

THE LIVING CHURCH

Green Apples

Suggestions for sermon improvement

G. Earl Daniels • page 9

Alexander Crummell

A priest who deserves to be remembered

Lyndon Harries • page 10

Suffragan Bishops

Some pros and cons

Editorial • page 12

The First Article



In Wisconsin, as in many parts of the northern Midwest, frozen lakes and ponds are conspicuous features in the winter landscape. As the Son of Sirach says, "The cold north wind blows, and ice freezes over the water; it rests upon every pool of water, and the water puts it on like a breastplate" (Ecclesiasticus 43:20).

As the waters of a lake change in color and appearance from day to day, so too the frozen or partly frozen surface in winter changes and, in its own way, beckons the human eye. In early winter, lakes are partially covered by grey ice, with an area of rippling water beyond. Or the ice may be white with snow, with the water looking very dark in contrast. Seagulls, ducks, and geese ride on the remaining open water.

Sooner or later, however, all the ponds and small lakes in this part of the country are frozen over — leaving at best a small patch of open water where an inlet or outlet provides a current, or in some other small spot. A small open area in the middle of an otherwise frozen lake is

generally attributed to the presence of underground springs, but this cannot be the whole answer, because the same lake may have open spots in different places in different years.

Last summer, during most of August, this column was devoted to reflections on a lake in a semi-suburban area west of Milwaukee. What is that particular lake like in winter?

First of all, for some reason, that lake usually freezes around Thanksgiving, two or three weeks earlier than some other lakes in the same vicinity. Because of its length, as it recedes in the distance between low hills, it offers a fine view in winter as well as summer. Because its northeastern end borders on the main street of a town, it is easy enough to try stepping out on the ice. At this point the story takes a downward turn.

Each year this particular lake seems to lure people out on the ice too soon. Last year, when I was going to work in the early winter, for several days I could see, from the bus window, two boys walking across the ice, apparently on

their way to school. They were conspicuously visible. Why did no one stop them?

At the end of the week, the newspapers carried the story of them going through the ice. No one in the town saw them then, but a dog belonging to a man living close to the shore barked and barked until attention was attracted and help came — fortunately in time to save the boys.

The complicated relation between man and nature is oddly summarized in this incident. The charm, beauty, and annual novelty of ice attracted these boys (and others in other years) to the brink of death. Only a dog had the eyes to see their plight. Nature is kind or cruel as we respond to it. Unlike animals, we cannot allow our feelings to be our guides: we must act responsibly and use the wits with which our Creator has endowed us. Yet in this case it was the dog, not the boys, who did so. But who would want to live in a world without dogs anyhow?

THE EDITOR



Margaret Perschbacher

LETTERS

Who May Receive?

May I take this opportunity of expressing my thanks to all your many readers (nearly 100 so far!) who have responded to my request [TLC, Dec. 7] for sample parish statements of "Who May Receive Communion in the Episcopal Church?"

My Forward Movement booklet on this subject, summarizing the Episcopal Church's official teachings as found in the Prayer Book, national canons, and resolutions of General Convention, is now completed and should be in print by the time this letter appears.

The many replies I received revealed a surprising unity of basic teaching on this subject, although, as might be expected, they ranged in interpretation all the way from the "very permissive" to the "very restrictive."

My own investigations have landed somewhere in the middle: that officially we *do* extend a positive welcome to visitors on occasion to share the Eucharist with us, but also that we *do* have some rules or guidelines, even requirements and a standard as to who may receive. Even if we agree (as I do) that our altars are the Lord's tables, not our own, nevertheless it is also true that the Episco-

pal Church does have some rules or guidelines about this question which it clearly believes are demanded by its eucharistic faith in that same Lord whose table it serves.

In this booklet I have composed a simple pastoral invitation that summarizes these and can be adapted for local use. My statement is longer than some, but I believe that anything less would not do full justice to what we teach.

(The Rev.) J. ROBERT WRIGHT
Professor of Church History
General Theological Seminary
New York, N.Y.

Specialists and Lovers

I was moved by Neff Powell's article entitled "Ministry in Small Churches" [TLC, Jan. 4]. Fr. Powell has "told it like it is!" However, I think a point needs to be made. While the staff of a "larger" church is made up of specialists, they must never forget that their responsibility is that of the "lover." Regardless of their speciality, their ministry requires them to *love the people*. It is indeed unfortunate that the rector of a "large" church is given responsibilities which remove him from the role of "lover."

My present situation as a "specialist" curate in a larger church and a "lover" priest-in-charge of a brand new mission has given me an insight I have not had

before. We (lay and clergy alike) must find a way to allow the rectors of the "larger" churches to also be lovers of people as opposed to business-oriented managers.

(The Rev.) RONALD R. PEAK
Curate, St. Luke's, Tulsa;
Priest-in-charge,
Church of the Holy Cross
Owasso, Okla.

The Confirmation Rubric

"Why waste the clergy's time with Confirmation and instruction when altars are open to all people?" is the question asked by Whit Hillyer [TLC, Dec. 21]. This is a very timely question, apparently referring to the Confirmation rubric on page 299 of the 1928 Book of Common Prayer which reads "and there shall be none admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." This rubric has been dropped from the Book of 1979.

There is an excellent brief review of the history of this rubric in the *Evangelical Catholic Newsletter* for Feb. 15, 1980, by Bishop Wantland of Eau Claire. For the first 13 centuries of the Christian era there was no such rubric. Baptized persons came freely to the Holy Communion without having been confirmed. In 1281 John Peckham, Arch-

Be Better Informed

Add these handbooks to your reference library.

A Handbook of Christian Theologians

Martin E. Marty and Dean G. Peerman, editors. A superb collection of essays on the twenty-six theologians who have most influenced Christian thought for the past two centuries—men like Kierkegaard, Barth, and Bultmann. Contributors include Richard Niebuhr, Robert McAfee Brown, Theodore Runyon, and others. \$6.95, paper

Mirrors of Man in Existentialism

Nathan A. Scott takes a penetrating look at the most dramatic philosophical trend of the twentieth century. From Nietzsche to Camus to Sartre, he presents all the major ideas and leading figures of this movement in extraordinarily clear terms. \$7.95, paper

A Handbook of Christian Theology

Marvin Halverson and Arthur A. Cohen, editors. Original essays on over a hundred key concepts in Protestantism by seventy-one distinguished scholars. A companion volume to *A Handbook of Christian Theologians*, it examines numerous difficult and complex theories with clarity and precision. \$5.95, paper

abingdon

at your local bookstore

1981 ECUMENICAL SEMINARS
at
St. Brigid's Residential Library

near Chester, England on the Welsh Border. Founded by Prime Minister Gladstone in 1897. Lectures by International Leaders. Excellent room and board; library of 100,000 volumes.

Theme: "The Word and the Spirit"

- ★ June 15-26, 1981
- ★ June 29-July 10, 1981
- ★ July 13-24, 1981

Day trips to:

- Welsh Castles of Caernarvon, Conwy, etc.
- Liverpool and its two cathedrals.

\$499 per person, \$449 for spouses, students.

Prospectus from:

INTERNATIONAL SEMINARS
150 Greaves St. Kane, Pa. 16735
(814) 837-9178



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

TRACTS

Vespers of the Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103



VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



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

Subscribe to
THE LIVING CHURCH
One Year \$19.50

bishop of Canterbury, noting that Confirmation was being neglected tried to encourage it by a new procedure which limited reception at Communion to (1) those who had been confirmed, (2) those unconfirmed persons who were at the point of death, and (3) those unconfirmed persons who had been hindered from being confirmed through no fault of their own. This became the rule in England until the Reformation. In 1549 a rubric was adopted that limited reception to those persons who had been confirmed. It proved to be impractical.

In America there were no bishops until 1784. Baptized persons were accepted as communicants as they had been during the early centuries. This practice continued in the United States until after the Revolution. After 113 years the rubric was amended in 1662 to include the exceptions, making Confirmation the norm but not an absolute requirement for Holy Communion. The General Convention of 1979 dropped the rubric altogether.

These changes in the discipline of the church do not effect the doctrine of the Eucharist.

(The Rt. Rev.) **SAMUEL B. CHILTON**
Retired Suffragan Bishop of Virginia
Alexandria, Va.

Limited Interpretation

It is very interesting to me as a psychiatrist how easily we churchmen delude ourselves that we are making progress, when we are only allowing the pendulum to swing back and forth. A case in point:

The preacher is speaking on the new-found awareness of the vocation of the laity - well and good - but he is blissfully unaware that he has, just five minutes before, committed an incredible bit of neo-clericalism. He has read, or caused to be read, before each lesson an introduction which tells us what we are to understand by the passages.

Now, first of all, this practice is insulting to our intelligence. Secondly, it ignores the plain meaning of the rubrics: the layman's rightful protection from the whims and obsessions of the incumbent. Thirdly, it limits our understanding to that of the priest's.

For many centuries we have prayed that the Holy Spirit would grant us an open mind that we might gain some new insight or inspiration as we listen to the reading. Now we listen, instead, trying to figure out how we can get from the passage what we have been told we should get, and our minds are set so that it is difficult to get anything else! No doubt the Holy Ghost can work his way out of such a straight-jacket, but from any natural point of view surely the intrusion of "introductions" is unwise.

HENRY P. HARE, JR., M.D.
San Antonio, Texas

THE LIVING CHURCH

Volume 182 Established 1878 Number 5

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; Lorraine Day, manuscript editor; 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 J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	5
Calendar	14
Deaths	15
Editorials	12
Feasts, Fasts, and Ferias	13
The First Article	2
Letters	3
News	6
People and Places	15

ARTICLES

Green Apples	G. Earl Daniels 9
Alexander Crummell	Lyndon Harries 10

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, (ret.); 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. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; 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. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; 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. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyrone, N.C.; the Rev. Murray Trelease; the Rev. Kenneth Trueman; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, 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., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

BOOKS

Introduction to Rabbinic Writings

THE TALMUD FOR TODAY. Translated and edited by Rabbi Alexander Feinsilver. St. Martin's Press. Pp. 307. \$14.95.

It is hard to imagine a seminary graduate of today not having at least a passing acquaintance with the Talmud. For the Talmud, much of it contemporary to and preceding early Christianity, offers a fuller understanding both of Scripture and that historical period.

This book is comprised of Talmudic selections grouped by topic in a manner useful for sermon preparation. The categories cover subjects such as "God and His Way," "The Righteous Life," and "The Family," "The Study of Torah," "The Life of Piety," "The End of Life," and "The Future Life."

Items such as dreams, government, the Messiah, death, hospitality, business ethics, the use of wine, and raising children are covered. Since the Talmud touches nearly every aspect of life, the scope of the material is very broad indeed.

It is not a book one sits down and reads straight through. Since the Talmud is commentary on the Torah, together with discussion about the commentary in turn, it takes time to read and reflect upon the excerpts presented. New Testament parallels are noted in the footnotes, together with useful clarifications.

This hardback book is a useful addition to one's library as an introduction to rabbinic material.

(The Rev.) C.C. RANDALL
Trinity Church
Fort Wayne, Ind.

Another Book in a Fine Series

HIGHLIGHTS OF THE STORY OF CHRISTIANITY. By Alice Parmelee. Morehouse-Barlow. Pp. 162. \$4.95 paper.

Alice Parmelee's elementary overview of the history of Christianity is basically satisfactory. She writes well and has good ability to synthesize and summarize. Her brief summaries of the early middle ages, Erasmus, and the continental Protestant reformers, as well as her synthesizing histories of monasticism and of the Bible, are very well done.

The book's treatment of the early Christian period, from a too literal acceptance of the Book of Acts through the fifth century, has inaccuracies. Few historians today would accept the glowingly positive interpretation of the medieval Crusades and the narrowly "catholic"

interpretation of the English Reformation.

The very few, yet fact-filled, pages given over to modern, especially American, Christianity indicate a problem of balance in such a short book.

(The Rev.) RICHARD M. SPIELMANN
Colgate Rochester/Bexley Hall/
Crozer Theological Seminary
Rochester, N.Y.

Solid Fare

UNDERSTANDING THE BIBLE: A Reader's Guide and Reference. By Stephen L. Harris. Mayfield Publishing. Pp. xi and 391. \$9.95 paper.

This is a valuable and practical volume, assembled by one who has obviously read widely and well. While the bulk of the book consists of brief but reliable introductions to each book of the Bible and of the apocryphal literature, additional features enhance its value enormously. Thus, the section entitled "Questions Readers Ask About the Bible" contains really important questions and careful answers, having to do with the age, authorship, languages, formation, and theology of the Bible.

There is preparation for each section of the book. The suggested bibliographies, scattered throughout the book, are judiciously chosen and helpful to the reader who wishes to go further. The lengthy glossary of major biblical characters, terms, and concepts is well done, offering just about the right amount of information for the average reader. The 11 maps and 11 tables are a real help.

Printing errors are few (one on page 335 has "Jesus" deriving from the late Hebrew "Jehua," where it should be "Jeshua"), and the information is generally reliable. While this book does not have a heavy spiritual orientation, it does not neglect theological values. It is, above all, solid fare.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
Nashotah House

Books Received

CREATIVE FAITH. By T.A. Hegre. Bethany. Pp. 94. \$2.95 paper.

GOD AND VITAMINS; How Exercise, Diet, and Faith Can Change Your Life. By Marjorie Holmes. Doubleday. Pp. 365. \$9.96.

LISTEN, AMERICA. By Jerry Falwell. Doubleday. Pp. 269. \$9.95.

THE TOTAL IMAGE. By Virginia Owens. Eerdmans. Pp. 97. \$4.95 paper.

A STEP FURTHER. By Joni Eareckson and Steve Estes. Zondervan. Pp. 192. \$3.95 paper.

THE FAITH WE HOLD. By Archbishop Paul of Finland. St. Vladimir's Seminary Press. Pp. 96. \$3.95 paper.

DICTIONARY OF SAINTS. By John J. Dealaney. Doubleday. Pp. 647. \$22.50.

AUTHOR'S GUIDE. The Liturgical Press. Pp. 20. No price given. Paper.

GODRIC

A new novel by
Frederick Buechner

"Mr. Buechner's novel is the story of a Saxon holy man, an ascetic hermit, told by himself. It is a remarkable work, for the author makes Godric's impassioned muddle of doubt, guilt, and religious devotion believable in itself and reasonable in relation to the man's earlier, and far from holy, life. The eleventh-century background is convincing and the style suggests antiquity without becoming affectedly archaic. This short novel is a true work of art."—*The Atlantic Monthly*. \$10.95

Also by FREDERICK BUECHNER THE BOOK OF BEBB

A one-volume edition of the four masterly novels about Leo Bebb, the founder of the Church of Holy Love, Inc., head of a religious-diploma mill, and ex-con. *Lion Country, Open Heart, Love Feast and Treasure Hunt*, all complete in one handsome volume, revised by the author and with a new Introduction. \$14.95

Now at your bookstore, or order from ATHENEUM PUBLISHERS, 597 Fifth Avenue, New York, N.Y. 10017. New York residents, please add sales tax.

CHRISTIAN LIFE AND PRACTICE

A Seminar

June 26—July 5, 1981

For Information Write:

Seminar
Convent of St. Helena
Box 426, Vails Gate, NY
12584

NEEDLEPOINT KNEELERS

We finish needlepoint kneelers, cushions and prayer benches using light/foot rubber filler. Estimates on request.

Elegant Needleworks

(Successors to Siebert Decorators)

4938 St. Elmo Ave.
Bethesda, MD 20014
(301) 654-1883

Helping you solve

Church Problems

John Hill, Church and
College Consultant
Phone 401 331 0939
Post Office Box 756
Providence, RI 02901

When writing to advertisers
please tell them you saw their
advertisement in

The Living Church

THE LIVING CHURCH

February 1, 1981
Epiphany 4

For 102 Years
Serving the Episcopal Church

Bishop Reeves Dies

Word has come from England of the death of the Rt. Rev. Richard Ambrose Reeves, Anglican Bishop of Johannesburg from 1949-61. He had been hospitalized since suffering a stroke on December 15.

A fiery and articulate critic of South African racial policies, Bishop Reeves was forced to seek sanctuary in the then British protectorate of Swaziland in 1960 to avoid being arrested for his active opposition to apartheid. He took with him sworn statements of witnesses to the Sharpeville massacre, testifying that South African troops had fired into a crowd of unarmed black demonstrators.

Bishop Reeves returned to his see five months later, but was deported by the government two days after he arrived. In 1961, "most reluctant and distressed," but convinced that he would never be permitted by the South African government to return and take up his work, he resigned his episcopate.

He then embarked upon a speaking tour of the U.S., under the auspices of the National Council of Churches, and called for "massive international pressures" to prevent "a bloody catastrophe" in South Africa. He said that events in that country "ought to be a call to white people everywhere to adjust their thinking and, even more, their emotions in relation to those of other races." The desire for liberation, he said, was behind all the ferment in Africa, and pointed out that all people "would rather run their own lives badly than have them well ordered" by others.

In 1963, Bishop Reeves addressed the Special Political Committee of the United Nations' General Assembly on the subject of apartheid, which he said was "an affront to the Christian Gospel, and makes nonsense of the saving death of Jesus Christ."

After his deportation, Bishop Reeves served as assistant Bishop of London for six years. At a rally against racial discrimination in 1964, he told some 2,000 people in London that all Christians must resist the temptation to remain silent in the face of the "appalling mental and physical torture" encountered in South Africa, and warned again that bitter racial conflict eventually would occur if governments and peoples outside of South Africa failed to act.

Bishop Reeves also served as assistant Bishop of Chichester in southern

England, and as general secretary of the Student Christian Movement of Great Britain and Ireland from 1962-65. In 1967, he was a member of a delegation of prominent clerics who went on a peace mission to Hanoi, where they met with the late Ho Chi Minh, then president of North Vietnam.

A Bell for Vermont

As a result of a request made to Sen. Robert T. Stafford of Vermont by Homer Hurlburt, chairman of the building committee for the Bishop Booth Conference Center in Burlington, a 1,360 pound bell is on its way to the Green Mountain state.

According to *Mountain Echo*, Vermont's diocesan newspaper, the bell is from the decommissioned ship *Ponchatoula*, which served in the Pacific with the Seventh Fleet until 1970. It will be on indefinite loan to the Diocese of Vermont from the Naval Historical Center in the Washington, D.C., Navy Yard.

The 23 by 24 inch bell will hang in the tower of the hall named for the present Bishop of Vermont, the Rt. Rev. Robert Shaw Kerr. The bell will signal services in the new Chapel of St. Michael and All Angels at the center, which was dedicated last summer. The center is named for the sixth Bishop of Vermont, the Rt. Rev. Samuel B. Booth, who served the diocese as coadjutor from 1925-30, and as diocesan bishop from 1930-35.

In April, 1979, fire totally destroyed the century-old Rock Point Institute Building, which had served the diocese as a conference center. The building was slated for extensive renovation at about the time it burned down.

Other buildings on the 120 acres of diocesan land, located within the city of Burlington, were not damaged at that time. They include the administration offices, the Rock Point School, and the bishop's house.

Frustrated and Tired

In a strongly worded statement to his diocese's executive board, the Bishop of Virginia, the Rt. Rev. Robert B. Hall, said he is "frustrated at" and "tired of" the low level of financial support many parishes give the diocese.

Bishop Hall said that some parishes have not increased the amount of their giving in 10 years, according to the *Virginia Churchman*. "Are we going to

have to cut \$140,000 out of the budget again?" he asked.

Members of the board praised the bishop's statement, and urged him to give a similar declaration at the upcoming diocesan council. They also approved a resolution urging that quarterly reports on pledge payments be published in the *Virginia Churchman*, listing each parish's pledge, the percentage of the parish income represented by the pledge, and the payments to date.

Several board members expressed the opinion that publication of the reports would serve only to stir up bad feeling, but the bishop and several other members spoke strongly in favor of the resolution. They declared that information on how parishes are supporting the diocese should be published so that people will know what their parish is doing in comparison with others.

At the 1980 diocesan council, it was agreed to ask the parishes to increase their giving to the diocese by at least three percent to avoid damaging cuts in diocesan programs. "The diocese responded in a very generous way," said William A. Johnson, executive board president. "But what I heard from a lot of people was, 'You've done it to us one too many times — don't do it again.'"

Open Letter to the President

The Rt. Rev. Paul Moore, Bishop of New York, was one of 71 prominent religious leaders to sign an open letter to then President-elect Ronald Reagan on December 17, urging him to act quickly to denounce the use of torture and political oppression, according to a front page story in the *New York Times*.

"Rightly or wrongly, there is again speculation that your election signaled a rollback of America's commitment to civil rights and equal justice for all," the message said in part.

The letter, drafted by the ecumenical organization, Clergy and Laity Concerned, and released at a news conference at the United Nations, suggested that human rights violations in various parts of the world would receive little or no criticism from members of Mr. Reagan's administration, because of their desire to improve the business climate.

Citing recent incidents of political violence in El Salvador, South Korea and Haiti, the church leaders told Mr. Reagan that there was "increasing and

alarming evidence that military governments in many countries are viewing your election as a green light for suppression of legitimate dissent and for widespread arrest and imprisonment, torture and murder."

Besides Bishop Moore, Roman Catholic Archbishop Peter Gerety of Newark signed the appeal, as did Bishop Francis J. Mugavero of Brooklyn, and Fr. Theodore Hesburgh, president of Notre Dame University.

"The greatest Christmas gift you can give the world," concluded the letter, "will be a strong and unequivocal statement affirming this nation's historic commitment to peace with justice, democracy, and human rights."

Protest in Wales

A protest in the Church in Wales over the ordination of women as deacons came recently when 20 people, including six priests, walked out of an ordination service in Llandaff Cathedral. Last April, the church's governing body opened the diaconate to women, and in July, the Welsh church ordained the first three women as deacons. Seven more have since been ordained.

The service in Llandaff was for the ordination of Iris Thomas, 63, a retired French teacher. When the Rt. Rev. J.R.W. Poole-Hughes, Bishop of Llandaff, following the standard ritual, asked if anyone in the congregation knew of any impediment to the ordination of Mrs. Thomas, the 20 protesters stood up and two of them, both women, stepped forward and walked down the central aisle and stood in front of the bishop.

One of the women, Sarah Dudding, then read a prepared statement: "In the name of loyal Anglicans, we object to the betrayal of the Ordinal of the Book of the Common Prayer in this attempt to give holy orders to a woman who, by nature, is incapable of receiving holy orders." The two women then turned and walked out of the cathedral followed by other protesters. The ordination service continued and Mrs. Thomas became a deacon.

Later the bishop said he was sorry the protest had been made, but noted that it had been done "in a dignified way." He said he hoped to get in touch with the protesters "to start building bridges with them."

Anglican and Jewish Leaders Meet

The first formal consultation in Britain between Anglicans and Jewish religious leaders took place recently under the joint chairmanship of the Most Rev. Stuart Y. Blanch, Archbishop of York, and Chief Rabbi Immanuel Jakobovits. Twenty Christian and Jewish leaders

met at Andover, south of London, for three days of discussions on "Law and Religion in Contemporary Society."

Among issues raised at the meeting were those relating to terrorism, violence, torture, personal freedom and state authority, arms sales, distribution of wealth, and the growing problem of refugees.

The consultation was held under the joint auspices of the Consultants to the Archbishops of Canterbury and York, and the International Jewish Committee on Interreligious Consultations.

EWC Meets in Newark

Representatives of the Episcopal Women's Caucus met with bishops and clergy sympathetic to the ordination of women to the priesthood in the bishop's office of the Diocese of Newark recently, and agreed to develop a "national clearing-house for people who want to be ordained," according to the Rev. Patricia Park, president of the caucus.

Ms. Park told Religious News Service that she hoped to establish a review committee of "friendly bishops" to assist women who have been turned away from ordination in their own dioceses.

The proposed committee would provide "a place where you can go to argue your case," said Ms. Park, who said many women are rejected for undocumented reasons. If the candidate passed committee screening and appeared fit for the priesthood, an individual bishop would be assigned either to ask permission from her bishop to ordain her in her own diocese, or to arrange the transfer of her canonical residence to another diocese, she said.

According to Ms. Park, bishops in about 25 U.S. dioceses refuse to permit women priests to be ordained or to serve in their jurisdictions. Bishops in another 10 dioceses will not ordain women themselves, but will permit other bishops to ordain canonically resident female candidates.

The Rt. Rev. Elliott L. Sorge, staff officer for the Council for the Development of Ministry, also participated in the Newark meeting. He envisioned the committee's role somewhat differently.

"It wasn't as formalized in my mind as it was in hers," he said. The committee would work primarily to recruit and deploy black, Indian, and other ethnic minority priests, as well as women priests, and send them to areas where they are needed and have been requested, he said. "We don't have a good system of moving people around yet," he added.

Ms. Park said she hoped that the committee's potential for political maneuvering might prod sympathetic bishops "to pressure other bishops to clean up their own house" with respect to women's ordination.

She also said that, at the 1982 General Convention, the caucus hopes to force a repeal of the "conscience clause" passed by the House of Bishops in 1977, which permits a diocesan bishop to forbid women to be ordained or serve in his diocese, if he so chooses.

Newswriters Pick Top Ten

The role played by the religious New Right, which includes Moral Majority and like groups, in the election of Ronald Reagan as president of the U.S. and in the defeat of several liberal senators, was chosen as the most significant religious news story of 1980 by the Religion Newswriters Association.

The RNA is made up of 110 writers who report religious news for secular newspapers, news magazines, and wire services.

The resurgence of fundamentalist Islam in Iran and other Middle Eastern countries was chosen as the second most important development in religion to take place during the past year.

Ranking next in balloting were:

- The Fifth World Synod of Bishops in Rome, which concentrated upon the family, and reaffirmed traditional Roman Catholic teaching on contraception and divorce;
- The revitalization of the Ku Klux Klan, and increased incidents of anti-Semitism;
- The battle over biblical inerrancy in the Southern Baptist Convention;
- The controversy over the remarks by Bailey Smith, Southern Baptist president, to the effect that "God does not hear the prayers of a Jew."
- The assassination of Archbishop Oscar Romero of El Salvador, while he was celebrating Mass; the continuing violence in that country which has taken thousands of lives; and the recent murders there of four American women;
- Protests over the Vatican-ordered removal of theologian Hans Küng from the Roman Catholic faculty at Tübingen University in West Germany, and his later tour of the U.S.;
- The controversy over the "electronic church" and its effects on local congregations;
- The election of a woman bishop in the United Methodist Church, the first in any major U.S. church;
- The reopening of many churches in China, along with indications that the government of the People's Republic is ready to give greater freedom to religion;
- The Vatican's decision to permit dissident Episcopalians and their married priests to join the Roman Catholic Church
- The travels of Pope John Paul II;
- The concessions granted to labor unions by the Polish government, including an agreement to permit the regular weekly broadcast of Sunday Mass.

BRIEFLY. . .

The Rt. Rev. Hanford L. King, Jr., Bishop of Idaho since 1972, has announced his intention to seek retirement sometime in the latter part of this year. In a letter to all clergy and wardens of the diocese, Bishop King said: "My decision to request an early retirement for medical reasons has been determined by physicians' advice, consultation with Church Pension Fund officials, and long months of troubled thought and prayer. It is also based upon my conviction that the Diocese of Idaho requires the ministrations of a bishop with undiminished vigor and mobility. All of you are in my thoughts and prayers. Please keep me and my family and the diocese in yours."

An American Indian religious rite called the sweat house ceremony currently is the focus of complaints to authorities in two areas of the U.S. Los Angeles leaders of the American Indian Movement (AIM) maintain that the police have no right to send undercover agents as participants in sweat lodge ceremonies. In Minnesota, the local Civil Liberties Union is investigating charges of religious discrimination against state prison authorities, because of their refusal to allow Indian prisoners to hold the ceremony, which is conducted in a small lodge covered to keep out light and hold in steam. Rocks are heated and placed inside the lodge with the participants. The ceremony leader pours water and herbs on the rocks as those attending sing and pray.

Although James W. Killian, a charter member of St. Peter's-by-the-Sea Church, Swansboro, N.C., has seen his 80th birthday come and go, he remains true to his family's tradition of service to the church. According to *Cross Current*, East Carolina's diocesan newspaper, Mr. Killian is a licensed lay reader, and he sometimes serves as an acolyte along with his grandson, Jimmy.

Fr. Edward Schillebeeckx has received a letter from the Vatican's Congregation for the Doctrine of the Faith which informed him that he has been cleared of charges of heresy, according to the *National Catholic Reporter*. The independent Roman Catholic newsweekly said the CDF declared itself satisfied with certain "clarifications" Fr. Schillebeeckx provided when he was summoned to the Vatican last year, to answer questions about his book, *Jesus, An Experiment in Christology*. The NCR

said the priest does not intend to comply with the Vatican's request to write an article embodying these clarifications, as he will be dealing more fully with those questions in another volume, *The Holy Spirit in the Church*, on which he is working now.

At the recent semi-annual meeting of the North Conway Institute, a Boston-based interfaith organization for alcohol education, the Rev. John C. Ford, S.J., was honored for his many years of service to NCI. The Rev. David A. Works, an Episcopal priest and NCI director, paid tribute to Fr. Ford's ability to combine "theology and loving kindness," and thanked him for being "my teacher and my dear beloved friend." Fr. Ford's superiors, including Humberto Cardinal Medeiros, Archbishop of Boston, sent greetings, expressing the "heartfelt

gratitude of all the Jesuits of New England and appreciation of our worldwide Society of Jesus," singling out Fr. Ford's writings, his "intellectual integrity," and "accomplishments as a theologian" for particular praise.

The tenth anniversary celebration of the National Association for the Self-Supporting Active Ministry (NASSAM) was held in November at the Breech Training Academy, Kansas City, Mo. A delegation from the Association of Evangelical Lutheran Churches attended the meeting, as did several of the organization's former presidents. Drafting was begun on a tenth anniversary statement to the church. It is to be issued during the coming year, along with a directory handbook. The Rev. Edward Hook of Colorado Springs, Colo., was reelected president.

CONVENTIONS

The 52nd convention of the Diocese of Eau Claire was held at Christ Church, La Crosse, on November 7-8.

A budget of \$224,192 was accepted by the convention which also set in motion a long range planning committee and a mission strategy committee.

The convention affirmed its special relationship with the Diocese of Nigeria along with the rest of Province V which has entered into a companion relationship with the Diocese of Nigeria and also reaffirmed its support of Coalition 14.

Roman Catholic Bishop Frederick Freking, of the Diocese of La Crosse, was a special guest, as was the Rev. Robert Seater, of the Wisconsin Conference of Churches.

Yellow ribbons fluttered from the fence posts that surround St. Luke's Church, Lebanon, Pa., serving as a constant reminder of the hostages in Iran, as the 109th convention of the Diocese of Bethlehem met on December 5-6.

The Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem, in his address to the convention, spoke of his concern "with people who believe their way is the only way, the true way, and they cease completely their search for new truth and would have everyone subscribe to their doctrine. This force can be divisive and destroy the union of the Christian fellowship in some kind of tug of war. . . ."

Convention delegates approved a resolution that "all parishes in the Diocese of Bethlehem amend their charters and by-laws to permit persons 18 years or older to serve on parish vestries."

Diocesan budgets totalling over

\$500,000 were approved, as was an average 8.5 percent increase in clergy salaries.

Bishop Gressle was honored by the convention for his ten years of service to the diocese.

The 121st convention of the Diocese of Kansas took place October 24 and 25 in Salina, joining with the Diocese of Western Kansas for a Eucharist and banquet, before the two dioceses met separately for business sessions.

The highlight of the convention of the Diocese of Kansas was an address by the Rt. Rev. Festo Kivengere, Bishop of Uganda, in which he gave a vivid picture of troubled Africa. In response, a date was set for a special offering to be taken in all parishes of the diocese for the Presiding Bishop's Fund for World Relief/All Africa Appeal.

Four resolutions were passed: One proposed a study of the Church Pension Fund. Another had to do with a definition of clergy compensation, distinguishing between salary and cost of employment. There was to be a petition to the governor and state legislature endorsing family planning. The fourth resolution proposed a commission to draw up a policy concerning abortion.

A budget of \$578,469 passed without objection, after the several departments presented their reports and requests.

The convention was the last over which the Rt. Rev. Edward C. Turner, Bishop of Kansas, will preside. He did so with the grace and humor characteristic of his 25 years of leadership and pastoral care.

Green Apples

There are few preachers who do not feel that their homiletical fruit could be improved.

By G. EARL DANIELS

A minister's reserve supply of sermons is often referred to as his "barrel." It might with equal propriety be called his "apple tree."

Not all the apples on a tree are in the same stage of development. Some have scarcely shed their blossoms; they have just begun that slow process which leads at last to ripened fruit. Others are full grown, but still green and unpalatable. Some few are mellow and ripe, waiting to be eaten.

Likewise, some sermons have just begun their growth. In their present state, they are but a random series of notes, or an even more confused idea in the mind. Like the primitive account of the Creation, they are as yet "without form, and void."

Other sermons are fully grown, but immature. They are sketched in outline, yet they lack that additional meditation which removes infelicities of expression and immaturities of thought. Fortunately, in the well kept clerical orchard, there are usually some apples which, being fully developed and well ripened in the sunshine of reflection, are ready to be picked and offered to the congregation for their edification.

It is one of the tragedies of the preacher's life that he is so often forced to deliver a sermon before it is really ready. Many times he sighs wistfully, or even apologizes publicly, for his presumption in offering green apples. He realizes how much better the sermon would be, if a little more time could have been given to its preparation.

Now, anyone who has ever eaten a green apple knows that the results are not good. At the very least, *the green ap-*

The Rev. G. Earl Daniels, retired priest of the Diocese of Massachusetts, is living in Indianapolis. Now in his late 70s, he still has many opportunities to exercise his priesthood. For much of last year, he assisted at Trinity Church, Indianapolis. Recently he was invited to preach the Thanksgiving sermon at Christ Church Cathedral, Indianapolis. He is presently at work on a book, Memories of a Hoosier Preacher.

ple fails to bring the nourishment which we have a right to expect. Immature fruit simply doesn't have the food value which we need. Though we eat ever so many of them, the body profits but little.

Likewise, how often have we listened to a sermon which was given in a pleasing voice and contained some good ideas, and even occasional passages of real eloquence (yet it left no lasting impression)? Because the ideas had not been fully developed, or the thoughts clarified, the total result left much to be desired. The sermon simply was not ready.

An even more unfortunate result of sermons which are not ready is *the needless pain which certain ill considered or poorly expressed statements may give.* Many of us have, at some time, known that intense agony which comes as the result of eating green apples. Such indigestion is a painful and unforgettable experience.

When we give out hasty opinions in our sermons, it is impossible to predict what unfortunate results they may have. Some bit of misinformation, which we did not take the trouble to verify, may do irreparable harm; some hasty doctrinal statement may give somebody the wrong slant on an important question for the rest of his life.

Still another result of sermons that are not ready is that *they cause the bearer to deprecate all preaching.* Just as a disagreeable experience in eating green apples may cause us to have an aversion to all apples, so the hearing of a poorly prepared sermon may cause some persons to condemn all preaching.

"Dull as a sermon" is a phrase which has been coined by those who have had to listen to poor sermons. Every minister must remember that he is an ambassador of Christ, and that some will judge the glorious Gospel of our Lord by our unworthy presentation of it.

Such are some of the unfortunate results of the sermons that are not ready. It is a sobering experience to reflect upon the harm that has been done by our homiletical green apples. But there is



The Rev. G. Earl Daniels

hope in the fact that a green apple does not have to remain that way. If the proper influences are brought to bear upon it, it may someday furnish wholesome nourishment.

It takes time to produce either an apple or a sermon. Given time, the green apple will ripen. Given time, the immature sermon may become a thing of real worth.

There is shrewd wisdom in Henry Ward Beecher's reply to the question of a young theological student. After a service in Plymouth Church, Brooklyn, the student asked, "How long did it take you to prepare that sermon?"

The famous preacher replied, "40 years."

And he was right. The whole of any man's life and experience goes into any sermon, not just the conscious preparation for a specific occasion.

But in our special preparation for an individual sermon, it is well that there be sufficient time. Normally, a sermon over which we have brooded for a period of time is better than one which we have hastily developed liked a forced, hot-house plant between Sundays.

And so, a preacher should begin in time. Write a seed thought upon a piece of paper. Brood upon it. Let the tears of adversity water it. Let the sap of inspiration flow into it. Let the sunshine of experience ripen it. And eventually, the day of maturity will arrive. And that which before was but a green apple will have become the delectable food of salvation.

It is a common experience for a busy minister to reflect upon how much better a sermon should, and could have been, if more time had been given to it. There is a becoming humility which truly great preachers have toward their sermons, for they realize how much room there is for improvement. There is one

respect in which the minister of a small church has an advantage over his more famous contemporaries. Although lacking the inspiration of a large congregation, he does have more time to perfect his message.

There are few preachers who do not feel that their homiletical fruit could be improved. Therefore we close with a few suggestions as to how to test the maturity of an individual sermon.

1. *How much time have you spent on an individual sermon?* Under the pressure of other work, it is easy to grow lax in the amount of time given to sermon preparation, unless we set before us a stern minimum. A well known preacher once revealed that he spent 20 hours on each sermon. Few of us could do that, but we can hold ourselves to some minimum – say ten hours. Time alone will not guarantee a good sermon, but if we would refuse to preach without spending a reasonable time in preparation, it is certain that there will be fewer immature sermons.

2. *Can you state the essence of your sermon in a single sentence or paragraph?* Such a discipline would do much to weed out extraneous material. Sermons, like fruit trees, are often improved by a little judicious pruning.

3. *Have you studied the original meaning and setting of the text?* A mature sermon will grow logically out of the text and context. It will not be based on a mistranslation, or a forced meaning. The immature sermon is often based on a shallow treatment of the text. Many a sermon, if it had been tested in this manner, would never have been preached!

4. *Check for mistakes of grammar and infelicities of expression.* We have a duty to express the Gospel message in the best language we can command. Many unpardonable mistakes are made which detract from the message. The sermon should be expressed so simply and clearly that the words become a channel of thought, not a barrier to impede its flow.

5. *Have you visualized the application of this sermon to several individuals in your congregation?* Many sermons, which in the abstract make us glow with pride, fall far short when considered in relation to the actual needs of parishioners.

6. *Have you tested the sermon in your own daily experience?* Many a foolish word might be deleted, while that which is good in the message might be made to gain the accent of reality.

7. *Is this sermon consistent with the main tenets of our personal faith?* Individual sermons should not advance statements which are inconsistent with each other, but should grow out of a consistent philosophy of life. Each sermon should, like the branches of a tree, grow naturally from the trunk of a unified faith.

Alexander Crummell –

a priest who deserves to be
commemorated in any further revision
of the Episcopal Church Calendar.

By LYNDON HARRIES

Among the emigrant black Americans going to Liberia in the second half of the 19th century was a man who recognized the weakness of the Liberian government in relation to the indigenous Africans. He criticized his fellow settlers for having a false sense of superiority and for neglecting to prepare the majority of the people for participation in the economic and political process.

The speaker who in 1870 expressed these sentiments before an Independence Day gathering in Monrovia, the Liberian capital, was the Rev. Alexander Crummell, the second black American to be ordained an Episcopal priest. He is a man who deserves to be better known, if indeed he is known at all, by his fellow Episcopalians.

To respect his memory will help to compensate for the way he was treated by some influential members of the church. It is to the everlasting credit of Bishop Griswold, who eventually ordained Crummell to the diaconate, that he should have told him, "I wish there

The late Rev. Dr. Lyndon Harries [see p. 15] was a former missionary in East Africa, and professor emeritus of African languages and literature at the University of Wisconsin.

were 20 more of your race applying for the priesthood." In view of the unhappy record of the Episcopal Church on race relations, at least until the 1960s, we can now wish that there had been at least 20 more bishops with Bishop Griswold's tolerance and understanding.

Alexander Crummell was born in New York City on March 3, 1819. His father's first name was that of the American city where Alexander was to find friends who helped him to be ordained a priest, Boston. His grandfather had been a Temne chief in West Africa. His mother's people had been free blacks for generations.

His first formal education was at the Mulberry Street School run by Quakers, where Crummell sat with several other black youngsters who later became leaders in the black community. Among them was Henry Highland Garnet, who gained fame as a learned and militant abolitionist.

In 1833 the radical abolitionists of New Hampshire opened a school for all races and classes in the town of Canaan. Crummell and Garnet both went there, but their schooling was cut short when the local farmers and townspeople destroyed what they called "this abolitionist nest."

After Canaan, which proved to be



Alex Crummell

The above photo is used with the permission of the Schomburg Center for Research in Black Culture, the New York Public Library; Astor, Lenox, and Tilden Foundations.

quite unlike the biblical Canaan, Alexander Crummell spent three years at the Oneida Institute, a vocational school for minorities at Whitesboro, N.Y. He wanted to become a priest and applied for admission to the General Theological Seminary of the Episcopal Church in New York. He was turned down. He appealed the decision to the board of trustees.

For this audacity, as Crummell relates, "Bishop (Benjamin) Onderdonk sent for me, and set upon me with a violence and grossness that I have never since encountered, save in one instance in Africa." The interview between Crummell and the bishop is not likely to be quickly forgotten, because it is the subject of a whole chapter in a famous book by one of America's most distinguished black writers, *The Souls of Black Folk*, by W. E. B. Du Bois.

After his rejection by Bishop Onderdonk, Crummell was helped in Boston by the son and grandson of John Jay, the first Chief Justice of the U.S. Supreme Court. They protested the action of the seminary, and promoted his ordination by Bishop Griswold in May of 1842. Two years later he was ordained priest by Bishop Lee of Delaware.

After a first charge in Providence, R.I., he moved to Philadelphia where he found himself in the doubtful pastoral care of another Onderdonk, Benjamin's brother, Bishop Henry Onderdonk. The bishop forbade him a seat in the dio-

cesan convention, for no other reason than that he was black. Crummell refused to abide by the bishop's racist directive.

Lacking the support of his bishop, Crummell was unable to obtain an adequate salary. Because of undernourishment, he became a sick man. His poor health was a factor in his decision to go to England and, later, to Liberia. He was married and had children. The Jays helped him again and encouraged him to take the sea voyage to England, where he stayed for five years. He took his B.A. degree at Queen's College, Cambridge University.

Before leaving for England, Crummell delivered an address on the life of the abolitionist, Thomas Clarkson, which became an important part of the growing literary expression of black Americans. Crummell's writings anticipated the counsels of black leadership a century later. He brought a scholar's temperament, a knowledge of history, and a familiarity with literature to the writing of books, essays, articles, and sermons on a remarkable range of themes of vital interest to black Americans. He challenged the sense of inferiority to which black Americans had so long been conditioned. His struggle for equality and justice in the Episcopal Church was only a part of a much greater contribution to the improvement of race relations on the international level.

By the time he left England, Crummell had preached and lectured all over the British Isles and made friends, not only with many of the clergy, but with such famous writers as Froude, Thackeray, and Macaulay.

In 1853, still in poor health, he arrived in Liberia where he lived for the next 20 years. He was a long-time colleague of Edward W. Blyden on the faculty of Liberia College. Blyden, a Presbyterian minister, was Africa's most formidable student of African affairs. Their rela-

tionship is an important part of African history.

Such standard works on the development of African liberation as Robert W. July's *The Origins of Modern African Thought*, or J. Ayodele Langley's *Pan-Africanism and Nationalisation in West Africa*, deal at some length with the life and work in Liberia of Alexander Crummell, Episcopal priest.

In 1873, Crummell returned to the United States. In Washington, D.C., he founded St. Luke's Church, where he was rector for nearly 22 years. He resigned in 1895 at the age of 76. On September 10, 1898, he died while visiting Point Pleasant, N.J., and he was buried from St. Philip's Church, New York City. Laurence Dunbar wrote a poem in his honor for *The Colored American*, and it has been reprinted many times since.

W. E. B. Du Bois first saw Crummell at a commencement at Wilberforce University, and wrote: "Tall, frail, and black he stood, with simple dignity, and an unmistakable air of good breeding. . . . Instinctively I bowed before this man, as one bows before the prophets of the world."

Before he died, Crummell established the American Negro Academy, which included such distinguished black Americans as John W. Cromwell, Francis and Archibald Grimke, Kelly Miller, Henry P. Slaughter, and A. A. Schomburg.

At the Schomburg Center for Research in Black Culture, one of the research libraries of the New York Public Library, are to be found the Alexander Crummell Papers (1837-1898), consisting of nine boxes of letters and sermons. The collection is evidence of Crummell's honored place in black American history. He is an Afro-American priest of the Episcopal Church who deserves to be commemorated in any further revision of the Episcopal Church Calendar that might be contemplated.

The Vai

Among the African students who came to our home in Madison, Wis., in the 1960's was a young Liberian woman called Florence Chenoweth. A few years after her return home to Liberia in West Africa, another African student from the same country brought us a copy of a Liberian magazine that Florence herself meant us to see. On the cover was a full page picture of Florence, with the caption: "Can She Feed the Nation?" Florence Chenoweth had become the minister of agriculture in the government of Liberia.

Since her appointment to cabinet office, a military coup has brought death or imprisonment to most of the leading members of government in

Liberia, and so we are greatly concerned about Florence's safety. The fact that she did not spring from the traditional Liberian political elite, the emigrant Negroes of America, but from an indigenous Liberian people, the Vai, may have saved her.

The recent coup reveals the truth of a Vai proverb: "What is mine goes; what is ours abides." The American blacks who founded Liberia were generally concerned more with promoting their own personal welfare than that of the indigenous African population. The coup was an uprising on behalf of the majority against the privileged and often corrupt rule of the descendants of blacks from America.

Lyndon Harries

EDITORIALS

Cathedral Ramp

Late last year a letter to the editor appeared in this magazine describing an incident in which a handicapped person in a wheelchair attempted to go to church in Washington, D.C., and had great difficulty in finding a church with a ramp he could negotiate. One can appreciate the serious difficulties he may have encountered. On the other hand, we sincerely regret that this writer led others to believe that it is not really possible for handicapped people to enter the National Cathedral of our church in the nation's capitol. In fact, the accommodation of the handicapped has long been a concern of cathedral personnel.

A ramp located in the northwest part of the building is indicated in the official maps and by signs on the roadways around the cathedral. Rest room facilities and special tours are among the provisions the cathedral has made for handicapped worshipers and visitors.

We are glad to take this opportunity to set the record straight, publicize this, and encourage our readers, some of whom have physical difficulties, to visit the Cathedral of St. Peter and St. Paul when in Washington.

POET'S PROPER

THE PRESENTATION — February 2

St. Luke 2:36-38

Episode

So swift the seven short years of love and home,
So dear each room, each daily common task.
Then quickly death — and she is left alone.

Each day she fasts and prays in holy temple,
Each night she roams within its sacred walls
Year after year till years add up to 80.

Then suddenly, she "coming in that instant"
Beholds the wondrous, holy Child,
Hears Simeon's prophesy for Gentile and Jew,
Gives her own thanks — and then steps into history
Anna, the prophetess, caught up in mystery.

Dorothea Bliss Studwell

Suffragan Bishops

The office of suffragan bishop provides, in the Episcopal Church, a rank of prelates who are fully ordained and consecrated as bishops, but who are subordinate to the diocesan bishops of those dioceses in which they serve. In canon law, a suffragan's position is somewhat different from assistant bishop (a bishop who previously resigned from another see) or from bishop coadjutor (who has the automatic right to succeed the diocesan when the latter resigns, retires, or dies). The office of suffragan has a strange history, and the word is used in more than one sense in ecclesiastical terminology. Its revival and continuation has been both applauded and deplored, and the questions about it raised in Utah [TLC, Aug. 31, 1980] and elsewhere, call for further consideration. (See also TLC, Nov. 9, 1980, and Jan. 18.)

Such bishops have been called by various names in various periods of history. In the early church there were "country bishops" for outlying areas of some dioceses. In the Middle Ages, subordinate bishops were created by the canonical fiction of ordaining them for defunct ancient sees in areas occupied by Islam ("bishops *in partibus infidelium*"). In 1534 a Suffragan Bishops Act was passed in England, but it remained virtually a dead letter until 1870, when the office was revived to meet the urgent need for more bishops in Victorian England. In the American Church, the office was repeatedly proposed at the end of the last century in order to provide bishops for the large black constituencies of several southern dioceses. It was not until 1910 that constitutional and canonical provisions were made for suffragans. (By that time, many black leaders had given up on the Episcopal Church.) Some of the pros and cons are:

On the one hand suffragans do provide a means of extending the episcopate in areas and with peoples among whom it is needed. On the other hand, it seems contrary to the ancient principle that one bishop in one diocese is the center and focus of the unity of the church.

Some have argued that if suffragans were not permitted, dioceses would be forced to subdivide themselves into workable units for one bishop. Others have argued that for administrative purposes larger dioceses would today be more economical than smaller ones. According to this view, big dioceses with more bishops are better than small dioceses with one bishop for each.

Some have protested at a subordinate rank of bishops intended (in few cases today) for members of minority groups. Others have pointed out that without a suffragan episcopate, members of minorities really would have no entrance into the episcopate, as our history has in fact demonstrated. Some of us believe that our church would be enriched and strengthened at the present time by one or more Indian suffragans, and by one or more Spanish-speaking suffragans. It is also pointed out that both inner city work and outer rural work sometimes pose problems calling for special kinds of episcopal leadership.

The Unmentionable Ceremonial

By THE EDITOR

What is a biblical expression of worship, spoken of in both the Old and New Testaments and widely practiced in the Christian Church, which most Episcopalians have been frightened to mention? Obviously, the answer is incense.

Oddly enough it was occasionally used in Anglican churches in the 17th and 18th centuries, without much controversy. In the recent past, on the other hand, it has been regarded as a badge of Romanism, an expression of effete antiquarianism, and an affront to good American Christianity. Today, fortunately, the climate has changed. Incense is now little used in many Roman Catholic parishes, but you can probably procure all the equipment for it in your local Lutheran bookstore. Far from being antiquarian, Episcopal churches which use it from time to time are in many cases parishes associated with liturgical renewal. Even the most stalwart American Protestants are today recognizing that because something is beautiful it is not automatically bad. Psychologists have taught us that our olfactory sense (that is, smelling) is peculiarly suggestive to the memory and emotions. Meanwhile Episcopalians, to their surprise, find themselves with a new Prayer Book in which incense is mentioned without a tremor (pp. 143 and 576). So today let us mention the unmentionable.

The major purpose of this column is to call attention to different ways in which the theological significance, the pastoral value, and the devotional power of different seasons and occasions in the church year can be expressed and experienced in worship and related activities in our parish churches. It is in this context that we would consider incense here, as an occasional usage to mark special times.

Among Episcopal churches which have not normally used incense, the occasion of the year when it might most likely be had was Epiphany. Being referred to in the Gospel for the day, its use has seemed appropriate to many. A second occasion is during the Easter Vigil. During the chanting of the *Ex-*

sultet, a cloud or two of smoke rising up around the towering candle in an otherwise dark church provide one of the high points of visual drama in our worship.

If one wishes to adopt incense several times a year, the traditional great feasts are of course Christmas, Epiphany (now, in actuality, often the Sunday before or after it), Easter, Ascension Day, Pentecost, All Saints, and the patronal feast of the parish.

Several things may be said about introducing it in a congregation. First of all, it needs to be explained beforehand. A priest should not attempt it unless he himself knows why he is using it and what it is he is trying to express. Secondly, it need only be used for a few moments during the service. Appropriate

doors and windows should be left open so that the air is cleared quickly afterwards. Thirdly, it does not cause asthma or flu — on the contrary, it clears the sinuses. Fourthly, the equipment is not hard to use: the modern synthetic charcoal lights quickly and easily.

In the past, in churches where incense was used regularly, a very precise and complicated drill was followed by servers and clergy at the introit, Gospel, and offertory. Those who had not had a long apprenticeship in such a parish would not dare try it. (Lucid directions for censuring the altar and vessels will be found on p. xxxi of the American Missal, 1951, with clear illustrations apparently by renowned Episcopal artist, Allan Rohan Crite.) Today, on the other hand, everyone agrees that simpler procedures are desirable. When censuring the altar, for instance, a priest can simply walk around it, swinging the thurible at a comfortable height — no special number of swings is required.

The use of incense on special occasions make them special. Smells do indeed touch our memory. When we enter church on Christmas Eve, it is the wonderful smell of evergreen decorations which suddenly draws us into the "spirit of Christmas" and reawakens a vivid sense of continuity with previous Christmases. (Indeed the very word "spirit" means breath.) Other great feasts can also be enhanced by their "spirit", and incense is the traditional way to provide it.



SCHOOLS

FOR BOYS

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.

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Cromey, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161.

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**. A suitable form of bequest is: *"I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin"*

THE LIVING CHURCH FOUNDATION
407 E. Michigan Street
Milwaukee, Wis. 53202

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

February

- 2-4 Trinity Institute East (New York)
- 3-4 Joint Committee on Nominations
- 4-7 Episcopal Urban Caucus (Louisville)
- 5 Venture in Mission diocesan campaign chairmen (St. Louis)
- 5-7 Council, Diocese of Texas (Galveston)
- 5-7 Trinity Institute West (San Francisco)
- 5-7 Convention, Diocese of West Texas (San Antonio)
- 6-7 Convention, Diocese of Easton (Easton, Md.)
- 6-7 Convention, Diocese of Western Louisiana (Shreveport)
- 9-11 Standing Commission on Stewardship (New York)
- 10-12 Standing Commission on Constitution and Canons (Houston)
- 12-14 Convention, Diocese of Georgia (Thomasville)
- 12-14 General Ordination Exam evaluation conferences (various locations)
- 13-14 Convention to elect a bishop, Diocese of Kansas (Topeka)
- 13-14 Convention, Diocese of Louisiana (Baton Rouge)
- 13-14 Convention to elect a bishop, Diocese of Western Kansas
- 13-15 Convention, Diocese of Alabama (Anniston)
- 15-18 National Association of College & University Chaplains (Boston)
- 17-20 Standing Commission on Ecumenical Relations (Erlanger, Ky.)
- 18-20 Joint Commission on Peace (Alexandria, Va.)
- 20-22 Convention, Diocese of San Joaquin (Bishop, Calif.)
- 20-22 Convention, Diocese of Southern Virginia (Williamsburg)
- 21 Convention, Diocese of Long Island (Garden City)
- 24-26 Coalition 14 (Tempe, Ariz.)
- 24-29 Institute of Liturgical Studies (Valparaiso University, Ind.)
- 25-27 Executive Council (Greenwich, Conn.)
- 26-28 Convention, Diocese of Arkansas (Little Rock)
- 26-28 Sindicators (Tempe, Ariz.)

March

- 2-6 In house week (Episcopal Church Center)
- 4 Ash Wednesday
- 5-7 National Convention, American Choral Directors' Association (New Orleans)
- 6 World Day of Prayer, Church Women United
- 8-13 United Thank Offering Committee (New York)
- 10-13 Anglican/Roman Catholic Consultation (Cincinnati)
- 22-27 Triennial Committee (New Orleans)
- 23-25 Board for Theological Education (New York)
- 31-April 2 Standing Commission on World Mission (Dallas)
- 31-April 4 Standing Liturgical Commission (Chicago)

April

- 17 Good Friday
- 19 Easter
- 21-23 Standing Commission on Church in Small Communities (New York)

- 24-25 Convention, Diocese of Arizona
- 26-May 2 Primate's of the Anglican Communion (College of Preachers, Washington)
- 27-May 1 Conference of Diocesan Executives (Menlo Park, Calif.)
- 27-May 1 Conference of Chaplains and Lay Readers in Europe (Berchtesgaden, Germany)
- 28-30 Council for Development of Ministry
- 29-May 1 New Directions for Churches in Small Communities, Northeast Conference (Burlington, Vt.)

May

- 1-2 Convention, Diocese of Nebraska (North Platte)
- 1-3 Convention, Diocese of West Virginia (Davis)
- 1-3 Convention, Diocese of Nevada (Boulder City)
- 4-7 National Workshop on Christian Unity (Boston)
- 4-7 Episcopal Diocesan Ecumenical Officers (Boston)
- 5-6 PewsAction board (Indianapolis)
- 5-7 Educators and Trainers for Ministry (Cincinnati)
- 6-9 Associate Church Press convention (Philadelphia)
- 7-8 Standing Commission on Metropolitan Areas (Washington)
- 7-9 Anglican Fellowship of Prayer Conference (Indianapolis)
- 8-9 Convention, Diocese of Vermont (Burlington)
- 9 Convention, Diocese of New Hampshire (Portsmouth)
- 11-13 Standing Commission on Stewardship (New York)
- 12 Convention, Diocese of Fond du Lac
- 12-14 Worship '81 (London, Ont.)
- 12-16 Council of the Associated Parishes (Waverly, Ga.)
- 14-16 Convention, Diocese of Western North Carolina (Hendersonville)
- 16 Convention, Diocese of Maryland (Frederick)
- 18-22 Standing Commission on Church Music (Charleston, S.C.)
- 19-21 Province VI Synod
- 21-23 National Episcopal Conference on Diaconate (Notre Dame University)
- 22-23 National Commission on Hispanic Ministries (Albuquerque)

June

- 1-5 Episcopal Communicators (Sierra Madre, Calif.)
- 7 Pentecost
- 8-19 Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.)
- 10-12 Province IV Synod (Hendersonville, N.C.)
- 12-13 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 16-20 Executive Council
- 19-21 Convention, Diocese of Utah (Salt Lake City)

July

- 15-24 Anglican/Orthodox doctrinal discussions
- 26-Aug. 1 Annual Evergreen Conference for Christian Educators (Evergreen, Colo.)

PEOPLE and places

Appointments

The Rev. George C. Allen II is rector, Church of the Annunciation, Oradell, N.J. Add: 343 Kinderkamack Rd. 07649.

The Rev. Asa V. Butterfield is rector, San Marcos Parish, Panama City, Republic of Panama. Add: Apartado 155, Panama 9A, Rep. de Panama.

The Rev. Joseph M. Bryne is rector, Ascension Church, Pueblo, Colo. Add: 420 West 18th St. 81003.

The Rev. Barbara Cavin is part-time assistant, St. Aidan's Church, Ann Arbor, Mich., and continues as chaplain resident University Hospital, Ann Arbor.

The Rev. William M. Coolidge is rector, St. Bartholomew's Church, Pittsboro, N.C.

The Rev. C. Phillip Craig is rector, the Church of the Good Shepherd, Asheboro, N.C.

The Rev. Robert E. Hamilton is priest-in-charge, the Church of the Messiah, Mayodan, N.C.

The Rev. John Mand is deacon-in-charge, St. John's Church, Dryden, Mich. Add: 4070 S. Mill St., 48428.

The Rev. Frederick Michael Miller is rector, Grace Church, Pemberton, N.J. Add: 45 Elizabeth St. 08068.

The Rev. David W. Robinson is rector, Grace Church, Manchester, N.H. Add: 106 Lowell St. 03104.

The Rev. Reginald C. Rodman is vicar, St. Paul's Church, Central City, Colo. Add: 3680 Estes, Wheat Ridge, Colo. 80033.

The Rev. Robert H. Tipson is rector, Christ Memorial Church, 405 South Washington Ave., Mansfield, La. 71052.

The Rev. Robert Turner is deacon assistant, St. Francis' Church, Dunellen, N.J. Add: 400 New Market Rd. 08812.

The Rev. Charles L. Wood is rector, Church of the Transfiguration, Indian River, Mich. Add P.O. Box 460, 49749.

Deaths

The Rev. Lyndon Harries of Chilton, Wis., died of a heart attack, November 17. He had been serving as locum tenens at All Saints Church, Appleton, Wis.

Fr. Harries was born January 11, 1909, in Port-Talbot, Wales, and received his theological training at Ely Theological College. Ordained to the priesthood in 1933, he first served as curate at St. German's Church, Cardiff. He spent the next 10 years doing missionary work in Tanganyika, and was recalled to London to take linguistic training in African languages and received his Ph.D. from the University of London. During that time he did parish work in and around London and returned to Africa several times to develop his work in African languages. In 1964 he accepted a professorship in African languages at the University of Wisconsin, Madison, where he remained until his retirement in 1979. Fr. Harries is survived by his wife, Jeanette Harries.

Dorothy White (Wilson) Corning, of Hendersonville, N.C., and former resident of the Diocese of Chicago, died November 13, at the age of 84.

Mrs. Corning was the daughter of the Rev. William White Wilson, who served Trinity Church, Chicago, for many years, and the sister of both the Rt. Rev. Frank E. Wilson, first Bishop of Eau Claire, and Deaconess Grace E. Wilson, for many years a member of the staff of City Mission in the Diocese of Chicago. Mrs. Corning was director of religious education at St. Paul's Church, Hyde Park, Ill., Trinity Church, Highland Park, Ill., and Gethsemane Church, Minneapolis. More recently, Mrs. Corning served in that capacity at St. James' Church, Hendersonville. Survivors include six nieces, most of them living in the Chicago area.

Bernice Jansen, a retired missionary who served the church in this country and overseas, died November 23, in Los Gatos, Calif. She was 71.

Miss Jansen was born in Minnesota and served in Virginia from 1929 until 1931 when she went to Japan. Returning home aboard the *Athenia*, in 1939, the ship was torpedoed by a German submarine and Miss Jansen suffered a skull fracture when the lifeboat she was entering lurched and she was thrown into the water. She was rescued a half hour later. During World War II she served in Illinois and Michigan, and after the war was in charge of the English department of St. Stephen's School in Manila. She served there until her retirement several years ago. Miss Jansen is survived by two sisters, nieces, and nephews.

CLASSIFIED

advertising in *The Living Church* gets results.

CHURCH MUSIC

STRING BAND Music for Eucharist, Rite II. Syllabic setting by Jack Abell. Send \$1.50 for sample copy with guitar chords and demo cassette. Ivory Palaces Music Publishing Company, Inc., 3141 Spotswood Ave., Memphis, Tenn. 38111. Ask for free catalog.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

POSITIONS OFFERED

RETIRED priest in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, travel allowance. Marshall, MO. Reply: Canon Charles Kronmueller, P.O. Box 23216, Kansas City, MO 64141.

POSITIONS WANTED

36 year old male, solid churchman with business, cathedral and parish experience seeks traditional Prayer Book parish with strong music program. Are there any parishes left whose goal is to worship the Lord in the beauty of holiness? Reply Box K-482.*

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation - Enclosed Contemplatives (Episcopal) - St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

PROGRAMS

COLOR SLIDE and other programs for church groups, class meetings, mother-daughter banquets, etc. For brochure and prices contact: John W. Heisey, 728 So. George St., York, Pa. 17403. Tele. (717) 843-4051.

REAL ESTATE

BREATHTAKING mountaintop view - beautiful three bedroom, two and one-half bath home in peaceful, exclusive, new MORE development near Eureka Springs, Ark. From the concrete tile roof to the 18' entry and the 650 square foot great room, this home offers superior construction and too many features to mention. Walk through the woods to a beautiful chapel (two resident priests). Great recreational area. \$125,000. Inquire: Pamela Jones, Greer Real Estate, Hwy. 62, Eureka Springs, Ark. 72632. (501) 253-9000 or 253-7296.

SUMMER PROGRAM

ANGLICAN theologian, David E. Jenkins, at ecumenical retreat center, Ring Lake Ranch, August 16-28. Continuing education credit possible. Bring families, join in renewal program: study, sharing fellowship, worship, fishing, riding, hiking in mountain wilderness environment. Other seminars throughout summer. Small, informal. Write: Director, Ring Lake Ranch, Dubois, Wyo. 82513. (307) 455-2531.

WANTED

BRONZE Church Bell. Send description, price quote to: Rector, St. Matthew's Church, 1551 Bennett, St. Louis, MO 63122.

*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

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

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

PHOENIX, ARIZ.

ALL SAINTS' 6300 N. Central Ave.
Carl G. Carozzi, D.Min., r; Joseph M. Harte, D.D., S.T.D.,
William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D.,
Douglas G. Smith, M.Div., associates; Earle C. Hochwald,
Ph.D., parish psychologist
Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu
Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-
5539

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; 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 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.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. John W. Rick, III, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon; d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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.

BOSTON, MASS. (Cont'd.)

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

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; 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; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & 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 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, J. Pyle, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 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-Sat 10; Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Martin 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

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

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. Stan-
ley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu
12:10. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-
sary). Confessions: Fri & Sat (5-6); half hour before each
Sunday Mass; at any time by appt.

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Henry C. Coke, III
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

FORT 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 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holeyton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30

A Church Services 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.