

THE LIVING CHURCH

Life More Abundant

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The Retirement Syndrome

● page 9



It is possible to fling wide the gates and open up new paths for the nursing home resident [see page 8].

RNS



An Interview With Noah

By JOHN E. AMBELANG

This is one of the few Sundays when part of the story of Noah may be read in the lectionary. Our guest columnist this week, the Rev. John E. Ambelang, is rector of St. Mark's Church, Beaver Dam, Wis. The church is having its patronal feast at this time.

Noah was not available to THE LIVING CHURCH at this printing, but the following is an account of what the interviewer would have asked.

Interviewer: We have been told by many reputable theologians and scholars that you never existed, in the biblical sense. I speak for the vast majority of people who greet your claim to be the Noah of old with some scepticism. Can you prove your authenticity? And, incidentally, if you are Noah, what might you be doing here in the 20th century?

Interviewer: (Recognizing that absolute certainty is impossible this side of the parousia, the interviewer elected to continue.) Mr. Noah, my first question is mostly personal. As I understand it, you, your family, and the animals were all in the ark for about seven days before the flood commenced.

I would imagine that your detractors at first were somewhat worried when they saw all of the animals suddenly appear, then disappear into the ark. Next they saw the doors close. But then when the sun rose day after day as usual and nothing happened, they all relaxed. How about you? Along about the sixth day, did you being to have your doubts? And if so, how did you deal with them?

Interviewer: We don't believe much in wickedness today, let alone labeling people as "wicked," but apparently God did when he appraised the people of your day. Yet, we have to admit that in our society there is a good deal of violence, sexual license, wealth in the midst of

poverty, hedonism, and so on. How does our society stack up in comparison to yours?

Interviewer: Related to the previous question, while presumably there is no danger of another flood, there is the threat of nuclear war. Now if someone were to come along and begin building an earth shelter or a rocket ship proclaiming that God was going to destroy the world or solar system and start over, I don't believe that he would get any better following than you did — though that might be open to question in light of the strange sects that spring up these days.

However, do you have any suggestions as to how we might recognize a modern day Noah, if there was to be such a person? And does the "Rainbow Covenant" — in the fine print — cover such contingencies as nuclear warfare?

Interviewer: The following question deals with the nature of God as you perceive him and is blunt; for this I apologize. What kind of God, Mr. Noah, would kill innocent children?

Interviewer: And about you, with all due respect, while you were constructing the ark, what were your feelings towards your ridiculers? Did you take satisfaction in the fate that was awaiting them? Were you filled with a holy self-righteousness?

Interviewer: You are aware that Christians believe that a Jewish carpenter living 2,000 years ago was the unique Son of God. What is your reaction to such a belief? And secondly, when you lived on earth you apparently didn't have regularly scheduled worship services, but today with whom would you choose to worship? After all, you are claimed by Jews, Christians, and Moslems.

Interviewer: Have you ever regretted the curse that you laid upon your grand-

son, Canaan — as you may be aware it has been an important part of the supposed divine approval of slavery?

Interviewer: Obviously you didn't have a degree in engineering. Building an ark must have been a tremendous undertaking. We're aware that the Lord God gave you some basic dimensions, but did he also give you a blueprint? And, is it really true that once inside the ark, the lions and tigers ate straw?

Interviewer: I wish to thank you for taking this time from your busy schedule. It was most gracious of you. Please greet your family for me. Also, on behalf of the "lovers of the grape" throughout time, I wish to express to you our gratitude; it is my hope that you will join me in sampling some of our vintage.

One last question, in your opinion, have they or have they not really sighted part of the ark in the ice on Mt. Ararat?

(You understand, of course, that Noah never showed up.)

Alone She Sits

Rocking
suffering
bone cold

Lord
take my cold hands
warm them
fold me
into your kingdom.

Martha C. Pray

THE LIVING CHURCH

Volume 182 Established 1878 Number 17

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

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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.

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Dust to Dust

What a perfectly magnificent series of lenten essays by the Rev. John L. Kater, Jr.! They could well be used each Sunday prior to Ash Wednesday to prepare us for the real significance of "Remember that you are dust, and to dust you shall return."

Truly this is what Lent is all about, what Jesus came to teach as the Son of Man: that repentance means both confession and conversion. We then see the earth from whence the temple of our body is formed as a sacramental instrument.

(The Rev.) OSBORNE R. LITTLEFORD
Director, Littleford Counseling Service
Orlando, Fla.

Abortion

Regarding the letter of Harriet Stinson on abortion [TLC, Mar. 22], I feel that I cannot let it pass without making some attempt to show the other side of the coin. I do not wish to become involved in this controversy, but speak I must. First, I was born out of wedlock; secondly, I was born with a physical handicap.

Never have I regretted that I am living. Never have I been sorry that my mother gave me birth. On the contrary, I have enjoyed my life and have always been thankful to God that he brought me to life. All my life I have been surrounded by a great deal of love, and I am sure that this has had a great effect on my attitude, but the Lord has always brought people into my life who have filled any vacuum that might have existed.

My mother, my grandparents, my uncles and aunts, as well as numerous cousins and other loved ones surrounded me so with their love that I was literally a big boy in school before I ever realized that there was even anything different about me.

There have always been people that the Lord has sent into my life to minister to me and see me through hard times.

As a child, there were the ministers of the little church that my family attended. They are all still very dear to me, and undoubtedly they were part of the reason that I was open to the Lord's call to me for the ministry. In high school and college, aside from my classmates, there were many teachers, both men and women, who helped more than words could tell.

It was during my college days that I

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began to have difficulty with my physical handicap, *which to me has never really been a handicap*. It was more of a problem to others than to me. Again the Lord brought a wonderful doctor into my life, and through him I learned that I have cerebral palsy.

With his treatments and medication I finished college and then seminary. After being ordained by Bishop Sterling and working with Bishop Allin in Mississippi, I came back to my own native Texas, where I have served one of our black congregations in Fort Worth for the past 12 years.

Here the real healing of the Lord has occurred. The Lord made me see that I did want to know my natural father. We have met, through the kindness of a Christian attorney, who acted on my behalf to make certain that nobody would be hurt. We have become very close, and I have since added his last name to that of my mother's.

It always amazes me how so called normal people use their own lives as a gauge to judge the value of another's life.

Between college and seminary, I worked in a home for the mentally retarded. My initial reaction to them was very emotional. At one point, if someone had given me a gun and told me to kill all that I felt should die, I would have cleaned out the place.

But by the time I left there to go to seminary, I loved every one of them dearly and came to realize that they enjoyed life as much as I did, only in different ways. Indeed, I became very pro-

tective of them, because I could see the image of God in every one of them.

And for these reasons I say that abortion is simply the easy way out that fits our sinful age.

(The Rev.) GENE MOORE HADDOCK
St. Simon's Church

Fort Worth, Texas

• • •

"Your eyes beheld my limbs, yet unfinished in the womb, all of them were written in your book; they were fashioned day by day, when as yet there were none of them" (Psalms 139: 13-16).

This is the scriptural approach to unborn life, one among many such statements from the Old and New Testaments, as well as the early church fathers. If we accept Scripture to be the foundation of our faith, then surely every child — whether lost through a miscarriage or abortion — is to be deeply mourned.

Parents who have lost a child this way do mourn; their grief is for a real child, their child. We do indeed live in a fallen world where these parents are not given the compassion and help they truly need, either by many in the church or the medical profession or friends and neighbors. What was lost was not a clump of cells. Who would grieve for a mass of tissue?

Mary's pregnancy was not exactly a welcome event to Joseph at first. "Being a man of principle, and at the same time wanting to save her from exposure, Joseph desired to have the marriage contract set aside quietly" (Matthew 1: 19-

An Old Priest's Prayer

Lord, Creator of terrestrial seasons all
Reaper of mortal's harvest gold
beneath this solemn autumnal pall
o'er wintry crypts all souls enfold
Judge of fickle equinoctial bands
crisscrossing every earthy clime
untouched by outstretched hands
grasping for everlasting time
after sultry summer's torrential rain
has refreshed the human spirit vain

Lord, Creator, Reaper, Judge
let me leave this transitory life
in the noontide stroke of spring
when flowering hues are beautifully rife
with festal songs to sing
and patient loving Mother Earth
opens Her warm and fathomless Heart
to embrace this lonely child
weaving destiny around a Maypole's needlemark
after April flooding retreats for best awhile

Ray Holder

20). Our Lord's mother was a teenager and unmarried, surely a perfect candidate for the "quick correction" that some feel applies to such situations.

Our love, compassion, and help should be going, however, not only to the unborn, but to the women and men who have been victimized by a society which tells them over and over that self-interest is the primary, indeed the only, virtue.

PAULA H. SUTCLIFFE
New Berlin, Wis.

• • •

The recent letter of Harriet Stinson implies that to force "those who forsake chastity to have babies" is a punishment. Pregnancy is a consequence of sexual activity, not a punishment. Further, when the helpless and unborn child is killed in the womb, it is the child and not the parents who is punished. Her entire letter takes on a social rather than a spiritual quality. If the Episcopal Church would depart from its sociological and fuzzy thinking and return to logic and catholic theology, it might be able to give some real moral leadership, not only in matters of human life but in all other areas of modern breakdown in Christian living and worship.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church
Winter Haven, Fla.

• • •

After reading Bishop Wantland's article on abortion [TLC, Jan. 25], I sat back and waited for better historians than myself to step forward. And, while no one has responded, similar articles continue to appear in the church press. I would count it a salutary state of affairs if someone would either correct my conclusions or stop claiming that "the church has always been against abortion."

As I read Aquinas, he states that there is no human life present until after "quickening." As far as I can determine, this stance is the usual reason given for the failure of the medieval church to baptize the products of early spontaneous abortion. It often failed to urge such baptisms even when the practice of baptism *in utero* was widely practiced.

As I read Pius XI's decree against abortion (1869), he does not repudiate the Thomistic position. Rather he seems to engage in a piece of tutoring and argues that since we are not sure just when human life begins, we must behave as if it starts at conception. One wonders how much that argument was influenced by Thomas's flat opposition to Pius's beloved doctrine of the Immaculate Conception.

My legal friends tell me that in spite of all the cases prosecuted against abortionists in the last 250 years in the western world, not one can be found in which

the abortionist was tried for murder. They add that the woman too is seldom prosecuted at all on any charge, which seems strange if the law really holds that abortion is murder.

I have no doubt that the council Bishop Wantland cites came out against abortion. I would guess that some council has said almost anything conceivable. I seem to recall that one local council seriously argued the question, "Are women human?" Nicea I passed canons against both the translations of bishops and kneeling during the great 50 days of Easter.

None of this, of course, touches the real issue of whether abortion is even prudential, much less whether it is moral in any case. However, it would please me if we could argue this most important point on its merits, without recourse to partial or slanted historical analysis.

(The Rev.) FRANK D. HOWDEN
Rochester, N.Y.

• • •

The letter by Harriett Stinson in support of abortion on demand appears to present a fresh approach to the question until her arguments are analyzed.

In her statements that she repeatedly hears jail inmates say, in effect, "good were it for that man (speaking of themselves) if he had never been born," she fails to notice that there is a tremendous difference between my wishing that I had not been born and the fact of someone's deciding to kill me in order that I not *be* born. None of those who have made the statement to her wished that he had not been born with sufficient seriousness to have ended his own life.

(The Rev.) CHARLES R. THREEWIT
St. Thomas' Church
Hereford, Texas

With this letter we must conclude the discussion of abortion for the present. We believe that most of the arguments on the subject have been presented to our readers. Ed.



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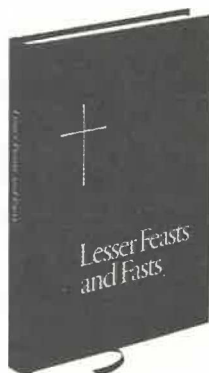
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THE LIVING CHURCH

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Easter 2

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"Un-American and Anti-Christian"

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, called on his clergy recently to take a stand against the increasing activity of the Ku Klux Klan, whose tactics he called "both un-American and anti-Christian, as well as contrary to all human decency." He cited KKK "harassment, intimidation, and threats of bodily harm" directed against Vietnamese refugee fishermen on the Texas Gulf Coast.

A tense situation has existed along the Gulf Coast for more than two years. Recently the Klan has exploited the resentment felt by some toward the Vietnamese by holding rallies complete with burning crosses. At one such rally recently, the hull of a shrimp boat was burned.

While admitting that a racial problem exists on the coast, caused by an increased number of commercial fishermen vying for an ever-diminishing catch of fish and shrimp, Bishop Benitez said the situation must be dealt with "in a manner that is fair and equitable, protecting every individual's right to earn a living, and protecting the fundamental civil rights of all, which includes the freedom from the threat of bodily harm while legally earning one's livelihood."

The bishop asked his clergy to try to "mobilize public opinion in our diocese against the resurgence of the KKK, and

specifically against the public standing idly by while a small minority group is being subjected to intimidation. . . ."

In addition to sending a pastoral letter to Texas clergy, Bishop Benitez was one of 17 church leaders to sign a statement expressing support for the Vietnamese fishermen, and deploring Klan activity.

"A fundamental tenet of our Judeo-Christian heritage is brotherly love extended to the 'stranger in our midst,'" Bishop Benitez told his clergy. "Furthermore, we can remind ourselves that unless our ancestors were native Americans (American Indians), they arrived on these shores as immigrants or refugees in one form or another."

El Salvador Update

The Reagan administration's bid to send increased military aid to El Salvador in an attempt to shore up the country's ruling junta, has provoked a storm of criticism from church leaders in the U.S.

Three Episcopal bishops, the Rt. Rev. John S. Spong, Bishop of Newark, the Rt. Rev. Albert W. Van Duzer, Bishop of New Jersey, and the Rt. Rev. G.P. Mellick Belshaw, Suffragan Bishop of New Jersey, sent the following letter to President Reagan:

"We, members of the Coalition of Religious Leaders of New Jersey, express our grave concern about your administration's policy directions in El Salvador. We are alarmed at the proposed increase of military aid to the present government.

"We favor continued economic aid, but only as that government makes a commitment to protect the human rights of all people within its borders. We are convinced, on the basis of our contacts with El Salvador and the worldwide religious community, that the major issue in El Salvador is economic justice and political freedom for its citizens. We deplore any attempt to make the crisis in El Salvador a test case for our nation's relationships with the Soviet Union and Cuba.

"Furthermore, we urge a thorough, vigorous and open investigation into the murders of four religious workers and two land reform advisers from the U.S. In a country where thousands of innocent citizens have already been killed, including Archbishop [Oscar] Romero, human rights workers, and liberal and

modern leaders, we ask you as the elected head of our nation to encourage the government of El Salvador to restrain the national security forces and the armies of the left and the right from the further shedding of blood."

Testifying before the House Foreign Affairs subcommittee on Inter-American Affairs in Washington, D.C., Phillip Berryman of the American Friends Service Committee, and the Rev. Robert Tiller of the American Baptist Churches, added their voices to the rising demand for U.S. negotiation to end the violence in El Salvador.

Mr. Berryman called the recent State Department white paper on communist interference in El Salvador "a distortion and a dangerous foundation for U.S. policy in El Salvador."

Roman Catholic Bishop Carroll T. Dozier of Memphis, Tenn., who has been active in the anti-war movement for more than two decades, said he could not support U.S. military action in El Salvador even if convinced the Soviet Union was trying to take over the Central American country.

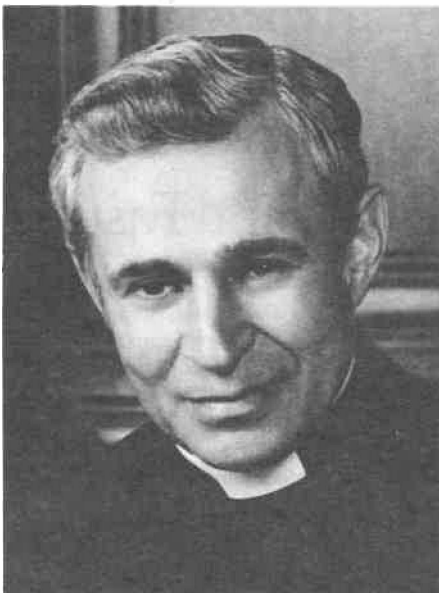
Instead, Bishop Dozier said. "We must right the conditions that force people to seek liberation wherever they can find it. I think we are driving some people who are trying to find dignity into the arms of the communists."

"The basic problem of Latin America is not communism," said Victor Mercado, area secretary for Latin America of the American Baptist Board of International Ministries. He said that "most Latin Americans have a Catholic or Protestant background and they don't buy it, but they're so poor and oppressed that they wonder what political system could be worse."

J. Robert Busche, assistant executive director of Lutheran World Relief, said that Lutheran officials in Central America have seen "a marked increase in . . . the violence of repressive measures by military and paramilitary forces in both El Salvador and Guatemala" since the election of President Reagan. "Selective assassination" is used against "the natural leaders in poor communities just to keep the people in line," he said.

In Lima, Peru, 100 Christian missionaries braved Peruvian police riot lines and water cannons outside the U.S. Embassy in an attempt to deliver a letter to President Reagan opposing military aid to El Salvador.

A harrowing picture of brutality by members of El Salvador's National



Bishop Benitez: A call to the clergy to take a stand.

Guard emerged in London in a report by a British Methodist official. The Rev. John Hastings, Methodist international affairs secretary, said refugees he interviewed told of seeing beheadings, rapes, people left to die in burning houses, and a river red with the blood of dismembered bodies.

Irish Anglicans Look for Reconciliation

A four man delegation from the Church of Ireland arrived in the U.S. on March 19 for a fortnight's visit in which they hoped to make clear to American church and political leaders the need for moderate voices to prevail in Ireland and among the country's supporters.

The Rt. Rev. Robert H.A. Eames, Bishop of Down and Dromore in Northern Ireland, whose diocese includes the city of Belfast, led the group. Other members were the Rev. Canon William Arlow, an ecumenical specialist who has worked with extremist groups from all factions; the Rev. Houston McKelvey, adviser to the Irish primate, the Most Rev. John W. Armstrong, Archbishop of Armagh, on foreign affairs; and David Bird, a lay leader from the Republic of Ireland.

The picture the delegation painted upon their arrival in New York is a complex one. High unemployment and eroding economy reinforce old suspicions. Republican and Loyalist, Catholic, and Protestant groups all can point to incidents of oppression and discrimination, and moves toward compromise are met with hostility. Bishop Eames told a gathering of religious writers that he includes the plea, "Don't always think of leaving Northern Ireland," in every confirmation address he gives.

At the same time, church programs bring young people together, and the growing isolation of the extremists is creating a climate in which reconciliation is seen as a real possibility. It was only a vague dream ten years ago, said the Irish Anglicans.

In an address to the Council for Religion in International Affairs, Bishop Eames laid out the dimensions of the task: "The overall task of reconciliation in Northern Ireland is to achieve a situation in which two communities, each of them prisoners of the past while dependent on each other in so many ways, can accept each other in peaceful, productive, and positive co-existence."

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Besides urging more support for moderate voices in Northern Ireland, another goal of the visit was to encourage more U.S. investment in Northern Ireland, and the exporting of fewer U.S. synthetic textiles which, they said, have cut into the Irish linen trade, a pillar of Irish economy.

"We need your investment, but . . . don't destroy our traditional industry," Mr. McKelvey said.

Bishop Walker: Increase Food Support

Asserting that "times are already hard, and it is cruel to expect those at the lowest income levels to bear more than they already do," the Rt. Rev. John T. Walker, Bishop of Washington, implored Congress to raise, not cut, programs that meet the basic nutritional needs of the poor.

Bishop Walker spoke against proposed changes in food stamp and supplemental food programs before a House Agriculture subcommittee on March 17. In his brief testimony, he made the points that the programs do work, that fraud is not a major source of loss, and that the cuts will, in fact, hurt the "truly needy" whom President Reagan claims would be insulated from budget slashing effects.

He pointed to unemployment and inflation in urban areas that have brought about the need for increased support, and said, "These rising cries for help come *before* any of the projected budget cuts are implemented. . . . A call to tighten one's belt is an exercise in futility when directed to someone who cannot afford a belt."

Bishop Walker concluded his testimony with a direct call to the listening representatives. "Over the course of these hearings, you will no doubt hear the same statistics quoted over and over, you will be presented with the same research findings showing improved health and virtual elimination of outright starvation, thanks to food programs in this country, you will be urged again and again not to balance the budget on the backs of the poor — until it all becomes like a time-worn refrain," he said.

"But it all needs to be repeated . . . so that none of us forgets why we are here. While one of the least of our people goes hungry, we all suffer from that hunger. When one small child dies from lack of food, a bit of each of us dies too. As a community, we have the power and the resources to ensure that none of our brothers and sisters goes hungry.

"I urge you to reconsider making *any* cuts at all in these programs which nourish hungry men, women, and children. Instead, I would call on you to *increase* the resources of this nation which are available to the poor and helpless. . . ."

BRIEFLY . . .

At a lenten service in the Cathedral of St. John the Divine, New York, former hostage Moorhead Kennedy and his wife, Louisa, told the congregation that the 444 days of captivity had led each to a deep spiritual transformation. Religious renewal, said the Kennedys, who are both Episcopalians, had changed despair into courage. Mrs. Kennedy said the "crucible of anguish" changed into "a golden bowl" containing "the experience of God and how one reaches out to God and finds there everything one needs."

The gift of a strip of land from the Roman Catholic bishop of Richmond, Va., will make it possible for Grace and Holy Trinity Episcopal Church, Richmond, to build the parish hall it has long desired, according to the March *Virginia Churchman*. The land lies between the Episcopal church and one of the Roman Catholic diocese's buildings next door.

Elizabeth Canham from the Diocese of Southwark in the Church of England was accepted as a deacon in the Diocese of Newark at a ceremony in February. The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, had urged the Bishop of Newark, the Rt. Rev. John S. Spong, to accept Ms. Canham as a candidate for holy orders. She will be eligible for ordination to the priesthood in December, and, if ordained, she said she will ask for assignment as a priest in the Diocese of Newark.

The Iranian prosecutor general has announced that the government will prohibit the Anglican church from functioning in Iran. The ban will have little effect, since the Iranian Anglican churches closed voluntarily two years ago after the revolution, and the bishop, the Rt. Rev. Hassan Dehqani-Tafti, is in exile. The church, which is thought to number less than 1,000 people, is perceived by some Iranian revolutionaries as a symbol of British colonialism. The fact that many Iranian Anglicans are converts from Islam is irritating also to the Muslim leadership.

Tennessee has become one of the first Episcopal dioceses to give serious consideration to television as a medium for diocesan communication. A story in the January *Tennessee Churchman* reports

Continued on page 14



Sam Carpenter

Mrs. Fox (left) and Genevieve Boyd, at the Central Oregon Health Care Center, Bend, Ore.: "Let your love so shine. . . ."

Life More

An easy method, based on the principles of the Bible, is detailed by the author, who wishes to help nursing homes.

By NANCY

Behold! There are rumblings in Central Oregon — at Trinity parish in Bend, in particular. Mind you, not just volcanic — it's our "Ministry-with-the-Aging" eruption — ashes of goodwill spouting out all over, transforming nursing home visitations from dormant non-events into creative happenings for both volunteers and residents.

First I implore you — spare the nursing home that "goody-goody-drop-in" volunteer, you know, the semi-annual visitor who, easing the conscience, sashays down the halls, waves at residents from their cubicle door sills, bedecks the nursing station with garish gladioli, then vanishes. Such a person is no more prepared for serious volunteer work

Nancy Littell Fox was born of American parents in Hankow, China, where they were Episcopal Church missionaries. She was educated in China, Hawaii, Switzerland, Germany, and the United States. Having been on the staff of nine nursing homes in five different states, she was well qualified to write the books and articles on geriatrics that she has produced. Nancy Fox has been the chief speaker at health care meetings and conventions and has also taught a college course on the problems of old age. Mrs. Fox is a member of Trinity Church, Bend, Ore.

than is the novice musician who is attempting a Bach fugue.

"The heart is willing," you say, "I really do want to help. I see so many residents just sitting, mind and bodies idle. Whom should I visit? What should I do or say?"

And then, overwhelmed by your awareness of the needs of so many, and by your lack of orientation to the facility or guidance, you naturally give up. Eager to serve, to contribute to a church related ministry, you nevertheless abandon the whole idea. It is no wonder, then, that we see no queues outside the nursing home door — volunteers beating down the doors to get in. In fact, for some, the very idea of entering a nursing home, especially if it is a silent, depressing one, can be enough to subdue even the most aggressive Episcopocot.

But wait! There is a way! An easy, beautiful method for you to become an effective, indispensable volunteer. And here at Trinity Parish, as we learn about it, put it into practice, we want to share with you our discovery. It works this way.

Remember Frank Laubach's "Each one teach one?" Ah, *there's* the key to these Trinity rumblings! Ours, too, is a one to one effort, designed to succeed as it places the volunteer within a manageable framework for caring and sharing.

How do you start?

(1) You request a 15 minute interview with the head nurse, so that he or she may match you to the "right" resident.

(2) You "adopt" one resident only. Nobody else.

(3) You enlist the help of a backup partner, who may be a personal friend of yours.

(4) You attend monthly meetings of your "ministry with the aging" group.

To explain these points more clearly: In your interview with the head nurse (who will welcome you with open arms), you will tell her of your background and interests. She will match you to a resident with whom you will be compatible. (If you are hard of hearing, she won't pick a deaf resident!) You will be briefed as to the non-confidential aspects of your new "adoptee's" history, health, diet, hobbies, family, and church. And you, in turn, will always respect anything confidential your new friend may tell you about herself or himself or the family.

You may be given permission to take your friend on outings, concerts, picnics, home to lunch, and so on. And then, for your resident who is no longer lonely, you will fling wide the gates, open up new paths towards a more meaningful life.

I recall one volunteer who did just that and most successfully, as she heard old Mrs. Foggerty exclaim (as told by

Abundant

on a one to one effort,
author for those
come serious
volunteers.

TTELL FOX

Pauline Gray, Wichita, Kan.):

I haven't lost the bloom of youth
My eyes still have a twinkle,
My face is smooth, but here and there
My mirror has a wrinkle!

Friends, keep in mind the inviolable rule for the volunteer: Never miss your regular visits. If you should be ill, or out of town, enlist the aid of your backup partner to take over for you. And before you know it, something great happens. Your "backup" spies another lonely resident — perhaps the roommate of your own friend — waiting to be "adopted." Thus, a new one to one relationship is formed to bud and blossom.

That's how it works, an ever-expanding circle of ripples on the water until *presto!* The goal is reached — every individual resident in the nursing home who has had no visitors can now count on a loving, new friend. And rather than being a depressing home, this can be a place of cheer, where residents have life, and have it more abundantly.

Why the stress on one to one? Look at our mental hospitals, filled with persons who have no close confidant, or never have had one, to make them feel loved and needed. Nursing home residents, too, (some estimates say 50 percent) have no visitors — a sure fire situation to contribute to low self-esteem. You, the volunteer, will fill the gap.

As for point four on our list, those monthly meetings, held in individual residences, are crucial to the success of our program. It is here that volunteers gather to report on progress and to encourage one another. This, too, is our "learning opportunity," as we share insights, articles, and book chapters concerning older people and aging. Right now we are studying the therapeutic value of reminiscence, from the book: *The Other Generation Gap* (Follett & Co. Chicago). Good discussions result.

At a forthcoming meeting, one volunteer will discuss poetry and its value to the institutionalized. We recommend, also, the book, *Claiming a New Frontier: Ministry with Older People*, by Robert McClellan. Order it from the UCLA Gerontology Center, Los Angeles.

Now that you are matched to your new friend, what else can you do? Anything! Everything! Whatever the busy, short-handed staff cannot do. For example: Listen to reminiscing. Allow your friend to relive those days "when I was someone important." (One volunteer tells of old Mr. Brown, who liked to display a snapshot of himself at the driver's seat of his Tin Lizzie. The top of the car displayed a large sign which read: "John Brown, County Commissioner." He would then grin and pat his own back.)

Or, you can sing together, pray together, share a glass of wine or juice, make scrapbooks, play games.

And then, the day may come when you hold the hand of your friend who is dying, knowing that you can help to make this a "good" death; knowing that dying, too, can be creative; not just "the surrender of life," as Arthur Gordon says, "but an act worth doing well — an act people need to accomplish." Together you and your friend will share an experience of beauty and love to grow in your humanity.

Yes, planned volunteering can awaken, revitalize mind, body, and spirit of one lonely, perhaps depressed person. You discover that it matters not one whit what a person does, earns, or owns; that in the eternal scheme of things, it matters only *who* that person is.

Become a nursing home volunteer. Adopt a member of the "grand generation." Keep the candle glowing. Pass the torch in memory of your own beloved parent or grandparent, now entered into the "fullness of joy." Share yourself with a person who silently awaits you and who, in return, will enrich your own life. For this friend is special. Not a "has-been," but simply one who, as Pearl Buck so beautifully described it, "has come a little farther in the experience of life."

But now, how audible are the rumblings in *your* parish? Let them roar, let them flow like lava. Let your light and your love so shine that you may both glorify your Father in heaven.

The Retirement Syndrome

D. DELOS WAMPLER

This nation has just inaugurated into the most powerful elective office in the world a man who is 70 years old. Chosen for the most powerful ecclesiastical chair in the world was a 77 year old pope who was one of the most creative in recent history. On the other hand, somewhere this week, in the Episcopalian world, a vestry in disqualifying a candidate for rector because he is over 50 — because he is on "his downward side." What is back of this strange judgment by so many congregations?

It may be a pathetic reflection of the failures and guilts of the laity themselves. "We have not reared our children to be Christians, so let's get a young man to bring them back." It may be lack of vigor in the parish which prompts a search for someone who will be able to do all the work!

But it also may be what is happening to priests who see in the distance (even remote distance) that artificial terminal our society has defined as "retirement." These priests become infected with retirement syndrome, the symptoms of which are a general slowing down, a lack of initiative, a refusal to do battle for the Lord, and a dying out of the flame of

Canon D. Delos Wampler Obl. I.W., is a member of a team of priests who serve six small congregations that make up the Adirondack missions. He is the administrator of the retreat and conference center of the Diocese of Albany and president of the diocesan standing committee. "I'm not surprised that the 'Obl. I.W.' after my name baffled you. It stands for Oblates of the Incarnate Word, the SSJE oblates, who wear the Cowley habit, but with a blue rope with three knots."

zeal. Of course this infection is not found exclusively among the clergy. But the priestly slowdown seems to be more and more taken for granted.

What we church people seem to have forgotten is that the devil and his angels are specially at work to do this very thing: slow us down and stop us. The attack is made sometimes long before one is over the 50 mark, coming as a challenge to one's vocation.

It is often introduced by a subtle exercise in introspection — the search for the "real me." Why did God call *me*? Did he, really? Wouldn't I have been better off. . . ? I don't seem to have the necessary talents. (The horned one is asking this priest to look at abilities he does not have in order to keep him from using those he *has*!)

The introspection goes on: No wonder I have not been successful in my younger years, the very years which vestries covet as my effective ones. Perhaps I shouldn't have been ordained! My remaining years should be spent quietly, trying to please those in my parish who make the most noise. I must not call attention to myself by taking any deanery or diocesan responsibilities; it would be extra work, and I might make a fool of myself at it. ("Grand! Just what we wanted," chortles the Enemy.)

There is also an insidious temptation at work under the guise of making the clerical vocation more "professional." It is this which prompts us, lay and clergy alike, to ask continuously for "success." We look for an increase in numbers, or fame as a preacher, or great building projects, or monumental capital fund drives.

This outlook on the part of a priest can only bring him to a feeling of frustration and failure. He actually looks forward to dropping out — not because he feels old, but because he has been convinced that he is making no "progress." James DeKoven warned Anglicans of this a century ago (*James DeKoven, Anglican Saint*, Thomas C. Reeves, editor):

The world demands success; God only asks for labor. The world clamors for results, God asks for principles. Whether his servants succeed or fail in the eyes of men, is a thing altogether immaterial in his sight, if only they do their part well, and hand on the witness of the truth from age to age. They are to be the champions of the right, happen what may.

The present acceptance of 65 as the legal retirement age in this country is both good and bad. We get rid of some incompetents, we open up job opportunities for the next generation, we give rest and leisure to those who have earned it or who physically need it. We also dump some very competent leaders who are at the very peak of their service, and we send some to early graves or psychological senility because they no longer have a feeling of being wanted.

But what is happening to some clergy is that they succumb to the pressure to live *for* retirement. This is to be "of the world" as well as "in it." Jesus calls us to be the second, but not the first.

To live for retirement means to anticipate getting old, the sure sign of retirement syndrome. You begin to think about it, and you become tired and need to slow down. You can't be with the young because you are made to think that you have lost your youth. Yet, how many young people (children, teens, and married couples) need a loving father in God and experienced guide, rather than an attractive young priest companion! Your vacant parish may *need* a 60 year old rector, but not one who has retirement on his mind.

To live for retirement also means to begin to shirk responsibility. Two examples: A priest was asked to start a ministry to students in a nearby college. His response was that since he was headed for retirement he would leave that work to his successor. This man was *five years* from retirement!

In a second case, a parish had a need for a responsible lay ministry, including prayer groups; people doing parish calling, taking part in the liturgy, reading publicly the Daily Office. But there was in the same parish real opposition on the part of some leading lay persons (with money). They said, "Those things are what we hire the rector for."

Rather than start trouble in his last two years, the rector decided to leave it for the next man to fight the battle. Does imminent retirement mean that we must retreat from fighting the world, the flesh, and the devil?

Blessed James DeKoven had something to say about this too:

Seek, then, for the two gifts . . . Christian courage and Christian love. We live in an age when cowardice in religious matters has been dignified into a virtue. Pray to God to make you bold to do his will. Dare to give up the world, with its pomps and its pleasures and vain applause. . . . It will applaud you as long as you echo its own tone, but it cries out against fasting and prayer, and obedience and penitence, and the ever-recurring Eucharist. Dare to believe in Christ and the Bride of Christ, and to practice what you believe.

How much better if this priest were to make this beginning *now* — even in his last active year — so that his successor could build on the foundation, after the stormy opposition has been weathered. Have we forgotten that we are to be one priesthood, where one sows and another reaps?

The great sadness of the retirement syndrome is that we are more concerned about the shepherd than about the sheep.

The parent who no longer cares for the welfare of his children, who does not care what happens to them, is roundly condemned. What about the father of the parish family who by his actions (or lack thereof) says, "I gave you the word; if you didn't listen, I won't do any more for you; I quit." If God's man is giving up at 59, what does this say to the world?

To stamp out this infection, a changed attitude by both the congregation and the priest is needed. This business of living longer and quitting sooner becomes a moral issue for the Christian. The congregation should prayerfully consider its motives when doing a self-study and search.

Perhaps retired persons on the vestry are judging the clergy by themselves! The clergy are to remember that theirs is a lifetime vocation with never-ending opportunities for service. You in the congregation: when a priest says he is too near retirement to start a new work, challenge him! And you, sir priest: take a second look at what you are *really* saying to him whose apostle you are.

Contentment

There are times when nothing will do
Neither gardens nor children nor music nor husbands
And we think perhaps Hell is telling God that he is
not enough.

There are times when eating dark bread with sweet butter
is enough
And we feel so connected to the wheatfield and the sun
and the farmer and the cow
That we think perhaps heaven is eating dark bread with
sweet butter.

Linda Bachand

EDITORIALS

Thomas Sunday

It never was any fun to write an editorial for that Sunday following Easter Day which bore the depressing title of "Low Sunday." Originally it was probably the Latin *Laudes* ("Praises") Sunday, but in too many parishes it seemed to refer to low attendance. Now that the full reading of the Gospel passage (St. John 20: 19-31) is restored, we can happily call it "Thomas Sunday."

It is happy not because of Thomas' doubt (which had been experienced during the course of the previous week), but because "eight days" after the Resurrection, that is on the next Sunday, today, his doubt was answered by the wonderful appearance of the Risen Lord in the midst of his followers.

As we too gather with our fellow disciples on this day and on subsequent Sundays, we will not expect to see our Lord physically, but we rejoice in his promised blessing to "those who have not seen and yet believe." Together with St. Thomas and the saints of every age, we joyfully acclaim him as our Lord and our God.

Age in Action

Praise the Lord, the Psalter tells us, "old and young together." Next week, May 3, has been designated by the church as Age in Action Sunday. In the average parish, this occasion may be better observed if we think of it now, and prepare for it. All of our congregations have in them some great people who have been around since most of us were children, or longer. Their experience, their memories, their faith, and their love continue to be among the most valuable resources of the church. It is a privilege for us to give honor and recognition to these older churchmen and churchwomen.

Amateur Strategy

At long last, long range strategy is being talked about in the Episcopal Church, although we do not yet see much being done about it. We ourselves would like to raise a strategic question right now.

Inflation is not suddenly going to vanish. Episcopalians have indeed tried to raise their level of giving, and in many dioceses a successful Venture in Mission campaign has gone on also during these difficult years. Yet the financial scene has to be faced. Certain unavoidable needs for churches (such as heating a large building and repairing old masonry) have climbed in cost far beyond the general rate of inflation. This has put, and will continue to put, a pinch on staff salaries.

More and more church functions will have to be carried on by volunteers. Clergy will more and more become trainers and coordinators of volunteers. So too will some lay leaders. This is a particular kind of skill. How many Episcopalians have been trained in this at a

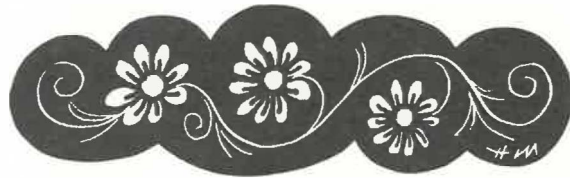
serious level? How many are now seeking and obtaining such training?

Certain diocesan programs offer work in this field, as does the Leadership Academy for New Directions, and also the extension schools of some of the great land-grant universities. Does your diocese do anything to encourage training of this sort? Is it being required of those in certain positions?

For our part, we do not regret that the economy is demanding that these questions be raised. The church should rejoice in the encouragement of amateur talent. As students of the French language will recall, *amateurs* are people who do something because they love it. The Holy Catholic Church should be the greatest amateur act in the whole universe.

Current Numbers

This week we anticipate Age in Action Sunday, and also include Feasts, Fasts, and Ferias, believing in both cases that it is useful to come forward a week. Next week will be Church College week, and we will include appropriate and interesting items, as also our monthly calendar. Our Spring Book Number will come on May 10.



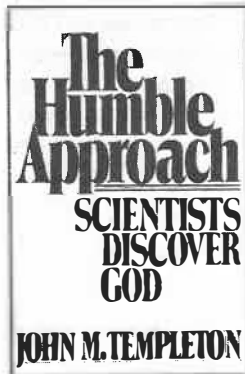
Catherine of Siena

14th Century Saint and Doctor

Why would Christ in glory manifest
Himself to you, a child of seven? Would
This crazy nonsense ever stop? No good
Scolding, spanking made it worse, that zest
For praying aggravated. Piety depressed
Your mother, Catherine, but she understood
In time she'd never tame your spirit, could
Surrender only. At last they acquiesced,
Gave you a room, let you have your way.
Three years an anchorite you lived until
To serve the sick, the poor and motherless
You left your home and Europe made obey.
The pope and all the church bowed to your will
In homage to the saint of stubbornness.

Francis Chiles

“... Cannot but command unrivaled attention.”**



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*T. F. Torrance, prominent theologian and professor of Christian dogmatics, New College of the University of Edinburgh

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Hymns for Easter Season

By THE EDITOR

The Great Fifty Days are somewhat analogous to Lent in that the Hymnal offers plenty of material for the beginning and end, but what are we to do with the successive weeks in the middle? We have sung the great hymns for Easter Day, and some of them are welcome again the next week (together with No. 99, specifically for Thomas Sunday), but we cannot comfortably continue singing “is risen today” on the next few Sundays.

By planning ahead, we can take those hymns usable for the whole season and distribute them through the entire period. We can also work with a number of other appropriate hymns from other parts of the Hymnal, especially those with Alleluias. We recommend Nos. 282, 347, 351, 356, 357, 583, 584, 585, and 599.

Here as elsewhere, by planning ahead we can use strategy. By singing 351 in the Spring, we keep alive the knowledge of the tune “Sleepers, Awake,” so that the congregation will be more ready for it when we *must* sing No. 3 in the Fall (Nov. 8). Using 357 two or three weeks before the Ascension gets us ready for “in Babilone” with 103 on that feast or the following Sunday. Likewise 583 will be more effective on the Sunday before Lent if it has also been used at some other time of year.

It will be noted that there are certain consistent themes that run through particular Sundays on all three years of the lectionary cycle. The third Sunday of the Paschal Season may well be thought of as the Sunday of Breaking Bread, and several of our Communion hymns are very suitable. We would recommend Nos. 195, 197, 206, 207, 211, and 213. From the Easter section, Nos. 89 and 92 (omitting second stanza) are very appropriate.

The following is now Good Shepherd Sunday, May 10 this year. “The King of Love” (No. 345) is a necessary choice, and 194 is a good Communion hymn. There are also several more or less modern renderings and adaptations of Psalm 23. This year, Year A, No. 549 goes with the reading from Acts, and its use at this time reminds us that the Communion of Saints is also an Easter theme.

On the fifth Sunday of the season

(May 17), the Epistle offered part of the inspiration for “Glorious things of Thee are Spoken” (385), and it is well for us to use this familiar favorite in the context of its scriptural basis. Similar themes appear in 384, for which the new supplement to the Hymnal offers the stirring tune “Westminster Abbey.” Hymn 361 is based on the Gospel — most of us didn't get to sing it on the Feast of St. Philip and St. James.

For Rogation Sunday, besides 101, there are many possibilities, including the Canticle of St. Francis (307), “All Things Bright and Beautiful” (311), and “Joyful, Joyful” (281), for which the Hymnal supplement gives the Beethoven tune which everyone loves. This year Addison's paraphrase of Psalm 19 (309) goes well with the reading from Acts. The Gospel with the parable of the vine suggests 212 as a Communion hymn. With the Ascension, we are then off with as much material as we need.

Of course music alone is not the whole story. Festive preaching, festive ceremonial, the best vestments and altar hangings, and plenty of candles and flowers throughout these weeks all serve to reinforce this season as the high point of the Christian Year. Good wishes for a continuing Eastertide!

POET'S PROPER

Thoughts Along the Parkway

I watch the mist rise on the
York River.
A rainbow curves across the sky
and continues in the water.
A gray heron stands in the rushes.
Oh, Thomas, I do not need to touch
his wounds.
I have faith, I believe, I know.

Selma Paula Kanner

BOOKS

Deaconing in Worship

THE DEACON IN THE LITURGY. By Ormonde Plater. National Center for the Diaconate, Boston. Pp. 51. \$6.00.

Into the midst of debate over the role of the deacon comes this helpful booklet. In his introduction, Deacon Plater suggests that neither servant ministry without deacons in the liturgy, nor deacons who are merely liturgical functionaries, is acceptable.

The writer goes on to give detailed suggestions for how deacons may serve in the conduct of the rites of the Book of Common Prayer and other rites of the Episcopal Church. One may not agree with every jot and tittle of Ormonde Plater's instructions, but the presentation is thorough, clear, and succinct.

Deacons, candidates for the diaconate, their supervisors and bishops, and worship committees and commissions should find *The Deacon in the Liturgy* a stimulating and serviceable publication.

(The Rev.) JOSEPHINE BORGESON
Deacon, Diocese of Nevada

Anglican Spiritual Classic

WILLIAM LAW ON CHRISTIAN PERFECTION. Edited and abridged by Erwin Randolph. Bethany Fellowship, Minneapolis. Pp. 145. \$3.95 paper.

Christian Perfection preceded William Law's *A Serious Call to a Devout and Holy Life* by a few years (there is confusion about the publication date of the latter) and both cover much the same ascetical field. *Christian Perfection* would probably be better known were it not overshadowed by its more famous sequel. In both, Law is insistent that rebirth into Christ by Baptism demands a life of mortifying the flesh and application to good works.

Law remains one of the great Anglican spiritual writers, and this edition has made him more readable by clearing up the original, eliminating capitalization of all nouns, simplifying sentence structure, and excising some of the author's cranky opinions.

The just plain ranting against makeup ("painting and patching") and theater attendance is mercifully eliminated. Edward Gibbon, who knew his Aunt Hester's chaplain well, described these passages as "sallies of religious frenzy."

This publication makes *Christian Perfection* available once more for those who want medicinal qualities for their spiritual life, while being spared some of the strange aftertaste of the 18th century.

(The Rev.) JULIEN GUNN
St. George's Church
Nashville, Tenn.

A Needed Book

THE THEORY OF CHRISTIAN EDUCATION PRACTICE. By Randolph Crump Miller. Religious Education Press, Birmingham, Ala. Pp. 295. \$10.95.

As a Christian educator trained in the 1950s, I have moved from the standpoint of learning (teaching) answers to predetermined questions which arise from the educational event. It is not true, however, in much of the curriculum material and teacher training guides now published.

In the graduate classroom, it is possible to relate theology and the teaching ministry. It is not that easy to relate it directly to the practice of this in the regular classroom. Hence, *The Theory of Christian Education Practice* is a much needed book in every parish library. It is not a book for the novice who is not willing to do theological reflection and further study.

Dr. Miller has brought together in a succinct way those areas of major concern as he addresses the nature of God and what it means to be human in today's world. Writing from his experience, he presents an overview of current theology as it relates to scripture and ethics and brings it into focus in his discussion of worship.

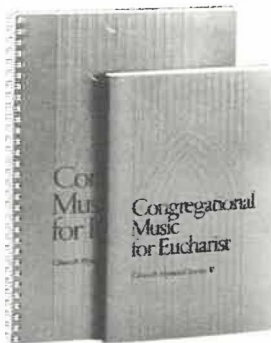
His theory points toward practice, with suggestions for educational procedure, and he concludes with his hope for the future. This book will indeed be a part of the required reading list for seminary students in my classes.

EDNA EVANS
Assistant Professor of
Christian Education
University of the South
Sewanee, Tenn.

Books Received

DEVELOPING SPIRITUALLY SENSITIVE CHILDREN. By Olive J. Alexander. Bethany. Pp. 131. \$3.96 paper.

THE STAR OF BETHLEHEM. By David Hughes. Simon & Schuster. Pp. 287. \$2.75 paper.



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NEWS

Continued from page 7

that by mid-1982, the diocese might be operating as many as five low-powered television channels, using \$450,000 in diocesan Venture in Mission funds which have been earmarked for communication. St. Paul's Church, Chattanooga, also plans to apply for a license for an additional low power station. The Rev. Joe Alford, chairman of the diocesan VIM communication committee, said that once licenses are granted, construction must begin within one year. He said that studio equipment, modestly priced, would fit into space no larger than many parish house classrooms.

In late February, the **Board for Theological Education** convened a "case committee" of bishops, priests, and laity at the College of Preachers in Washington, D.C. The committee, chaired jointly by Marion Kelleran of the Diocese of Virginia, and the Rev. Wallace A. Frey, rector of St. David's Church, Dewitt, N.Y., is beginning work on a comprehensive plan for funding the church's seminaries.

As of August 24, the Church of England in Australia will be known as the **Anglican Church of Australia**. The Most Rev. Marcus Loane, Primate of Australia, has chosen St. Bartholomew's Day for the name change as it happens to be the first day of Australia's next General Synod. All necessary legislation has

been passed. The announcement is being made early so that those concerned with diocesan administration, stationers, and sign writers will be forewarned, according to Australia's Anglican weekly, *Church Scene*.

Nationwide, membership in the **Episcopal Peace Fellowship** increased by 12 percent in 1980, and the number of active local chapters is at a 42-year high of 18, according to figures released recently by the Rev. John M. Gessell, EPF national chairman. "This evidence of surging acceptance of peace as a personal mission . . . is both heartening and timely in the face of steadily increasing dangers from militarism's permeation of our society and our world," said Dr. Gessell. "I welcome this indication of new activism for peace within our church. I believe that EPF growth is in response to the recognition of the rapidly rising possibility of war."

The General Synod of the Church of England has asked **Anglicans to pray with Roman Catholics** that the visit of Pope John Paul II to Britain in 1982 "may advance the movement of our two churches toward visible unity." The Most Rev. Robert Runcie, Archbishop of Canterbury, said the pope's visit would call for openness on the part of the Church of England and other Christian churches "to the positive value of the universal dimension of the pope's ministry." The visit might also "stimulate some critical theological reflections on the papacy," he said.

CONVENTIONS

In a magnificent setting at the foot of the Sierra Nevadas, an estimated 450 clergy, lay delegates, and guests gathered in the city of Bishop, Calif., for the 21st convention of the Diocese of San Joaquin.

The convention theme, selected by the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, was "The River of Life." In the two previous years the theme symbols were a rainbow and a tree. All three, declared Bishop Rivera, are "messages from God," expressions of "his love, interaction, and concern for us, his children."

The problem of alcoholism was taken up by the convention delegates, who expressed through action on various resolutions their preference for education and advice to come from the diocesan commission on alcoholism and drug abuse, rather than establishing local parish committees on the same subjects.

A resolution calling for the preservation and restoration of Mono Lake requested Episcopalians in the Diocese of Los Angeles to reduce their consumption of water "by at least 15% as an expression of Christian stewardship of creation." Los Angeles imports a substantial amount of water from the Owens Valley, location of Mono Lake, whose residents claim that water losses are resulting in major ecological damage to their area.

Ongoing support for the Church Divinity School of the Pacific was approved by adding an annual assessment of one percent of the net parochial income from each mission and parish. CDSP, the official seminary of Province VIII, will receive the sum of \$17,000 in 1981.

Diocesan officials announced that funds to build a new conference-camp center are nearing the \$1 million mark. A resolution calling for continued support passed unanimously.

Members of the diocesan council, standing committee, diocesan investment trust, as well as deputies to the 1982 General Convention and delegates to the 1981 provincial synod were elected. St. Stephen's, Stockton, was admitted to parish status with a three year probationary period, and a 1981 diocesan budget of \$542,995 was passed.

Guest speaker at the convention banquet was the Rt. Rev. William Wantland, Bishop of Eau Claire, who declared that the church is stronger now than it has been in years, and is on the threshold of a great era.

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PEOPLE and places

Appointments

The Rev. Alexander A. Aiton is rector, Christ Church, Palmyra, N.J. Add: 638 Parry Ave. 08065.

The Rev. Thomas C. Aycock is vicar, All Angels by the Sea, Longboat Key, Fla. Add: 1060 Bogey Lane 33548.

The Rev. Fred Butler is deacon assistant, All Saints Church, Marysville, Mich.

The Rev. M. Stanley Compton, Jr. is rector, St. John's Church, Butte, Mont. Add: P.O. Box 613, 59701.

The Rev. Peter A. Jacobson is rector, St. Paul's Church, Flint, Mich. Add: 711 S. Saginaw St. 48502.

The Rev. Robert L. Kaake is associate rector, St. Andrew's Church, Flint, Mich.

The Rev. Prentice Kinser, III, is rector, St. James Church, Warrenton, Va.

The Rev. John F. Kulp is chaplain, U.S. Army, Fort Riley, Kansas.

Ordinations

Priests

California—Jean Rutherford, volunteer associate, St. Patrick's Church, El Cerrito, Calif. Add: 1776 Laguna St., #305, Concord, Calif. 94520. Ann L. Smith, volunteer associate, Church of the Incarnation, San Francisco. Add: 1536 Great Highway, #5, San Francisco 94122.

Chicago—Chilton R. Knudsen (for the Bishop of Indianapolis) assistant, the Church of St. Benedict, Bolingbrook, Ill. Add: 1411 Wakeman St., Wheaton, Ill. 60187.

San Joaquin—Raymond Wesley Ried, Jr., vicar, St. James' Church, Lindsay, Calif. Add: 600 East Hermosa Ave. 93247.

Southeast Florida—Robert C. Lord, assistant, St. Mark's Church, Fort Lauderdale, and St. David's Church, Lakeland, Fla. Add: 1750 E. Oakland Park Blvd., Fort Lauderdale 33334.

Deacons

Spokane—Robert Hamilton Kluckhohn, deacon assistant, Holy Trinity Church, Spokane, Wash. Add: 1834 Gardner Ave. 99201.

Western Diocese of Louisiana—Lee Junior Humphrey, deacon-in-charge, St. John's Church, Oakdale, La. Add: Box 777, 71463.

Other Changes

The Rev. David W. Hyatt rector of Trinity Church, King of Prussia, Pa. is non-parochial.

The Rev. Joseph E. Trimble, Jr., rector, St. Philip-in-the-Fields, Oreland, Pa., is non-parochial.

Deaths

The Rev. James Jefferson Crawford, senior priest of the Diocese of Nebraska, died January 30. He was 93.

Fr. Crawford was born October 16, 1887, at Mineral Point, Wis. He was a graduate of Nashotah House, and was ordained deacon in 1912, and priest in 1913. He served several missions in Wisconsin, including Superior, Spooner, and Hayward during the years 1914 to 1917. Fr. Crawford attended officers training school at Fort Sheridan, Ill., and

served as chaplain in World War I. In 1919 he was called to the mission field in the missionary district of Nebraska serving an area extending for 300 miles along the Northwestern Railroad. He held services in houses, town halls, and available churches, and made the trip once every month from Ewing to Harrison, Neb. From 1925 to 1929, he served St. Stephen's Church, Shell Lake, Wis. Fr. Crawford retired from the active ministry in 1929, due to health problems, and lived out his retirement in Bassett, Neb. He was preceded in death by his wife, Nancy (Linke) Crawford. His daughter, Mary Grandt, survives.

Sister Mary Teresa, OSH, died January 31, in the 41st year of her Profession. She was 92.

Sister Mary Teresa was born Lucile Ferguson, in Eagle Mills, Mich., on October 3, 1888. She was received as a postulant in the Order of St. Anne, Chicago, in 1931, and Life Professed in 1939. In 1941, she was transferred to the convent in Versailles, Ky., and in 1945 was one of the founding sisters of the Order of St. Helena. For many years she was a teacher and librarian at Margaret Hall School. Later she spent some time at the convent in Augusta, Ga. Her last years were spent at the present Mother House in Vails Gate, N.Y.

Pauline E. Averill (Paula), for many years hostess of the College of Preachers in Washington, D.C., died at her home in Hamilton, N.Y., March 3rd. She was 74.

Miss Averill was the daughter of the late Very Rev. Edward W. Averill and Carrie B. Averill, of Fond du Lac, Wis. She was later hostess at Chapel House at Colgate University in Hamilton. Miss Averill is survived by three sisters: Mrs. Lawrence Rose of Kent, Conn., Mrs. Elmore Jackson of Newton, Pa., and Mrs. Emma A. Martin of Chapel Hill, N.C.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

THE DEACON IN LITURGY: A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02108.

THE DIACONATE TODAY: A Study of Clergy Attitudes in the Episcopal Church, 1980, 134 pp., soft cover, \$7.00 prepaid. A national Study of the Diaconate is now available through the Notre Dame Monograph Series of the Parish Life Institute Press. Author is the Rev. John H. Morgan, Ph.D., D.D., recently of the Centre for the Study of Man, the University of Notre Dame, and rector of the Episcopal Church of St. John of the Cross. Preface by the Rt. Rev. William Folwell and Response by the Very Rev. Urban Holmes. Order from/checks payable to: Parish Life Institute, Box 661, Notre Dame, Ind. 46556.

THE HYMNARY, widely acclaimed planning book for 3-year Lectionary. Lesson summaries, hymn suggestions, psalm antiphons, alleluia verses, and more. 89 pages, looseleaf for 3-ring binder, \$12.50 ppd. Check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

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VESTMENTS

WHITE Italian silk, gold embroidery, slightly used, of contemporary design: Chasuble, four stoles, burse and veil, pulpit fall, Bible markers. \$1,000/best offer. Write: P.M. Compton, St. Luke's Church, 1755 Clay St., San Francisco, Calif. 94109.

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

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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. Meahger, Dr. Brian Hall
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
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.

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.

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. 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

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
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Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc;
T63Eugene Y. Lowe, Jr., Jane Henderson, ass'ts

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
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director

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

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

ST. IGNATIUS 87th St. and West End Ave.
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Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. 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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

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The Rev. Paul Waddell Pritchard, 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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 6 EP

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

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