

# THE LIVING CHURCH

## Clausen House

- page 8

## Love Perfected

- page 9

In addition to basic requirements, residents of Clausen House, Oakland, Calif., are encouraged to participate in other activities. A dramatic troupe performs locally [see page 8].



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RESOURCES

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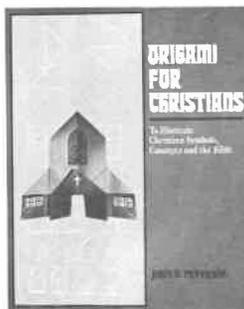
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All Creatures Great and Small

By ROBERT L. WILLIAMS, JR.

Does there exist an altar anywhere so pure and sterile that it is not occasionally visited by some insect creature coming forth to celebrate?

Not being an entomologist, I tend to classify anything that's small and crawling as a "bug," whether it's a spider, a cricket, or a mite. And from time to time at the Holy Eucharist, I've glanced out the corner of my eye to discover just such a creature somewhere on the altar.

For me his exact scientific identification is one more mystery to add to that already present in the holy mysteries on the altar. All I know is that at any time I may find myself offering bread and wine in the presence of a small creature with many legs and myriad eyes. He never approaches the elements, but watches reverently from a distance, a situation agreeable to both of us.

Resisting what seems like a primal impulse in myself and everyone else to reach out, swat, and kill, I grant my spider the sanctuary that is its due, and we begin to contemplate each other. Because the bread and wine symbolize the

Lord's body and blood, we will likewise on this altar have a symbolic ending of all killing in the world, beginning here and now.

My own species has killed so much, so arrogantly, and for so long. If the sparrow has found her a nest in God's temple where she may lay her young, then why not the same for this lesser creature before me? Who offers the sacrifice of thanksgiving for spiders? Who sings the *Te Deum laudamus* for crickets?

"We praise thee, O God;  
We acknowledge thee to be the Lord.  
All the earth doth worship thee,  
the Father everlasting.  
To thee all angels cry aloud,  
To thee Cherubim and Seraphim continually do cry  
(along with all spiders and friendly beasts who visit thy house in their smallness and timidity): Holy, Holy, Holy..."

Heaven and earth, my parish and myself, and an occasional secret companion on the retable all praise you, O God, each in our own way and with our own given voice. Accept our prayers and praise, and make us ever humble in the face of creation's beauty, mystery, and prolific diversity. Bless all fellow celebrants of your goodness and love, the co-passengers and voyagers with us on your ark of promise. Amen.

*The Rev. Robert L. Williams, Jr. is the rector of St. David's Church, Cheraw, S.C. Another First Article that he wrote, "The Cardinal," appeared in TLC of May 10.*

The Big Oak

They cut the big oak behind the barn. It died for some reason. Pa and George Moore sawed it. The fall was what I expected, tearing holes in the ground, breaking its limbs like some huge monster. I'd seen it that way for years, in the moonlight, spread out like some great creature from elsewhere. We were so small with that presence cast on us. When it fell, I thought of God and Satan, Pa and the oak.

Roy Turner

# THE LIVING CHURCH

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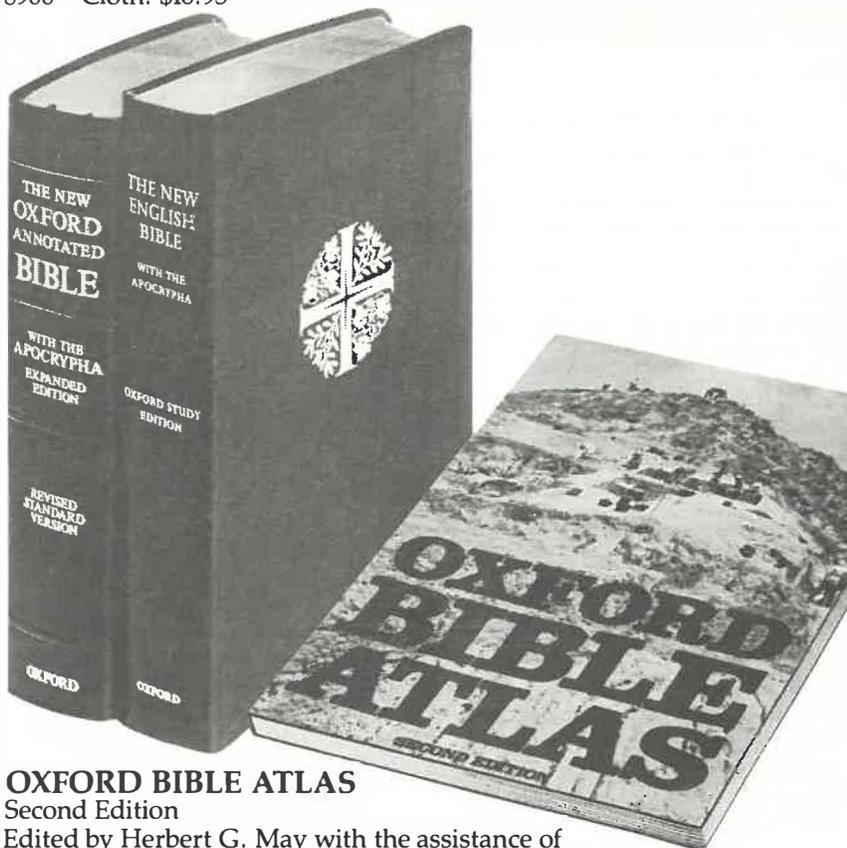
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# LETTERS

## Name Tags

It was great to see a happy photo of my long time friends, the Rev. Richard Parker and his wife Margaret, on the August 9 cover of TLC, celebrating 41 years as the first family of St. Cross Church, Hermosa Beach, Calif. But wouldn't you think that after all that time the Parkers would not have needed to wear name tags?

(The Rev.) FREDRICK A. BARNHILL  
All Saints' Church

Phoenix, Ariz.

## Anglo-Catholicism

Brother Paul Allen certainly captured the flavor of 20th century Anglo-Catholicism in his excellent article, "Anglo-Catholicism 1910-1955" [TLC, Aug. 9].

Raised in the low, Virginia style of Episcopalianism, I became a devout, practicing catholic churchman because of the following influences: a book called *The Practice of Religion*; Fr. Tinker of Epiphany Church, Providence, R.I., and 6:15 A.M. "absolute fasting" Masses, with the acolytes kneeling on hard wooden floors; also a group of priests from the New England states who gathered monthly in the Church of the Advent in Boston or in All Saints', Ashmont (they were known as the New England Catholic Club).

A tip of the hat of nostalgia also to a group of Long Island priests, particularly the Mount Sinai group, who helped form my early ministry with solid catholic teaching in gatherings at Kent School in Connecticut.

I am sure I am not alone in being grateful to Brother Paul for recalling a difficult, often vituperative, and glorious chapter in church history.

(The Rev.) ROBERT L. SEEKINS, JR.  
Slate Hill, N. Y.

Anglo-Catholicism is still alive and well! Although we now happily communicate at Solemn Mass, the same enthusiasm and dedication that Brother Allan described in "Anglo-Catholicism 1910-1955" [TLC, Aug. 9] still exists at parishes throughout the country. It's interesting to note that these parishes have a normal mixture of age groups and that the devotion is equally apparent in the younger members.

At the Church of the Good Samaritan, Dallas, we celebrate Solemn Mass every Sunday, offer confession, have Stations of the Cross during Lent, have statuariaries with votives, use holy water, and observe all the traditional catholic practices diligently.

I know of at least five parishes within

this area that worship in a like manner. We may be unique, but I have visited other Anglo-Catholic parishes in other cities that seem to be doing well also.

Granted that the church at large seems to be getting farther from orthodoxy in some ways, I believe that the Episcopal Church is becoming progressively more catholic and that the Anglo-Catholic parish has not lost the majesty for which it is known and loved.

STEVE SMITH

Dallas, Texas

In more than a quarter of a century of reading *THE LIVING CHURCH* I have not so thoroughly enjoyed an article as much as Brother Paul's "Anglo-Catholicism, 1910-1955" [TLC, Aug. 9]. Other features may have been more scholarly, or written in a more flowing style, but none has grasped my attention as much as his.

Some years ago I added to my library *The Catholic Movement in the American Episcopal Church*, by Fr. George E. DeMille, an excellent volume in every respect, but Brother Paul's writing was so personal as to be eloquent.

In these difficult days in the history of our church, a reminder of our past, with all its problems too, is truly needed. Truly the past is the prologue!

LEWIS C. POPHAM, III

Oswego, N. Y.

What a joy and delight to read the article, "Anglo-Catholicism 1910-1955," by Brother Paul Allen [TLC, Aug. 9]. What happy and memorable days in the life of the church! To Brother Paul, thank you for writing of them, and to the editor of TLC, thank you for sharing them with your readers.

EVERETT COURTLAND MARTIN  
Alexandria, Va.

## Book of Common Music

While the Rev. Walter P. Hurley is hunting a modern day Cranmer to consolidate the Book of Common Prayer again [TLC, July 12], would it be too much to request that some tidy soul ease the uncommonly large selection of music and music materials now available to congregation and choir alike?

*The Episcopal Choirmaster's Handbook*, that veritable treasure and ordinarily concise source of suggested hymns and music, now offers no less than five additional sources of music to be sung within the body of the service. Not only does this delightful array offer diversity and freedom of choice, but it verily makes service planning a real challenge.

Hunting page numbers, let alone changing music books in mid-service has become an awkward routine. I applaud the myriad music now available to us;

we have been promised a revised Hymnal, too. Could we not now, in the blush of all this newness and change, edit out of the pack of material the best and choicest hymns and canticles, amens and responses, and have a Book of Common Music?

LINDA MIXON  
Choirmaster, St. Stephen's Church  
Huntsville, Ala.

### Deployment

After 18 years in the priesthood and nine years in my present cure, I find myself seeking employment for the first time through the church's deployment process.

All my previous calls have come through some form of the church's "Old Boy Network." That system had its faults, but it also had the ability to convey nuances. The computer is totally non-discriminating; tell it you're a fantastic preacher, and it will tell the world.

The workbook put out by the Church Deployment Board lists 16 pastoral specialties, including such things as "theologian," "youth worker," and "stewardship leader." Clergy prospects are supposed to pick six which best describe the strong points of their ministry and rank them in priority order.

Parishes seeking a priest also pick and rank six qualities which they especially desire. Theoretically, matchmaking ought to be a snap. And, but for the effects of original sin, it probably would be.

Beyond that, experience leads me to think that in times of personal crisis, most Episcopalians — most people — would want someone on hand who would reach out to their need in plain human terms. Given that, I doubt whether they are going to care if his sermons are sparkling, I doubt whether they are going to care how large a budget he can manage or if he is content to let the vestry do the managing instead.

In non-crisis moments, I think most people would want someone who can help them interpret their lives in the light of the Gospel.

NAME WITHHELD

### St. Bartholomew's

A full page ad in the *New York Times* on June 28 was an eye-catching, promising advertisement. Reading the text, a Christian's interest is quickly dampened by the realization that the theological argument is really used as a self-serving device to explain that a building of huge size, augmented by the air rights of the church itself, was going to occupy the southern terraces and community area of St. Bartholomew's, New York City.

This ravaging of beauty in a city where the skyscraper has become a synonym for human isolation and loss of community, on the pretext that this sac-

rifice will support various programs for "the needy," should be recognized as a defeat of the vision of God's glory existing in the city. Here is an example of the Judas Syndrome: "This ointment might have been sold for much and given to the poor."

Reading of the unremarkable "programs" that St. Bartholomew's says it hopes to fund with 50 percent of its take from the destruction of its marvelous urban space makes one aware that the rector, wardens and vestry of St. Bartholomew's simply cannot see that they may be refusing the one mission and ministry that is urgently needed in a self-destructing world. Like the blinded generals in Vietnam, they destroy an area in order to save it.

HELEN M. ARNDT  
Denver, Colo.

### Humanity

This summer a sub-group of the worship commission of this parish, including the rector, has been exploring what can be done to make the language of liturgy and scriptures more inclusive for all those who use and hear it in public worship.

We have most consistently worked with the weekly lectionary readings, and have made the main focus of our work the references to humanity, so that, where it is possible to widen the meaning of the words "men," "sons," and "brothers" by changing them to include all people, we have done so.

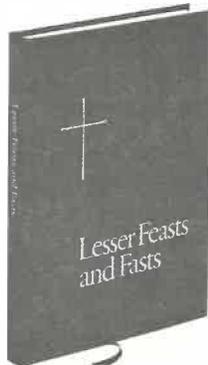
We would like to know of other Episcopal parish groups working along these lines.

KAY RUCKMAN  
Oberlin, Ohio

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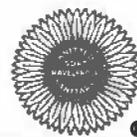
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# THE LIVING CHURCH

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## Urban T. Holmes, III Dies

The Very Rev. Urban T. Holmes, III, 51, dean of the School of Theology at the University of the South, died on August 6 in an Atlanta hospital after a short illness. Dean Holmes and his wife, Jane Neighbors Holmes, had returned from England and were in Atlanta when he suffered a stroke.

Dean of the Episcopal seminary at Sewanee, Tenn., since 1973, Dr. Holmes was a widely known lecturer and teacher. He was author or co-author of 16 books and numerous articles.

At the time of his death, Dean Holmes was completing a seven month sabbatical. He had been theologian in residence at Kanuga, the Episcopal retreat center in North Carolina, and had taught the past two months at Lincoln Theological College in Lincolnshire, England.

Born in Chapel Hill, N.C., he was the son of the late Margaret G. Holmes and Urban T. Holmes, Jr. He held bachelor's and master's degrees from the University of North Carolina and a Ph.D. from Marquette University. He also earned a Master of Divinity degree with honors from Philadelphia Divinity School and a Master of Sacred Theology degree from the University of the South. He was a member of Phi Beta Kappa.

Before becoming dean at Sewanee, "Terry" Holmes taught pastoral theology for seven years at Nashotah House, the Episcopal seminary at Nashotah, Wis. He received an honorary degree



The Very Rev. Urban Holmes, III

from Nashotah House in 1974.

Previously he had been chaplain for 10 years at Louisiana State University. At LSU he was also special lecturer in Greek. Among other duties, he was examining chaplain for the Diocese of Louisiana.

Dean Holmes had been a member of the Executive Council of the Episcopal Church since 1976 and had served on the steering committee for the Church's Teaching Series.

During his eight years as dean, he made important contributions to the development of the curriculum of the School of Theology. Under his leadership, Sewanee developed Education for Ministry, an extension program for lay persons.

## The Roots of Violence

The shooting of the Pope and President Reagan and the firing of blank cartridges at the Queen of England cannot be lightly dismissed, the Bishop of Winchester, England, wrote in his diocesan journal recently.

The people who engage in such deranged activities are "more disturbed than the rest of us by the sickness in our society," said Dr. John Taylor. "When a madman shrieks, it is our world which is in pain, and the sound is meant to make us more aware of what we are doing to each other."

Constant change and moving about has disrupted many children who already sense a lack of security and love in their homes, said Dr. Taylor. This makes it hard for them to grow up accepting themselves as they are. And only a person who has accepted himself can accept others and forgive others, he said.

He added that it is God's acceptance of us which makes it possible for us to make peace with ourselves and be free from "the compelling drive towards violence."

## "Where Do We Stand?"

Many clergy and lay persons in the Diocese of Derby in England are "deeply concerned" about pastoral problems which have followed the marriage of the Suffragan Bishop of Repton to a divorced woman, the *Church Times* in London reported.

At the time of the ceremony which took place in a Welsh Baptist chapel, the Rt. Rev. Stephen Verney had the full support of his diocesan bishop, the Rt.

Rev. Cyril Bowles, who was present at the wedding [TLC, July 12].

A well attended clergy meeting called by the Federation of Catholic Priests resulted in a decision that a group of rural deans should seek a meeting with Bishop Bowles to discuss the problem and to ask, "Where do we stand?"

A dozen lay people of St. Bartholomew's Parish, Derby, wrote to the *Church Times* and to the *Derby Evening Telegraph* expressing "the views of ordinary churchpeople in the diocese of Derby who are strongly opposed to what the Suffragan Bishop of Repton did recently in a chapel in South Wales."

One of the rural deans who planned to meet with Bishop Bowles to discuss the matter spoke of the great affection that is seen in the diocese of Derby for Bishop Verney. The Rev. Peter Peterken said that in spite of this "we feel a bishop must be a focus of unity in the church, and as a result of his action, he is not being that. The position of the parish priest has been undermined. The ground has been cut from under our feet, in our own marriages and in our ministry to those whose marriage is under stress."

Another priest, the Rev. Robert Mark, team rector of Stavely, said that some of his people were of two minds as to whether to receive communion from Bishop Verney when he came for confirmation.

## Passion Play in Jerusalem

A passion play which is the first of its magnitude to be offered in Israel has begun a three month run and will play four nights a week through October.

The play's director, Francisco De Araujo, an American, was able to receive Israeli approval for performances of "The Passion Play of Jerusalem." The play premiered on the grounds of St. Pierre in Gallicantu, nestled under the old city walls in east Jerusalem. It is expected to attract Christian pilgrims and other tourists.

Throughout history, Jews have considered passion plays to be anti-Semitic, but only one local newspaper spoke out against the show once it began. Opening night was packed.

"We'd rather not have a passion play in Jerusalem," said Harry Wall, a spokesman for B'nai B'rith's Anti-Defamation League, "but this production did try to avoid the more obvious pitfalls. We can live with this version."

The script stresses the fact that Jesus was Jewish. The most controversial scene, the tormenting of Christ, does not single out the Jews as the tormentors, but rather makes the tormentors the symbol of all human evil.

The 200 actors are for the most part Americans and Christian Arab children. St. Pierre in Gallicantu is believed to be the site where Jesus was held before his crucifixion. The ruins of the Roman period are part of the outdoor set. Bach's *St. Matthew's Passion* and Verdi's *Requiem* provide the musical accompaniment.

Financial backing for the play did not come from local church groups. Major funding was from private sources in Birmingham, Ala.

## Volkswagen and "Women's Lib"

The Rev. Hans Kung, well known Roman Catholic theologian, has been instrumental in establishing a new department at Tubingen University in Germany to be known as Women and Christianity. The department will be financed by a \$200,000 grant from the Volkswagen Foundation, according to a report in the *National Catholic Reporter*.

Dr. Kung said in an interview for German radio that a woman theologian will be in charge of the research in order to compensate for existing male domination of the field of theology.

Because church sources have not made a point of recording events which affected or hindered women's liberation, the researchers will turn to Jewish and pagan literature for information on the authority of women, Christian marriage, and legislation having to do with adultery and divorce, Dr. Kung stated.

Similar institutes are at work in the Netherlands and the United States, notably at the Harvard Divinity School.

## Pastoral Visit in the Cold Mountains

*When the Rt. Rev. Jose G. Saucedo, Bishop of Central and South Mexico, recently did some pastoral visiting, he traveled high in the mountains of Guerrero. His experiences among the villagers of Cuatro Cruces (the Four Crosses) were recorded in an interesting manner in his journal:*

"The Very Rev. Alfonso Gómez, dean of the cathedral, and I leave at 6 a.m. from Cuernavaca. We have forgotten that this is the start of a long weekend, and it is bumper to bumper traffic through the mountains to Chilpancingo, where we meet the Rev. Fulgencio Bustamante, director of the Escuela Preparatoria de Taxco, Señor Pablo Cortes Berona, who planned our trip; and some

# BRIEFLY...

The International Year of the Disabled inspired the more able bodied members of the Scottish junior branch of the Royal Institution of Chartered Surveyors to visit, among them, 84 cathedrals in Britain and Ireland during August. The marathon covered an area of more than 2,800 miles, and yachts and canoes supplemented the hiking. One of the highlights of the march was a thanksgiving service in Westminster Abbey, marking the centennial of the granting of the royal charter to the RICS. Half of the sponsorship money for the marathon will be used for regional charities for the disabled; the balance will go into the RICS benevolent fund.

The synod of Province VIII will meet in Honolulu during the second week of September, the first such a sizable church gathering there since the General Convention of 1955. As the Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego, noted in his summer newsletter, "This loyal group travels each year to the mainland for meetings of the province, and once in 25 years we must make a financial effort to meet on their shores." (Since Bishop Wolterstorff has announced his retirement to take place in 1982, a search committee was recently selected, with the Rev. Herbert C. Lazenby, Jr. as chairman.)

The chief translator of the book of Psalms in Uganda was driving along in daylight in Kampala recently when he was held up at gunpoint. His car was taken, as was the nearly completed translation of the Psalms. Jill Smith, United Bible Society's translation adviser in Kampala, reported that the Rev. Francis Mbaziira, the Roman Catholic translator, escaped alive, but neither his car nor the manuscript has been recovered. As a result of the loss and general political conditions in Uganda, the earliest date for completing the Old Testament translation is now 1986. The Rev. Samuel Sekkade, an Anglican, will join the translating team in October. The New Testament has already been published.

No one ever called the late Ven. Charles William Whonsbon-Aston, Anglican archdeacon of Polynesia, by his real name. He was usually called "Whizzbang," a nickname that found its way into churchly correspondence and even into the eulogy at his recent fu-

neral. The nickname was said to have been coined by a Fijian who could not pronounce Whonsbon. The nickname, we are told, fitted the personality of the man who blended mischief, old world courtesy, and a deep personal faith in his approach to life. In a ceremonial touch that Whizzbang would have liked, the organist at his funeral played one hymn while the congregation sang another. In 1978 when Whizzbang was 80, he observed the 50th anniversary of his ordination. Present was the Rt. Rev. Jabez Bryce, the first indigenous Polynesian to be Anglican Bishop of Polynesia. The bishop said he owed his vocation to the ministry to the faith and example of Whizzbang.

Roman Catholic Archbishop William Borders of Baltimore, Md., has suggested that families in his jurisdiction introduce Monday nights as family nights, imitating the Mormon Church in this trend. This would be a time for prayer and reflection, not just another evening for television viewing. The suggestion came in a pastoral letter which also urged parents to insist that young children attend church even when they protest that they find the services boring. He added that it was important too for parishes to offer liturgies that would hold the attention of youngsters.

Elderly Jews living in retirement in South Florida and California have become the latest target for offbeat religious cults. Many persons are known to have been pressured into signing new wills favorable to their newly found community. Randy Andron, who is with Miami's Central Agency for Jewish Education, said that some of the oldsters had given away their social security checks and food stamps. Rabbi Rubin Dobin, consultant to the South Florida Association of Parents of Cult Children, reported that Hare Krishna is making a special effort to enlist parents of members and that other cultists have been approaching the elderly in libraries. Rabbi A. James Rudin stated in a recent issue of *Reform Judaism* that despite the anti-Semitic teachings of some of the cults, 30 to 50 percent of their members are Jewish.

The board of directors of the Episcopal Church Center for Hispanic Ministries in the dioceses of Province VII has chosen the Rt. Rev. Anselmo Carral-Solar as the first executive director for the center. The Cuban born Bishop of Guatemala has accepted election and will take up his new duties in an office on the campus of the Episcopal Theological Seminary of the Southwest, Austin, Texas, as soon as his successor as bishop is chosen and available.

*Continued on page 11*

Young men and women, who might otherwise be living

in institutions for the mentally handicapped,

learn the common skills of everyday living at

## Clausen House

By ELIZABETH BUSSING

A visit to Clausen House in Oakland, Calif., during this Year of the Disabled can be an exhilarating experience. There you will find about 80 people, over 18 years of age, who might otherwise be living in institutions for the mentally handicapped. At Clausen House they are learning to be self-directed and useful to one another. Many will enter the community as productive adults.

Clausen House is run as an institution of the Diocese of California. It has an apartment house and six lovely late Victorian houses in the once fashionable, and still beautiful, section of Lake Merrit in downtown Oakland. A former residence of the late Earl Warren, governor of California and chief justice of the U.S. Supreme Court, serves as headquarters for the operation. Its gracious rooms, exquisite woodwork, and colorful gardens (cared for by the present residents) are conducive to harmony and relaxation.

In this environment, the young men and women residents are learning the common skills of everyday living that

most of us take for granted, so that they may graduate from dependency to self-support and self-directed activity. Here adults who might have been hidden in institutions or private homes for the mentally disabled (their average intelligence quotient is 80) are learning through a highly individualistic program of instruction to earn a living, mingle with others, get around the city alone on buses and subways, work productively, and associate harmoniously with their peers, as well as the rest of society. Many show a wry sense of humor which reflects their joy and happiness.

To those of us who take ordinary independence for granted, it is difficult to realize that using the telephone, marketing, handling even small sums of money, putting on panty hose, pouring liquid into glasses without spilling it, tying shoe laces, or using an electric iron are so difficult to those who have not grown up to do these things for themselves.

When one calls Clausen House, the telephone may be answered by Margot. At first Margot was so shy that she could not talk to people. The director decided to let her communicate through the telephone, and now she is such an efficient telephone operator — cool, courteous — that she is filling a vital place in the regime of the house. She answers the door, takes messages, keeps track of the staff, and is a friendly receptionist. She is becoming continuously more sociable and hopes to use her skills "outside" before long.

One of the reasons that the furniture and equipment at Clausen House are in such good repair is that its maintenance has been done as part of the work in the skills center. Some of the "graduates" say, "I love repairing and painting furniture," but most important is the fact that in the atmosphere of the repair shop, the students are learning everyday skills and how to get along together in preparation for jobs in the larger community.

Many help with necessary chores of the house itself. They do some of the shopping; they learn to sort and redistribute the food, dating and handling it in accordance with health department regulations.

But before they can procure paid work, many of them learn the ropes through volunteer work. They serve in bilingual schools, convalescent hospitals, nursery schools, and even in the city department of parks. Sometimes they graduated, in the places where they have volunteered, into paid positions.

Some of Clausen's young people are helping with the useful and ingenious mini-market at St. Paul's Church nearby. This is a fresh food service in which the elderly can buy at low prices once a week. The project was originated and is carried on by Senior Resources, an Episcopal Church service in San Francisco and Oakland.

Among the outstanding Clausen House volunteers are Jeannie, who has given 129 hours; Linda, five years; Janet, 117 hours of service. All of them have gained the poise and self-confidence which should serve them effectively when they get paid work.

Nancy is a Clausen House success story. She came to the project when she was 21 and was expected to be there indefinitely. After some time she was tired of being treated as handicapped and set out to prove that she could run her own life. At her urging, the staff decided to organize a project known as Greater Opportunity for Adult Living.

Now Clausen has an apartment house where two residents can live in an individual apartment with a large living

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*Elizabeth Bussing spent the earlier part of her career in New York, working in the advertising field and writing for religious magazines of national circulation. In the Diocese of California, Mrs. Bussing served for a time as chairman of the diocesan prayer commission, an organization set up to encourage personal prayer. She has also reviewed a number of books for TLC.*

room, a kitchen, and a bath. Supervision is minimal. The "tenants" shop for food, cook their meals, watch television, and participate in projects, some for pay, in the common room they all share. Since 1976, when GOAL was opened, nine residents have moved on to even greater independent living in their own apartments and two have married.

But before such independence is achieved, the training may be long and arduous. Mr. Charles Gillespie, chairman of the board, said recently, "Besides the necessary everyday skills . . . each must master a particular activity which he can feel good about — either economic or social, or both.

"We therefore encourage residents to participate in basketball, bowling, gardening, or theater work, or go in for woodworking or embroidery. . . . But reading, writing, arithmetic, money management, care of clothing, and personal hygiene are still among the basic requirements."

Many of the residents are in a dramatic troupe which gives shows locally. Some residents recently appeared on a local television station. A film called "The Hidden Struggle" was produced by Dawn Flight Productions and is being shown this summer on about 50 public broadcasting stations across the country. When it was first shown, one of the critics said she saw it "through tears."

Such painstaking and individualized education is slow, and it takes a good sized staff, for it is essentially tutoring work. Except for one house where the residents are in need of highly specialized care, one staff member is assigned to eight residents. Residents are referred to the center by individuals, state hospitals, and various board and care homes.

Fees of \$850 to \$1,000 a month per resident come from government-related funds, but because of high actual costs, the budget is short \$3,300 a year per resident. Foundations, individual donors, and Episcopal Charities help to make up the deficit. The board of 33 members is resourceful in planning the budget. Three thrift shops and many volunteers work to keep alive a project in which they believe.

The Episcopal church in the neighborhood, St. Paul's, helped to organize Clausen House in its beginning and has been involved in it ever since. Staff members and the congregation take a keen interest in it. The rector of St. Paul's, the Rev. Donald Seaton, said that Clausen House "has made the congregation live with people who are different, and therefore the congregation can live more readily with differences with each other."

All in all, Clausen House is a dramatic answer to Jesus' direction, "Inasmuch as you have done it to one of the least of these, you have done it unto me."

# Love Perfected

By CHRISTOPHER WEBBER

*"The sting of death is sin and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."*

*I Corinthians 15:56-57*

**W**hy do we hurt when someone dies? St. Paul tells us exactly why toward the end of that long and marvelous passage from First Corinthians: "The sting of death is sin. . . ." Christians aren't supposed to fool themselves into thinking death doesn't hurt. It does. It always will.

And it's our fault, our sin, that makes it hurt. But for Christians, that isn't the whole story. What we've done or failed to do makes it hurt. What God has done in Jesus gives us victory nonetheless.

There's a dialogue toward the end of the Ingmar Bergman movie, "Scenes from a Marriage," that goes like this: The wife is saying, "The trouble is, I've never been able to love anyone, and no one has ever been able to love me."

And her husband says: "Well, I love you in my inept, selfish way. And you love me in your domineering, demanding way. We do love each other, not perfectly, but that's the way we are."

I think Ingmar Bergman and St. Paul have made the same diagnosis of our situation. We are made for love. We want to be loved. We want to be able to love. We want that more than anything in the world. But we never learn to love or be loved perfectly.

Now, there's nothing more frustrating than working at something year after year and never completing it. There's nothing more frustrating than working at something for a long, long time and then having someone take it away from us saying, "Here, let me finish that for you."

We may remember that happening to us as children, and probably we've done it to our children. And now, it seems, God does it to us. The difference is that this time we really have done all we can, and if we really want it finished, if we really want those we love to be loved perfectly, only God can do it.

Our love for each other is inept and clumsy, demanding, selfish, domineer-

ing, inadequate. What we want, what we need, is a love that's better than that, and wiser than that, and stronger than that. And finally, it isn't in us to give or receive such love. Finally, we have to turn to God to find it, and we do have to trust him to complete what we've begun.

We talk about being separated by death. The truth is, we are separated by life — by life the way we live it, ineptly, clumsily, imperfectly — because we don't understand each other well enough, and don't understand ourselves well enough. And we never really overcome those limits in this life.

The sting and grief of death is that we've lost our last chance to overcome these human failures. But we always knew we would lose it. Try as we will, no other outcome is possible — because we are human. We can't do it all. And that's what hurts.

But what Christians know is that death saves us from our failures. Christian death is an act of trust, trusting God to complete what we have begun, knowing God is able to give the love we have tried to give.

I think it's a little like the process of letting go of our children as they grow up. We've given them the best love we could, but it's not enough. A certain age comes, and they need another kind of love which only someone else can give. And we want them to find that love, and we're happy when they do find it. But it hurts a little that we couldn't give it. We wanted to do it all ourselves.

So, too, at death, those we love need another kind of love, better than we can give. And we want them to have it, but it hurts that they have to go to God for that love, not to us. That's the sting. But for Christians, what matters is not the sting, but the victory.

We know, Jesus has shown us, the Cross and Resurrection have shown us, the love God wants us to have. And we know that God's love does and will complete and perfect all our failures. We have tried to give love — and now perfect love will be given, not our inept imitations.

We place our lives and the lives of those we love in his hands, and give thanks for the victory he has given us. We ask him to help us to trust him to complete our love for each other and to help us love each other through him, now and forever; to love each other through him and through him alone.

*The Rev. Christopher Webber, rector of Christ Church, Bronxville, N.Y., gave this homily recently at a Requiem Eucharist.*

# EDITORIALS

## An Important Month

September is a significant time in the life of the church. Parishioners look for renewed activity and vitality. Newcomers, who may have moved during the summer, look for a parish which will make a significant difference in their lives. This month can be an important one for the ensuing fall and winter.

In *THE LIVING CHURCH* we have our usual features for the first week of the month in this issue: the calendar and the column on the church year. Next week we will offer one fall Parish Administration Number. Meanwhile, we hope our readers will have an enjoyable Labor Day holiday.

## To Know God

*Our guest editorial this week is an excerpt from a longer meditation written by Sister Mary Michael, S.S.M., for THE LIVING CHURCH.*

I am sometimes struck by the thought, after some prayer conference, deanery meeting, board meeting, or even after a retreat, that we have talked about everything on earth that has to do with religion except Christ, the very heart and center of it all. We have talked about prayer, contemplation, the need for times of silence, the necessity of social action, the state of the church, the state of the world, but we seldom, if ever at such times, have mentioned the name of Christ or thought about our relationship to him — a relationship which, as Father Whitney Hale used to say, should both transcend and enhance every one of our other relationships.

The Bible tells us that we live on borrowed breath; we are alive simply because God breathes his life into us. "God breathed into Adam's nostrils the breath of life, and he became a living creature" (Genesis 2:7). And yet there are millions of us on earth today who are living as if God didn't exist at all. Perhaps it is because they never got beyond some inadequate picture of God (a judge, a policeman, a white-haired old man sitting on a kind of throne). We can't give God our love and devotion if our ideas of him are all wrong.

We should replace our crude, childish pictures of Christ with ones that are real and true. But we must remember it is one thing to see a picture of God; it is another to be in his presence. It is a good thing to have someone draw us a map of where we want to go, but we won't ever really know much about the road unless we travel it.

We must not let pictures of God be substitutes for God. Talking about the way to God must not take the place of walking toward him. Sometimes I think we forget this with our endless committee meetings, board meetings, and discussion groups.

It is only by acts of our will that we can ever reach out to God and touch him. We touch him when we are obedient to his will, when we are doing what we believe he wants us to do.

How do we know what God's will for us is? We have his eternal, changeless Commandments. We have his love letters to the human race — the Bible. We have his church and his life-giving, life-transforming sacraments. We have the examples of the saints of all the ages. And most important, we have his Holy Spirit within us, guiding, correcting, and strengthening us.

We need both pictures of God and acts of our own will to lead us to God. The more we know about God, the better. But we don't want to stop at knowing *about* God; we want to know him. And if we know him, we can't help loving him; and if we love him, we can't help wanting to serve him, wanting to do things for him and for all his other children for love of him.

# BOOKS

## The Medieval Church

**CHRISTIAN ENGLAND: Its Story to the Reformation.** By David L. Edwards. Oxford University Press. Pp. 351. \$19.95.

The Very Rev. David Edwards, the Dean of Norwich, has written an informative survey of the English church, containing a great deal of varied material. No book quite like it exists, and church-people interested in learning about different aspects of the medieval English church will be helped by it.

The book is accurate, based on the best scholarship, includes helpful bibliographies which can lead to further reading, and has a minimum of footnotes. *Christian England* is not merely a chronological summary of events and personalities, but also tries to take ac-

count of church life, religious art and artifacts, and the spirit of the age. It is packed with information and relates church history to other aspects of English history.

Because of the good qualities of the book, it is unfortunate that the style is rather pedestrian. The book is not organized as well as it might have been. It is not a scholarly history, but, on the other hand, it is not an imaginative popularization that whets the appetite. Its limitations might seem less pronounced in a less expensive paperback edition.

The most attractive aspect of the book is the care with which Dean Edwards introduces the reader to some of the spiritual treasures of medieval Christian literature in England: anonymous poems, mystery plays, and mystics like Julian of Norwich and Walter Hilton. *Christian England* is not a mere succession of names and dates.

But the last section of the book, dealing with the beginning of Henry VIII's break with Rome, although intended to

be based on leading modern authorities, shows a distaste for Henry VIII and Archbishop Cranmer which leads to some rather unfair judgments.

Neither is this balanced by the romantic haze surrounding the character sketch of Thomas More, which does not organize the material for his life in such a way as to help the reader understand why Dean Edwards thinks More was so important and so admirable.

(The Rev.) FREDERICK H. SHRIVER  
Professor of Church History  
General Theological Seminary  
New York, N.Y.

## Books Received

**THE BEST OF THE WISE MAN: Answers From A to Z From The Popular St. Anthony Messenger Column.** St. Anthony Messenger Press. Pp. 140. \$2.95 paper.

**ACTIONS GESTURE & BODILY ATTITUDES.** By Carolyn Deitering. Resource Publications. Pp. 96. \$9.95 paper.

## NEWS

Continued from page 7

teachers at the university. A four piece combo joins us, complete with instruments. Also present is the *comisario* of Cuatro Cruces, who has come out of the mountains to accompany us.

"After passing through Acapulco, we follow the coast to El Moreno, where Senor Maximiliano and Dona Julia make us at home for the night. It is 8 p.m. Supper is fresh iguana, shrimps, and fish. The combo plays. A Senor Francisco, who looks like Don Quixote as he advances out of the jungle night, arrives with a problem about the marriage of his nephew; we promise to resolve this on our return from the mountains.

"The next day, Saturday, there is a Holy Eucharist with two baptisms and four confirmations. More people arrive as we are about to leave at 11:30, and they are promised a service on our return.

"The heat follows us for some distance, and the dust is tremendous. We enter El Platanillo (more requests for the services of the church), but Pablo urges us on . . . The sierra is impressive, pine trees everywhere. What a shame it is so poorly taken care of — there are signs of many fires. The road twists and turns and the *camioneta* overheats several times; we admire the views.

"We arrive at a brook into which the young people plunge, and from which they quickly exit. The water is freezing. The trees are taller now, and orchids grow among the rocks. The place is called La Chona, named for a woman who had sought shelter here, only to be killed by a mountain lion.

"The air is becoming cooler, finer, and at last we arrive around 4:30 p.m. at our destination, Cuatro Cruces, a clearing of 30 wooden houses. Everyone comes to greet us under a sign, 'Welcome Senor Obispo (bishop) and guests.' Hands are extended, kisses planted on cheeks by the women, words of welcome expressed. Almost unbelievably, their bishop is visiting. . . .

"We decide to wait until tomorrow to climb up to the rustic wooden chapel, built by the people in 40 days. They have bought a beautiful bell which announces our arrival.

"What marvelous views! Also, what a tremendous contrast between the terrible heat of the coast and now the intensely cold wind! Slowly more people arrive, some from a distance of a day and a half. Frs. Alfonso and Fulgencio collect data on the children who will be baptized and confirmed.

"Liduvina and the women decorate the cross for the morning's procession, and also the candles and little crosses that we have brought for the new majordomos [church stewards] and members of the bishop's committee. There is movement everywhere in the small vil-

lage to the accompaniment of music by the combo.

"At 7 p.m. the entire village comes together in the schoolhouse, where Don Pablo makes the presentations. With dignity and understanding he then asks that all guns be taken to the house of a majordomo. Everyone complies. The majordomos and members of the bishop's committee are elected. All present participate, commenting and voting. The meeting is well organized . . . open and democratic. [A woman brings a heavy woolen *serape* for the bishop to wear.]

"On Sunday the people gather for the procession to the chapel. I start to sing the litany as well as we climb, but the thin air leaves me gasping, my heart pounding. Two women take my arms and try to carry me over the rough trail. The bell is ringing as we arrive and enter the chapel.

"The altar is decorated with natural and paper flowers, candles, branches of pine — how simple, how beautiful! The dirt floor is covered with pine needles like a stupendous rug. It is not cold. There are no benches, only the simple altar and three chairs. The chapel is full, with everyone standing; many remain outside. Music accompanies us.

"There are baptisms, confirmations, the Holy Eucharist, and finally a blessing for each one present. It appears that *all* are sick! All this in three and a half hours. . . .

"After this spiritual food, we return to our little house for dinner; the music continues. More people arrive from great distances. They come with their children and young people; even an adult wants to be baptized. Frs. Alfonso and Fulgencio continue taking data. 'Yes, tomorrow we will have another *misa*; we will baptize and confirm; there is no problem.'

"The fiesta continues long into the

### Full of Life

Sitting on a hillside, creek below and hilltop beyond — weeds, bugs, and sunshine all around; dewberries here and blackberries there; sweat on my skin and me within — thoughts of others before, and those around me. A turtle comes by, beating slow time, wondering where the creek is, not seeing it. He knows how to go downhill. Weeds grow up sunward, berries ripen, delighting the heart in wine and pie. Draw me out, too, Lord, that I not die closed from you.

Roy Turner

evening. There are bonfires and there is music, there in the mountains. We see the dark outline of the mountains and the clear sky filled with stars. The cold is intense."

Nights are cold in the mountains, and the wind howled through the wooden house where the bishop and his companions were lodged.

Leaving Cuatro Cruces, amid "tears and much love," the party arrived at a lumber camp, where the workers came out to receive them. Here the bishop blessed the huts. After bathing in a river somewhat farther down the mountain, the bishop and his group came upon El Platanillo, a larger community than Cuatro Cruces, where a new chapel was to be consecrated. Word of their arrival had spread.

Lodging that night was provided in the form of four beds set up in the kitchen of their hostess, who gave them a simple hot supper as well. In the morning she set about killing and preparing the chickens that the rest of the village had sent for lunch.

When the bishop arrived in Cuernavaca on the sixth day of his pilgrimage, he wrote in his journal: "It has been an unforgettable trip, full of beautiful experiences. In addition, there have been 30 baptisms, 277 confirmations, and five weddings. What profound satisfaction! Thanks be to God."

### GOLDEN COLLEGE DAYS!

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## The Living Church

## FEASTS, FASTS AND FERIAS

## Lame Duck Sermons

By THE EDITOR

Many of the most important liturgical practices are never mentioned in the rubrics. One of these is the change which occurs in many parishes in the beginning of September.

During summer, families have come to church together and gone through the entire service. True, some young ones have slept, others have whispered, and, some people have entertained themselves with the 39 Articles during the sermon — but we all lived through it.

Now with the resumption of Sunday school, children's choir, and other activities, family members may be programmed to go different routes. In many parishes, children leave the church directly after the service and go to their Sunday school rooms, and then, after they have left, a sermon is delivered for the remaining adults.

Some have hailed this practice as a triumph of good planning. Others have been less enthusiastic. The advantages for the schedule are obvious; what are the disadvantages?

First, liturgical preaching is normally supposed to be based on the Bible readings, and these will have been virtually forgotten by the end of the service. True, a one-sentence text can be read over from the pulpit, but superior exegesis often requires considering a whole passage.

Secondly, good preaching not only expounds ideas, but it exhorts us and inspires us to praise, to prayer, to affirmation, and to penitence. It is too late to talk about all these when the service is already over. At the end of the liturgy, the sermon has become, in its liturgical aspects, a lame duck.

Thirdly, in Christian liturgy there is a certain intrinsic movement from the Word of God, read and preached, to the sacramental action — a movement classically presented in St. Luke 24:13-35. In all the public sacramental rites of the church, the Word precedes and informs the action.

All of this is negated by having a sermon at the very end. Some preachers

may still deliver a fine sermon, but to misplace it seems to imply a denial of the biblical relation between Word and sacrament. It undermines what the Prayer Book (in *all* its editions) intends to do.

To recognize this difficulty is not to solve it. But we cannot solve it unless we recognize it first, and unless more clergy and lay people understand the nature of the difficulty. Unfortunately, there is a temptation to use the lame duck position as an excuse for not having a full-fledged traditional sermon, with all the careful attention which the latter entails.

Two structural approaches have mitigated the problem in some parishes. One is for the younger children to have their own "Ministry of the Word" in Sunday school, and then to come into the church after the sermon. The other is to have a good but short sermon at the proper place, and then have other instructional material or discussion at an adults' class after the service.

Older children can hear the sermon, and go up with their teachers to make their communions before the rest of the congregation. Then they can go directly to their classes, saying the post-communion prayer together, in their classrooms. They can thus pick up ten or 15 minutes while the liturgy in church comes to its conclusion; they can continue in their classes as long as their parents are in the adult group and have coffee.

If this procedure is followed, it may also be desirable to shift the choir anthem from the offertory to a post-communion position, and to use any rather long hymn as the concluding selection. This will shorten the first part of the service by some minutes, making the end, when the children are in class, correspondingly longer. But the best of all worlds is probably to have Sunday school on Saturday morning or during a weekday afternoon or evening. We would welcome the opinions of readers on these questions.

# CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 15.

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

**ARKANSAS**  
**ARKANSAS STATE UNIV.** Jonesboro  
**ST. MARK'S** 531 W. College Ave.  
 The Rev. Limuel G. Parks, r  
 Sun 8, 10, 5:30; Thurs 10

**COLORADO**  
**UNIVERSITY OF DENVER** Denver  
**ST. RICHARD'S** Evans Chapel  
 Sun 9 Sung MP & Sol Mass

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S CANTERBURY** 2425 Colorado Ave.  
 Frs. J.B. McKenzie, J.C. Connely, chaps  
 Sun 11:30 Sung MP & Sol Mass, 5:30 Ev. MP, Mass, EP  
 daily; parish services daily

**CONNECTICUT**  
**YALE UNIVERSITY**  
**EPISCOPAL CHURCH AT YALE** (Dwight Chapel)  
 The Rev. Arthur H. Underwood, chap  
 HC Sun 5:30. Full-time active program

**FLORIDA**  
**NEW COLLEGE**  
**RINGLING SCHOOL OF ART** Sarasota  
**CHURCH OF THE REDEEMER** 222 S. Palm Ave.  
 Fr. J. Iker, r; Fr. T. Aycocock, Fr. R. Hooks, ass'ts  
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

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

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

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

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

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

**NORTHERN ILLINOIS UNIV.** DeKalb  
**CANTERBURY EPISCOPAL COMMUNITY**  
 901 J Lucinda Ave.  
 The Rev. William C. Bergmann, chap  
**ST. PAUL'S CHURCH** 900 Normal Rd  
 The Rev. Charles H. Briant, v  
 Sun H Eu 7:30, 9:30, 5:15

**BRADLEY UNIVERSITY** Peoria  
**ST. PAUL'S CATHEDRAL** 3601 N. North St.  
 R.M. George, dean; D.A. Jones, E.J. Tourangeau, canons  
 Sun HC: 8 & 10, 5:30

**KENTUCKY**  
**MURRAY STATE UNIV.** Murray  
**ST. JOHN'S** 1620 W. Main St.  
 The Rev. David Robinson, v & chap  
 Sun HC 9:45. Christian Ed 11

**LOUISIANA**  
**UNIV. OF NEW ORLEANS** New Orleans  
**CHURCH OF THE HOLY COMFORTER**  
 Mirabeau Ave. at Elysian Flds.  
 Sun 7:30, 10, 6; Thurs 12:30 on campus

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

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

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
**THE EPISCOPAL MINISTRY AT M.S.U.**  
 John L. Mitman & Frederick Erickson, chaps. At Alumni Memorial Chapel (on campus) Sun 5 with supper following  
 At All Saints (800 Abbott Rd.) Richard G. Baker, interim pastor  
 Sun 8 & 10:30, Tues 10:30, Thurs 7

**NEW YORK**  
**KEUKA COLLEGE** Keuka Park  
**ST. MARK'S** Main St., Penn Yan  
 The Rev. Vincent F. Scotto, r  
 H Eu Sun 7:45, 10:30; Thurs H Eu 6:30 on campus

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
**ST. PAUL'S CHAPEL** Box 423  
 The Rev. W.J. Hadden, Jr., chap  
 HC Tues 5:30

**OHIO**  
**CLEVELAND STATE UNIV.**  
**CASE WESTERN RESERVE UNIV.**  
**EMMANUEL** 8614 Euclid Ave., Cleveland 44106  
 8:30 Early morning service, 10:30 service

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

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

**OKLAHOMA**  
**EAST CENTRAL UNIVERSITY** Ada  
**ST. LUKE'S** 17th at Broadway  
 Stanley Donham, supply priest  
 Sun H Eu 8 & 10:30

**PENNSYLVANIA**  
**INDIANA UNIV. OF PA.** Indiana  
**CHRIST CHURCH** 902 Philadelphia St.  
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap  
 Sun 8, 10:30—programs and other services as anno

**DUQUESNE UNIV.** Pittsburgh  
**ST. MARY'S COLLEGIATE CHAPEL**—at St. Mary's Altar  
 in Trinity Cathedral Sixth Ave.  
 The Rev. C. Don Keyes  
 Sun 1 High Mass and sermon

**PENNSYLVANIA STATE UNIV.**  
**EISENHOWER CHAPEL** University Park  
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak Y Pong  
 HC: Sun 11:45. Daily Office as anno

**SOUTH CAROLINA**  
**CLEMSON UNIVERSITY** Clemson  
**HOLY TRINITY** 116 Seneca Rd.  
 The Rev. Thomas Davis, r  
 Sun 8, 9, 11 & 5

**FRANCIS MARION COLLEGE** Florence  
**CHRIST CHURCH**  
 The Rev. Ingram Parmley, Ph.D., v & chap  
 Sun 9, Wkdys as anno

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

**TEXAS CHRISTIAN UNIV.** Fort Worth  
**TRINITY** 3401 Bellaire Dr., S.  
 The Rev. Thomas McCart, chap  
 Daily HC, Wed 5:30, EP, Dinner Program

**SAM HOUSTON STATE UNIV.** Huntsville  
**ST. STEPHEN'S**—Epis. Student Center 1603 Ave. J.  
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
 Sun 8:30, 10:30, 6; Wed 6:45

**VIRGINIA**  
**UNIVERSITY OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** University Ave.  
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc;  
 the Rev. Paula Kettlewell, assoc  
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30  
 HC or EP

**LONGWOOD COLLEGE**  
**HAMPDEN-SYDNEY COLLEGE**  
**JOHNS MEMORIAL CHURCH** Farmville  
 The Rev. John Loving, r; the Rev. Allen Breckenridge, chap  
 Divine Service, Sun 11; Canterbury Sun 6

**WISCONSIN**  
**LAWRENCE UNIVERSITY** Appleton  
**ALL SAINTS'** 400 E. College Ave.  
 The Rev. A.K.D. Kephart, r  
 Sun 8, 9:30; weekdays as announced

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

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

# CLASSIFIED

## BOOKS

**PUBLISHED LAST YEAR:** Essay on process of "Hiring a Church Musician"; also available, "The Working Relationship Between Principal Priest and Chief Musician," by David Farr. \$2.50 each (post-paid). Order from: Diocese of Los Angeles, Commission on Liturgy and Church Music, P.O. Box 2164, Los Angeles, Calif. 90051. Att: Carol Foster.

**THE HYMNARY:** A Table for Service Planning. Lesson summaries, hymn suggestions, antiphons, alleluia verses, etc. Looseleaf for 3-ring binder, \$12.50 check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

## BOOKS/PUBLICATIONS

**PUBLISH YOUR BOOK!** Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LCI, 84 Fifth Ave., New York 10011.

## FOR SALE

**BALDWIN** model 4, walnut, full-size organ, with two 61 note manuals and 32 note radiating and concave pedal board. Two 3 ET type Baldwin amplifier speaker cabinets. Contact: Gary Stuart, 235 E. Blodgett, Lake Bluff, Ill. 60044.

**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.

## LINENS & VESTMENTS

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

## POSITIONS OFFERED

**EPISCOPAL** parish seeks a resident minister on Lake Erie island, South Bass, Ohio. Lovely three bedroom, one-story rectory and garage located next to church. Ideal for bi-vocational priest or one with an avocation permitting a below standard stipend and someone desiring a small parish in summer resort area. Contact: Clerk, G.E. Massie, P.O. Box 213, Put-in-Bay, Ohio 43456.

**CURATE,** St. Mary's Church, Lancaster and Louella Aves., Wayne, Pa. 19087. Special responsibilities with youth and Christian education. Reply to the Rector.

**PARISH** of 200 families growing rapidly requires an organist/choirmaster. New church building and new pipe organ planned in near future. In Chico, Northern California, near university. We are used to music of high quality. Want to develop several kinds of choirs. Applicants should see this opportunity as a Christian ministry. Write or call: St. John's Episcopal Church, P.O. Box 3146, Chico, Calif. 95927. (916) 345-3138.

# PEOPLE and places

## Appointments

The Rev. Michael A. Bullock is associate rector, St. Paul's Church, Dedham, Mass.

The Rev. Edward A.M. Cobden, Jr., is priest-in-charge, Christ Church, Greenwich, Conn. 06830.

The Rev. William H. Crist is on the teaching staff, Wilbraham-Monson Academy, 18 Brookside Circle, Wildbraham, Mass. 01095.

The Rev. Marshall J. Ellis is interim rector, St. John's Church, Centralia, Wash. Add: 3616 10th St. NW, Gig Harbor, Wash. 98335.

The Rev. S. Ross Jones is rector, St. James' Church, Alexandria, La. Add: 1620 Murray St., 71301.

The Rev. Ernest G. Matijasic is assistant to the rector, Holy Comforter Church, Charlotte, Va.

The Rev. Earl N. McArthur is rector, St. Stephen's Church, P.O. Box 333, Wimberly, Texas 78676.

The Rev. William Noble McKeachie is rector, St. Paul's Parish, Baltimore, Md. Add: 24 W. Saratoga St., 21201.

## Transfers

The Rev. John Gordon Swope, Jr., from the Diocese of Arkansas to the Diocese of West Texas. Add: P.O. Box 255, Hye, Texas 78635.

The Rev. Ralph M. Bird, Jr., from the Diocese of North Carolina to the Diocese of Louisiana.

The Rev. Preston B. Huntley, from the Diocese of North Carolina to the Diocese of South Carolina. Add: St. Stephen's Church, N. Myrtle Beach, S.C. 29582.

## Address Changes

The Rev. Eric C. Heers, 2900 Bonifacio St., P.O. Box 301, Concord, Calif. 94522.

The Rev. John E. Manola, 5525 Limeric Circle, Apt. 14, Wilmington, Del. 19808.

The Rev. Keith E. Mathews, 8013-B Marlin Dr., Clay, N.Y. 13041.

## Other Changes

The Ven. William D. Nix, Jr., is archdeacon of the Diocese of Northwest Texas with the title of canon to the ordinary. He has resigned as rector of St. Stephen's Church, Lubbock, effective Aug. 15. Add: P.O. Box 1067, Lubbock, Texas 79408.

The Rev. William Clarkson, IV, now serves Christ Church, 3110 "O" St., Washington, D.C. 20007.

The Rev. Charles Albert Hough now serves Redeemer Church, Sarasota, Fla. Add: 222 S. Palm Ave., 33577.

The Rev. Uly H. Gooch, Diocese of North Carolina, is non-parochial. Add: Rt. 3, Box 474, Stafford, Va. 22554.

## Retirements

The Rev. Edwin Hunt Badger, as dean of Ohio University's Chillicothe Campus. Add: Governor's Place, 263 Constitution Dr., Chillicothe, Ohio 45601.

The Rev. Joseph W. Elliott, from St. Stephen's Church, Colusa, Calif. Add: 1450 Lake St., Space 30, Colusa, 95932.

The Rev. Berry Barber Simpson, rector, Olivet Church, Alexandria, Va.

The Rev. Robert B. Cope, Jr., non-parochial, Diocese of New Jersey.

## 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.

# CLASSIFIED

## POSITIONS OFFERED

**RETIRED PRIEST** seeking undemanding ministry to a small congregation in a lovely quiet mid-western town in exchange for the use of a modern comfortable house, utilities, health insurance, and car allowance. Reply Box S-502.\*

**RECTOR** in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

**RETIRED** priest, preferably married, to assist on Sundays and do some visiting in exchange for comfortable home and all utilities. Leave the snow behind and come down to this delightful Florida town. Reply Box S-505.\*

**MISSION DEVELOPMENT,** Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

## RELIGIOUS COMMUNITIES

**FORMING** — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

## SERVICES OFFERED

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

## WOOD SCULPTURE

**FINE LITURGICAL** furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References: Philip Michael Semsch, 3701 Rugby Rd., Fairfax, Va. 22033. Phone (703) 378-7458.

\*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

The Living Church

# 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.

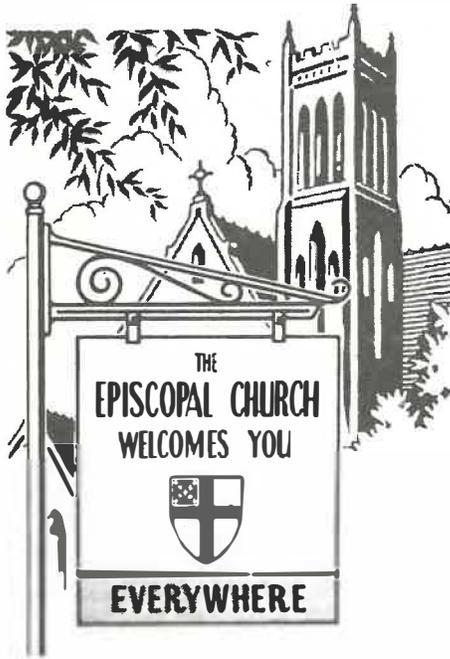
- September**
- 17-19 Annual meeting of A Christian Ministry in the National Parks (Estes Park, Colo.)
- 28-Oct. 1 Annual retreat for Episcopal clergy, sponsored by the Brotherhood of the Way of the Cross (Narragansett, R.I.)
- October**
- 2-9 Meeting of the House of Bishops (Bahia Hotel, San Diego, Calif.)
- 14-17 General Board of Examining Chaplains (College of Preachers, Washington)
- 23-24 Convention, Diocese of Western New York (Amherst, N.Y.)
- 30-31 Convention, Diocese of Northern Michigan (Mackinac Island)

- November**
- 6-7 Convention, Diocese of Massachusetts (Boston)
- 6-7 Convention, Diocese of Iowa (Des Moines)
- 9-11 Annual Conference of Diocesan Liturgical and Music Commissions
- 13-14 Convention, Diocese of Northwest Texas (Midland)
- 13-15 Convention, Diocese of West Missouri (Joplin)
- 26 Thanksgiving
- 29 First Sunday of Advent

- December**
- 4-5 Convention, Diocese of Bethlehem

- January**
- 4-7 North American Academy for Liturgy (Emory University, Atlanta)
- 22-23 Convention, Diocese of Florida (Tallahassee)
- 28-30 Convention, Diocese of Atlanta (Atlanta)
- 29-30 Convention, Diocese of Newark
- 30 Convention, Diocese of San Diego (La Jolla)

- February**
- 4-6 Convention, Diocese of West Texas (Brownsville)
- 11-13 General Ordination Exam evaluation conferences (various locations)
- 18-20 Syndicators Annual Meeting (Tempe, Ariz.)
- 19-21 Convention, Diocese of Southern Virginia (Norfolk)



## CHURCH DIRECTORY

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

### LAKEVILLE, CONN.

**TRINITY CHURCH** Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min., r  
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).  
Daily 10

### ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,  
Tues & Thurs 7

### 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; 515  
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. 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

### CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8, 10:30

### ST. MARY'S

24 Broadway, Rockport  
Sun 8, 10

### 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.

**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, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

(Continued on next page)

# CHURCH DIRECTORY

(Continued from previous page)

**NEWTON, MASS.** (& Boston west suburbs)  
**PARISH OF THE MESSIAH** 1900 Commonwealth Ave.  
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16  
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d  
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## MINNEAPOLIS, MINN.

**GETHEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. John Duke Eales, r; Canon B.G. Mlars, ass't  
Sun Mass 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

## 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

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker  
Sun Masses 9, 5 (Sat)

## 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. Wkdy 12:10 H Eu  
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.  
Church open daily 8 to 6

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

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**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  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed  
6:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Summer Masses: Sun 8:30 Sung, 11; Weekdays as anno

**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

**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  
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

### TRINITY PARISH

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

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 10:05

## PHILADELPHIA, PA.

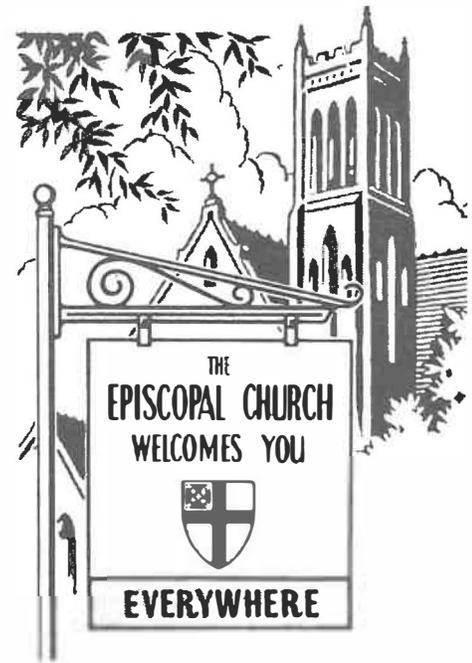
**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., LO 3-1876  
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins  
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &  
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Ro-  
sary). Confessions: Fri & Sat (5-6);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

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

**ST. JOHN 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

**INCARNATION** 3966 McKinney Ave.  
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. Nelson W. Koscheski, Jr.  
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

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## 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  
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe  
Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

## 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

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)