L.I. His first wife, the former Corinne Thompson Douglass died in 1973. He is survived by his second wife, the former Laura Monroe and a daughter, Joanne Johnson of Manhattan, N.Y.

Frances Dorothy (Browning) Gumm, wife of the Rev. Robert Knowlton Gumm, retired priest of the Diocese of Western North Carolina, died June 22, at Richland Memorial Hospital, Columbia, S.C. She was 74.

Mrs. Gumm was born in Gloversville, N.Y., was a graduate of the Albany State College for Teachers, Albany, N.Y., and studied at the Institute de Pantheon, Paris, Cornell, and Middlebury College. She was a French teacher and taught in Vermont, New York, and on many Air Force bases while Fr. Gumm was a chaplain in the Air Force. Mrs. Gumm is survived by her husband; a son, Paul; a daughter, Dot Langfitt; and by three grandsons.

CLASSIFIED

advertising in *The Living Church* gets results.

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.

ANTHONY TROLLOPE FANS! Now available - reprints of long-out-of-print short novels (including Christmas stories). Free catalogue. Caledonia Press, Box 245J, Racine, WI 53405.

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.

CHURCH MUSIC

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

FOR SALE

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

FOR SALE

SIX STOP, 1 manual and pedal organ by Rieger of Austria (1977). Contact: Geoffrey Smith, Christ Church, 3445 Warrensville, Shaker Heights, Ohio 44122. (216) 991-3432.

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.

OPPORTUNITY

ARE YOU A MANAGER? You can be the top man in your own business. Build rapidly to excellent income, financial security, early retirement. One time investment of \$12.50. For free information write: Box C-467.*

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.

RETIREMENT VILLAGE

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

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

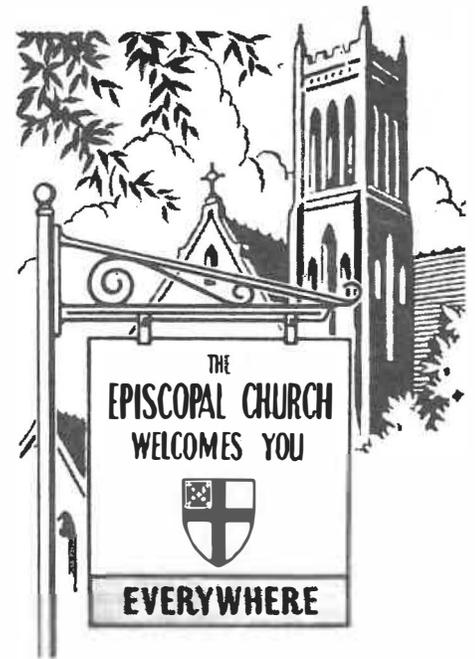
NOTICE TO SUBSCRIBERS

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

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

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.

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

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 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1066 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 6

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

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

KEY — Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

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

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 8, 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

48th St. between 8th 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 5-8; 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
8

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

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. Pursell, 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

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

FORTH WORTH, TEXAS

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

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

A ChurchServices Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.