

# THE LIVING CHURCH



RNS

## **“The Soft Dews of Kindly Sleep”**

**First Article • page 2**

## **Needlepoint in the Church**

**Judson S. Leeman • page 8**

## **Ecumenical Progress Report**

**Warren E. Crews • page 10**



## “The Soft Dews of Kindly Sleep”

We tend to equate life as we know it with consciousness. Animals have at least some kinds of consciousness; human life is an intense tangle of consciousness. It comes as a surprise to reflect that for most of us, about a third of our past life has been unconscious — for we were asleep.

A 50 year-old person has spent around 16 years sleeping. A 90 year-old person has perhaps slept for 30 years. Had that all been at once, it would indeed provide a real life Rip Van Winkle story! Possibly, at some subtle level, it has done so. Perhaps none of us really do keep abreast of the incessant tomorrows of our lives.

Yet, unlike Washington Irving's legendary Hudson Valley Dutchman, most of us sleep at the same time other people around us are sleeping. Hence we all remain at the same level. History passes us by no more quickly than it does our neighbors.

On the other hand, sleep may actually help keep us abreast of history. The fatigue of life, the difficulty of adjusting to endlessly new situations, the wave after wave of new problems, new questions, and new decisions which face us

### The Wild Goose

I am  
Your wild goose, Lord —  
whose call awakes the heart  
to dreams of freedom piercing as  
a dart.

When the  
vernal vortex  
of warm air from the south  
has sucked us in a wedge like some  
great mouth,

We leave  
the lavender  
of wings in every eye,  
in every ear the purple of  
our cry.

Gloria Maxson

daily — these are assuaged each night by the gentle tonic of sleep. It is well known that the solution to problems may come to us while we sleep, together with various original and creative ideas.

Sleeping, although it is a time of unconsciousness, seems to be a significant and important component of normal human life. This challenges some common assumptions. Are some people lazy, shiftless, or irresponsible because they sleep long hours? Not necessarily. Their rest may be well spent. (This is leaving aside the question of dozing, half-conscious time, a potentially most creative period for inventors, scientists, authors, etc.) Are people to be written off because of a coma caused by illness? What about those not yet born?

Sleep does raise questions about death as well as life, for sleep has always been considered “a little death,” a rehearsal for dying. Ancient man saw it as no coincidence that during our sleep, in dreams, we may meet the dead and converse with them. Evening Prayer, when the Lord allows his servants to “depart in peace,” traditionally speaks of preparation for death: “That we may depart this life in thy faith and fear, and not be condemned before the great judgment seat of Christ.”

Falling asleep, we anticipate our death and the dissolution of our own world: let us always do it prayerfully. Similarly, awaking, we experience a kind of recreation and resurrection — a pair of themes neatly encapsulated in the Morning Collect which addresses God, the King eternal, “Who dividest the day from the night” (reminding us of Genesis) “and turnest the shadow of death into the morning” (reminding us of the resurrection, via Psalm 23:4, Luke 1:79, and other passages).

As John Keble phrased it in hymn 155: “New ev'ry morning is the love/Our wakening and uprising prove.” The love is *proven* for we have experienced it, undergone it, and known it first hand. The Christian life is one of consciously knowing the power and mercy of God, even as his power and mercy extend to our unconsciousness.

THE EDITOR

# THE LIVING CHURCH

Volume 187 Established 1878 Number 14-A

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Jila Thurber, advertising manager.

### DEPARTMENTS

Books	4	Letters	3
Calendar	13	News	6
Editorials	12	People & Places	15
First Article	2		

### ARTICLES

Needlepoint in the Church	Judson S. Leeman	8
Ecumenical Progress Report	Warren E. Crews	10
Praying for World Leaders	Charles B. Hanna	11

### Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; James Dunkly, Cambridge, Mass.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

# LETTERS

## Masterful Writing

I want to express my appreciation for Frances K. Swinford's article, "Tracts for the Times" [TLC, Sept. 4]. Masterfully written and very informative.

D.D. WOODINGTON  
Palm Springs, Calif.

## Punishment

The letter from Theodore Baehr about punishment was most refreshing [TLC, Sept. 4]. Feodor Dostoevski wrote a great novel about crime and punishment at about the same time as the Tractarians were writing.

But speaking of Calvary, the three men on the crosses died of punishment. One did not need to repent. Two did need to, but only one of those two did.

M. B. ABRAHAMS  
Trumansburg, N.Y.

## The Roman Catholic Church

Your editorial [TLC, July 24] stated that Anglicanism is in a doctrinally weak position, needs to be more concerned about the abortion issue, and will need to show Rome that it is more serious and committed in general. If you had said "the Episcopal Church" instead of "Anglicanism," I would have agreed.

The Anglican Church of Uganda, for example, can teach Rome something about serious commitment and doctrinal strength. The Roman Catholic Church in Holland, on the other hand, resembles the Episcopal Church in

many ways. Neither side in the dialogue, Anglican or Roman Catholic, has a monopoly on commitment or strength of doctrine.

As for women priests (whose ordination I support), Rome will come to that step the same way we did. A group of people, fed up with the slow movement of the church, will take matters into their own hands unmindful of the consequences for their church. Since the ordination of women is a matter of church discipline and not of doctrine, the Vatican too will come to accept it.

PIERRE WHALON  
Temple Hills, Md.

## William Cowper

I do not expect to be alone among your readers in my discomfort at the reference, in the notes on the September New Hymn Text of the Month [TLC, Sept. 4], to the co-author, with John Newton, of *Olney Hymns* as William "Cooper."

This may have come about as a result of the use of dictation or audiotaped copy because the name Cowper is, indeed, pronounced "Cooper." Nevertheless, this great 18th century poet deserves the correct spelling of his name.

CHARITY WAYMOUTH  
Bar Harbor, Maine

## First Liturgies in English

In Fr. Thompson's letter, "The Sinking Ship" [TLC, July 3], he refers to the glories of English Books of Common Prayer. It may interest visitors from the U.S.A. who come to England to know the location of the original 1549 Prayer Book, compiled by Archbishop Cranmer.

It was my good fortune to have been born in that parish, All Saints' Church, Upper Warlingham (five miles south of Croydon on Road B 269, leading to Westerham). There is a stained glass window commemorating the fact that the first English Prayer Book of 1549, in the brief reign of King Edward VI, was first used in that church.

The legend is that Archbishop Cranmer compiled the Prayer Book in sections and then rode on horseback over the North Downs to Upper Warlingham (Surrey) to try out his manuscripts in a liturgical setting before including them in the new Prayer Book.

The church, now enlarged, has other features to make it worth a tourist's visit, such as an ancient floor to ceiling painting of St. Christopher, patron saint of travelers. Before 19th century architectural extensions, this painting could be seen through the south aisle door by pilgrims on the Canterbury Cathedral route from London.

(The Rev.) FREDERICK G. ADAMS (ret.)  
Northampton, England

## Chrism at Confirmation

In response to both Fr. Bourne's question [TLC, Aug. 7] and Fr. Yancey's reply [TLC, Sept. 4], let me begin by stating that the purpose and style of *A Priest's Handbook* (Morehouse-Barlow, 1984) is to be as comprehensive as possible in the ordering of ceremonial according to the rubrics of the Prayer Book. If both priests would check page 220 of the handbook and the three references made there to the use of chrism, they will find that these references are all in parentheses. This is the style used throughout the handbook to indicate variances in

A creative revival — the ancient, now modern tradition

## BURIAL in THE CHURCH — not from THE CHURCH

### The columbarium in the living church

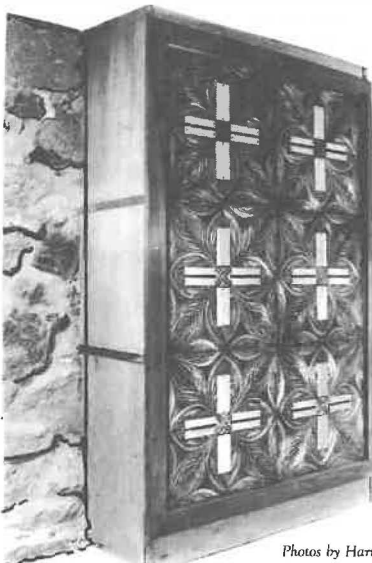
revives the ancient tradition — burial within the church of the cremated remains of the faithful.

Restores the community of the living and the dead. Brings comfort to those who mourn, in the community of faith and caring support for each other.

Assists the local congregation as an income source.

The Armento Columbarium offers beauty in designs, easily installed, prefabricated niches, reasonable in price.

Cremation in U.S. increased from 4.70% in 1971 to 10.96% in 1981. In Britain 64.6% in 1980.



Photos by Harry Branflick

The Reverend  
Paul Henry Moser  
Rector  
Emmanuel Episcopal Church  
Bel Air, Maryland 21014



A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

This quest led to a creation of an undercroft, of 3,000 sq. ft. for a wide range of parish activities. In the center of the area, three steps below, the All Saints Chapel was built. It has now become a setting for weddings, weekday Eucharists, memorial services and the Easter Vigil. Around it are galleries designed for the Columbarium niches now being used.

This Chapel is now the repository of a magnificent, hand carved altar and reredos by Johannes Oertel, a late 19th-century priest whose sanctity, artistry and craftsmanship live on. The exquisite design and fabrication of the bronze columbarium by Armento Liturgical Arts both complements and completes the Chapel.

ARMENTO  
Liturgical  
Arts

1011 Military Road  
P.O. Box 39  
Buffalo, N.Y. 14217  
Phone: 716/875-2423

Write for FREE Kit of Information

ceremony from place to place.

By including the mention of chrism here, I am not endorsing its use or suggesting that chrism be used at confirmation. I am only noting that the bishop may do so if desired and describing the ceremonies involved if he does use chrism.

As to the question of Fr. Bourne's letter, I received a communication from him directly and answered him much in the same way that Fr. Yancey does. I do hold that the new initiation rites are complete as given in the Book of Common Prayer and that the use of chrism in this rite is appropriate and fitting.

However, at a mature affirmation of faith (*i.e.*, confirmation) the use of chrism as a "sign" of the strengthening of the Holy Spirit is not in opposition to this understanding of the baptismal rite. Until we have a clearer theological and practical understanding of confirmation, and until such time as chrism is used at all baptisms, I believe that the use of it in confirmation is up to the discretion of the bishop and of local custom.

The Holy Spirit is not bound by the "matter" of the oil — the chrism is symbolic of the outpouring of the anointing gifts of the Spirit. True ceremonial and sacramental use is meant to underscore the mystery that is being enacted, not to confuse it.

I believe that we will see this double use of chrism for some years to come, but in doing so, we are not limiting the intention of the initiation rites, nor are we giving a notion that confirmation is the "completion" of baptism.

(The Rev.) DENNIS G. MICHNO  
All Saints Church

New York City

### The Harvest

Before we trample down the path of blasphemy any further, let us set the record straight. God does not make mistakes, but man does. Therefore, there is no oversupply of clergy. There is an underutilization and possibly a misuse of the bounty God supplies.

Wrong decisions are being made somewhere, when workers stand idle in the fields and the barn gets emptier every year. Wake up! The harvest is there!

GEORGE WHITMAN

Chicago, Ill.

### Cursillo

Apart from the exegetical question raised by Fr. Blatz [TLC, Aug. 28], I assert that the emotional response evoked by a Cursillo weekend is not in itself a bad thing. There is a great deal to be said for a joyous and positive experience of Christian community as a basis for a personal spiritual renewal.

The Cursillo talks make abundantly clear that there will be a "descent from the mountain" upon the return to one's daily life. As Fr. Pratt points out in his response to Fr. Blatz's article in the same issue, the primary purpose of Cursillo is to provide a structure for the rest of the candidate's life.

Cursillo is not perfect; like any activity which depends so heavily on human hands, hearts, and abilities, it has many flaws. But it is changing the lives of clergy and laypeople throughout the Body of Christ.

(The Rev.) JOHN E. BORREGO  
St. Andrew's Church

Charlotte, N.C.

# BOOKS

## Religion and Childhood

**THE ORIGINAL VISION: A Study of the Religious Experience of Childhood.** By Edward Robinson. Seabury. Pp. xiii and 176. \$7.95 paper.

This important book, newly published in the U.S., after the English edition, is much more than its subtitle suggests. Reminiscent of William James' classic, *The Varieties of Religious Experience*, this book deserves a wide readership.

By judiciously selecting case material from over 4,000 reports, the author makes a case against the assumption of a neat scheme of progressive development of cognitive and rational skills in religious thinking. Not everyone will want to toss out Piaget and the standard work by Goldman, yet clearly a significant number of people have an ineffable experience with "reality" at a very young age.

Such individuals tend to measure their subsequent religious experiences with their own experience of reality. Sometimes adults are sensitive to the situation and help the child grow. More often, however, we are ignorant of such occurrences and not at all helpful to the child. It is easy to agree with John Westerhoff, who wrote the preface, that this book contains important material which many will want to consider.

JEAN SMELKER, M.D.  
Minneapolis, Minn.

## Tradition as Process

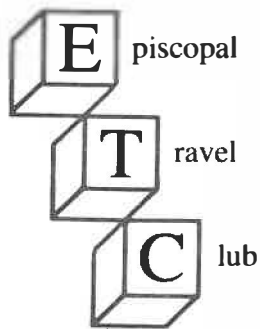
**JUST AS I AM.** By Harvey Cox. Abingdon. Pp. 159. \$10.95.

Harvey Cox has been the type of theologian always leading in the ways of novelty. Here is a reflective book on his journey, with wisdom about the trends.

A commonplace today is Dean Inge's warning that he who marries the spirit of the age is soon a widower. Cox provides an American story of serial monogamy, but with the context of his roots and his attempts to pass on the faith. The product is a book of wisdom, easily read, with echoes and lessons for the life of all of us who have been adapting to life in the church and world of the late 20th century.

Besides looking at current trends, the author dips back into American historical roots and holds dialogues with his grandmother and with his son. Not simply current, this book can be read as the tradition and process of the faith. Tradition is too often used as a word for a content (*tradita*), without realizing that "tradition" comes from a Latin verb which we no longer use in English.

Cox's life story in this reflection gives



Suite 100  
1305 U.S. Highway 19 South  
Clearwater, Florida 33546

Phone TOLL FREE  
1-800-237-3448  
In Florida 1-813-535-4661



Father Wiseman  
Executive Director

**EVERY TOUR A PILGRIMAGE**  
Priest-host accompanies every group.

- 1) HOLY LAND AND CAIRO
- 2) ENGLAND, SCOTLAND AND WALES
- 3) GREECE WITH MEDITERRANEAN CRUISE
- 4) SWITZERLAND IN DEPTH — Alpine Spectacular!
- 5) OBERAMMERGAU PASSION PLAY 1984.

Experience • Integrity • Quality

us a model for that process of receiving, owning, and passing on. In this book, Cox has become historical in order to understand and theologize about change as the work of God.

(The Rev.) STEELE W. MARTIN  
Christ Church  
Quincy, Mass.

### From A to Z

**HANDBOOK FOR BIBLICAL STUDIES.** By Nicholas Turner. Westminster Press. Pp. 144 and xi. \$6.95 paper.

If you read books or listen to lectures informed by modern biblical scholarship and find that you are annoyed or confused by the technical vocabulary of such scholarship, this book is for you. Its purpose is to provide a glossary of the technical terms and jargon peculiar to biblical studies, together with foreign words commonly left untranslated and brief summaries of books, sources, authors, and manuscripts.

Over a thousand such terms are defined, from "Abba" to "Zweiquellentheorie," and the definitions seem both accurate and concise. Of course, the compiler of a handbook like this will omit some terms that another compiler would have included; to my mind, the most surprising omission is "Ebla." Such omissions, however, appear to be remarkably few.

This handbook also contains about 30 pages of maps, date lists, and the like. Some of this material is readily available in the standard biblical histories and atlases. Had the material been omitted, the space could have been used to expand Turner's potentially quite useful "Who's Who" of biblical scholars and commentators, both by expanding slightly the identifications already included and by including in the list significant individuals like Rashi, who flour-

ished between the early and modern periods, the only two periods represented in Turner's list.

This handbook is one which all students of the Bible ought to have on hand. It will reduce the frustration induced by the tendency of scholars to use the technical terms of their discipline in their writing by providing easy access to the definition of such terms.

(The Rev.) RICHARD W. CORNEY  
Professor of Old Testament Literature  
General Theological Seminary  
New York City

### Books Received

**THE CHEMIST WHO LOST HIS HEAD: The Story of Antoine Laurent Lavoisier.** By Vivian Grey. Coward, McCann & Geoghegan, Inc. Pp. 112. \$9.95.

**YOGA AND CONTEMPLATION.** By Amaldas. Foreword by Bede Griffiths. Pp. 146. \$7.95 paper.

**WHERE HAVE ALL THE MOTHERS GONE?** By Brenda Hunter. Zondervan. Pp. 178. No price given.

**HOW TO STOP PROCRASTINATING AND START LIVING.** Loren Broadus. Augsburg. Pp. 127. No price given, paper.

**SINDON: A Layman's Guide to the Shroud of Turin.** By Frank O. Adams. Patrick Walsh Press. Pp. xii and 144. \$12.50.

**IF I WERE A PASTOR.** By W. McFerrin Stowe. Abingdon. Pp. 110. \$5.95 paper.

**WALKING IN WISDOM: A Woman's Workshop on Ecclesiastes.** Barbara Bush. Zondervan. Pp. 127. \$2.95 paper.

**GETTING MORE DONE IN LESS TIME AND HAVING MORE FUN DOING IT!** By Mike Phillips. Bethany. Pp. 160. \$3.95 paper.

**THE MARRIAGE BUILDER: A Blueprint for Couples and Counselors.** Lawrence J. Crabb, Jr. Zondervan. Pp. 143. \$8.95.

**A FAITHING OAK: Meditations from the Mountain.** By Robert A. Raines. Crossroad. Pp. 117. \$9.95.

**EMPTY PAGES: A Search for Writing Competence in School and Society.** By Clifton Fadiman and James Howard. Fearon Pitman. Pp. 166. No price given.

**SASHA: The Life of Alexandra Tolstoy.** By Catherine Edwards Sadler. Putnam. Pp. 138. \$9.95.

### A Time to Care

When I consider all the wasted time  
Between the spring and summer of my day,  
I know the grievous guilt of selfish crime  
Of having whiled my fruitful years away.  
But now I hear the wrangling world that cries  
It broods upon the ills beyond control,  
The helpless hungry mouths, the child that dies  
Without the chance to chart a simple goal.  
Already leaves turn brown, but not too late  
For me to clasp an unfamiliar hand,  
To feel my shoulders heavy with the weight  
Of never having time to understand.  
Oh Lord, give me a heart that sings in rain  
Yet soft enough to feel another's pain.

Jaye Giammarino

## INTRODUCING CHOICES

### GUIDES FOR TODAY'S WOMAN



Choices will help women face shifting values in a rapidly changing world. Based on the Judeo-Christian tradition, each book explores alternative solutions to common problems. Written by accomplished women, the books are suited for personal use as well as for group discussion. Each, paper, \$5.95

### SINGLENESS by Dorothy Payne

Find fulfillment as a single woman . . . explore opportunities and overcome prejudice.

### EMOTIONS by Rochelle Semmel Albin

Live creatively with your feelings . . . discover more pleasure and overcome troubles.

### WORK & CAREER by Nancy van Vuuren

Manage work outside and within the home . . . discover your work as God's work.

### ROLES by Brunetta R. Wolfman

How to balance many different relationships . . . be versatile and play varied roles successfully.

At your bookstore or  
from the publisher.



**THE  
WESTMINSTER  
PRESS**  
925 Chestnut Street,  
Philadelphia, PA 19107

# THE LIVING CHURCH

October 2, 1983  
Pentecost 19 (Proper 22)

For 104 Years  
Serving the Episcopal Church

## Controversy in Easton

A small rural parish in Shrewsbury, Md., is leading a battle against its diocesan council's purchase of a \$295,000 waterfront home for the new Bishop of Easton, the Rt. Rev. Elliott Lorenz Sorge. Leading the fight is the Rev. Thomas Stuhr, rector of the Shrewsbury parish, who insists that he is not attacking the bishop, but rather the procedures used by the diocesan council and the principles involved regarding the appropriateness of such a residence for the bishop of the diocese.

The diocese bought the house on a \$250,000 loan. The plan, which has been explained by Bishop Sorge to Religious News Service, involved a joint venture between him and the diocese: Bishop Sorge agreed to put up \$125,000 which he expected to clear from the sale of his home in Armonk, N.Y.; and the diocese agreed to put up \$125,000 from the sale of the previous bishop's home which the diocese owned. It was expected that the equity from the two houses would cover the cost of the new bishop's house.

Since the seller of the house in question, Robert M. Lichtman, deducted \$40,000 as a charitable gift, the diocese was able to buy the house for \$264,000, which price included \$4,000 for a car and boat. Not having the necessary \$250,000 in hand, however, the diocese had to borrow the money. Bishop Sorge says that the diocesan council did indeed follow proper procedures.

Fr. Stuhr believes otherwise: his position is that "the action taken by the council and the loan of a quarter million dollars is improper according to church law." Fr. Stuhr did obtain an injunction from the Maryland Second Circuit to block the purchase; however, the injunction was not delivered in time, and the house was purchased.

At stake also are other concerns. Fr. Stuhr and some others feel the \$295,000 house is too expensive — twice as expensive as that of the previous bishop. The Shrewsbury parish "is made up of farmers (who are) suffering . . . and, these are the people who are going to have to come up with the money," the priest said.

Bishop Sorge thinks that the criticism is unfair; he notes that the home, a four bedroom residence, is not a "luxury home," as it has been called by the press, and is comparable to his home in Armonk.

Fr. Stuhr charges the bishop was "ne-

gotiating with himself" since he is the diocesan council president. He cites the housing resolution passed in February which said the new bishop could live in the diocesan-owned residence used by the retiring bishop, or else draw a housing allowance.

Bishop Sorge said in an interview that the dispute is "unfortunate." He said his attorney, Waller Hairston, also diocesan vice chancellor, and the diocesan treasurer, Richard Daspit, "presented me with four housing options" — including the joint venture which resulted in the controversial purchase. "They said the best option is this joint venture."

Bishop Sorge stressed that though a loan was involved, the purchase would not cost the diocese any program money. "The story's going around we used up the funds from the annual budget," he said. The diocese's annual budget is \$232,000. The proposal passed all the legal committees, the standing committee of the diocese, and the diocesan council, which is the official body which can buy property, the bishop said.

Bishop Sorge will have the option to buy his home for \$140,000 in 15 years, when he will be 69 and nearing retirement. He says the joint venture is in line with current trends. "The trend now is to help clergy to buy their own homes so when they retire, they have a place to live," he said.

Bishop Sorge suggested that some of the "emotional charges" going forth about the new residence may be emanating from people who didn't want him as bishop. His critics at Shrewsbury parish insist, however, they are concerned only about the purchase: It was "railroaded through, improperly done with undue haste," said Shrewsbury parishioner Hugh Kemp Clark, a diocesan council member, who led the legal attempt to block the sale.

There is also a moral issue involved, Mr. Clark said. He said the "house has been bought in the name of the diocese," and therefore will be exempt from property tax. But Bishop Sorge will realize any appreciation on the property if he decides to buy it 15 years later. "We view that as an investment on his part. He will be the equitable owner of a property and will escape taxes."

## Remark Provokes Debate

A recent remark by the Very Rev. Edward King, Anglican dean of Cape-town, has provoked a debate within the

Church of South Africa over the Bible's attitude toward homosexuality. Dean King asserted that "biblical evidence which condemns homosexuality is questionable on a number of points," and charged that "the attempts to 'cure' homosexuals reveal a disastrous trail of misery and little success."

The remark caused a Capetown newspaper to be inundated with letters about the issue, according to Religious News Service. Twelve eastern Cape priests condemned the dean's views. "It is precisely the attempts by homosexuals to simulate the sexual act, which in God's order is restricted to male and female in marriage, which is unnatural, perverted and sinful," the priests wrote. "We believe that homosexuals need our understanding and love," they wrote. "But we also believe that by the power of the risen Lord Jesus they can either be completely healed or their desires sublimated and turned to wonderful use in the service of God's kingdom."

The Rt. Rev. Godfrey Ashby, Bishop of St. John's, asked, "Do we find any teaching anywhere in scripture or in the tradition of the Catholic Church that encourages or condones or excuses physical sexual unions between persons of the same sex?" He also questioned the Most Rev. Philip W.R. Russell's interpretation of St. Paul's writings. In refusing to condemn Dean King's views, Archbishop Russell of Capetown had said that the same St. Paul who wrote to the Romans about "men committing shameful acts with men and receiving in their own persons the due penalty of their error" (Romans 1:27) also wrote to the Corinthians in regard to heterosexual relationships that "it is good for a man not to touch a woman" (1 Cor. 7:1).

In Bishop Ashby's opinion, the archbishop was attempting to "play Paul off against Paul." He warned that "it is very unwise to play ball with scripture."

The Rt. Rev. Simeon Nkoane, Suffragan Bishop of Johannesburg, had a different point to make in his reaction to the controversy. He said homosexuality was "irrelevant" compared to the more serious issues facing South Africa.

## Letter from Haiti

It became clear to us some months ago that the Sisters of St. Margaret should have a mission base in rural Haiti, as well as in Port-au-Prince, where they could be a presence, where they could teach and learn the simple things



of life and the things not so simple, such as prayer and livelihood and friendship.

It seemed to us that the right place would be located in the heart of the three large parishes in the Leogane area. These three parishes, Ste. Croix, Annonciation, and St. Mathieu, serve about 25 missions throughout the Leogane Mountains and Plain. It was here that Bishop Holly [the Rt. Rev. James Theodore Holly, 1874-1911], a black bishop from the U.S., and his small group of Haitian priests and layworkers, strongly established the Episcopal tradition in this land over 100 years ago.

A friend and former employee of the sisters had a house to rent near the parish church at Mathieu. Our renting it for five years at \$10 a month enabled the owner to replace the leaking and rotting thatched roof with corrugated tin and to make other long-desired repairs and additions. The work, as always, turned out to be more extensive than envisioned and the date for our entering was delayed. When we received the keys on July 31, we assumed the house was ready.

#### The First Day

After breakfast on August 1, Sister Gloria and I packed a car with a few necessities for the two and one-half room dwelling, including a charcoal stove made of iron from an oil drum, a kerosene lamp, two camp cots, soap, flour, and so on. Upon our arrival, the workers were surprised to see us. The tin roof was on, except for the central rib. The privy had been dug and cement poured, but the wooden seat, walls, and roof had not been started. The outside kitchen consisted mostly of postholes.

A silent neighbor, Mme. Azou, who had once lived in the house until the roof gave way, was pouring water on the floors of the two larger rooms, one a floor of earth with round stones pressed into it in a pattern, and the other a cement floor. The owner was painting the walls white with blue trim.

Our problem was how to move in. We unloaded our goods and chattels onto a board on the floor to keep them dry during the floor washing. In the pantry we lined up our empty powdered milk tins labeled "pois," "mais," "farine," and "sucre," and hammered nails on the wall beams for hanging spoons, pots, and a bread container. We stretched wire for hanging dish towels and more wire over our cots to hold the mosquito netting in place.

We decided then that we would be most helpful by absenting ourselves for a while, so we walked to the parish church of St. Mathieu, about five minutes away, for prayers. Mme. Azou then volunteered to take us and our buckets about a mile to the Leogane River for our water supply. It was a delightful walk while our buckets were empty,

through sugar cane fields, coconut palms, banana and plaintain crops, and near little houses bordered like ours with flowers. People greeted us as we walked. At the river, it was necessary to walk through the water to a sandy island in the middle. As it is the rainy season and the river is muddy, the method is to dig a hole in the sand and wait until the water which fills it is filtered by the sand and is clean. A shallow dish is used to dip the clean water into the bucket.

When the buckets were full, they had to be carried home. We cheated; ours were only half-full. Madame's bucket was full to the brim. She put it on her head and walked gracefully through the river and fields. We had not yet learned the skill of carrying loads on the head, and we carried at arms' length, as foreigners do. Two youngsters offered to help us, but our pride was high, and we said we could manage. With sweat pouring down our brows, we did manage until we reached Mme. Azou's house, about 200 feet from our own. She called to two girls in her household, and they lifted our pails to their heads as if they contained feathers.

Back home, we put breadfruit on to boil for dinner. While it was cooking, we said the noon Office in gratitude for our mission home and in hope that the "necessarium," the name medieval monks gave a privy, would be finished by nightfall. It was finished, complete with temporary tin walls and a piece of tin that could be lifted for a door.

Curious callers began to come. They would study our sign by the road —

"Maison St. Paul

Seours de Ste. Marguerite  
Eglise Episcopale d'Haiti."

Mme. Valentin Louis was among them, and she invited us to her house for the next day. Mme. Azou began to be less silent and to warm up to us. At intervals she would come across the field to see that we were all right and had everything we needed. She took slips of flowers from her own garden and planted them in front of our porch.

In the afternoon we went to the market area to buy a basket for draining dishes and six cement blocks that would hold three planks — one for the pantry supplies, one for a shelf between our beds, and one for a long bench, our first bits of furniture.

A thunderstorm struck. We put out buckets and basins and caught quite a lot of water from the roof. We recited Vespers, ate supper, and said Compline. After a welcome bath in a basin, we went to bed.

#### The Second Day

The sisters from Port-au-Prince came, as planned, to have lunch with us. We didn't have chairs, but they brought two. We used our plank and block bench for choir stalls for noon Office and for

refectory seats afterwards. They liked our yam-carrots-breadfruit meal, topped with fresh coconut "tablets" for dessert, and tea. Before the sisters left, the priest-in-charge of St. Mathieu's Church and his wife stopped in.

Later, we were called for by Mme. Louis's daughter, Alberte, and taken to visit her family. They belong to the Pentecostal Church, and their pastor was there to conduct a prayer vigil for a sick daughter. We were impressed by the good relations between the two area churches. Our visit was cut short by another storm, but we reached home without becoming too wet.

#### The Third Day

Wednesday, our third and last day of this first visit. The necessarium is finished, except the door has no hinges. These must be purchased in Port-au-Prince when it is convenient. The up-rights are in place for the kitchen.

We went to the river again for water, and noted that the storms had made it muddier. We accepted the offer of two young girls to dig the hole, filter the water, and carry it. We felt rather helpless in dealing with the rushing muddy river, the filtering by dishfuls, and not having heads that carry loads. People of all ages were getting water, too, and it was a colorful sight.

We visited a wonderful woman, Terzile Jean, the daughter of a former sacristan at the parish church. Sr. Marjorie Raphael had known her in E.C.W. work 20 years ago. At her father's death, she became sacristaine, and, as age increased, moved off the church grounds to her own home. Her yard is lovingly planted with palm, croton, laurier, and a variety of useful growth such as coffee, cacao, citrus fruits, and coconut. She served us coffee, then coconut milk, and finally the soft coconut.

We returned to Maison St. Paul no longer eager for dinner, so we just put on some corn (not sweet corn) to boil while we said our formal prayers and recited the noon Office.

Washing the dishes, putting our house in order, packing the car, receiving gifts from people who were now our friends — coconut, avocado, breadfruit — and saying "au revoir" filled the time until our departure. Two young women wanted a ride to Port-au-Prince. The carpenter wanted a last word about the table we asked him to make. We gave a bit of cooking oil to Mme. Azou, buried the garbage, except for bits the visiting chickens would eat, and left for Port-au-Prince.

Had we been at Maison St. Paul only three days? Will the village become the place where our indigenous religious life will take root? The strongest of the signs that we belong there is the welcome of the people. Gentle and thought-

*Continued on page 15*

# Needlepoint in the Church

**Needlepoint when done well will “last forever,”  
and certainly enough time should be  
spent in planning it to insure that it will be the very best.**

By JUDSON S. LEEMAN

Needlepoint has become the most popular medium for creative ecclesiastical arts during the past decade in this country and longer than that in England. Almost every local church has engaged in some use of it. Washington Cathedral is perhaps the best known in this country with interested needlepointers from all over America contributing innumerable items for its adornment.

Although much of this work throughout our church is unquestionably beautiful and usually exhibits good technique, so much of it seems to be unsuited as an expression of theological or biblical significance. Lanto Synge, in *Antique Needlework*, a significant study of the use of needlework since the Middle Ages, writes: “The catchword ‘soulless’ is sadly as applicable to much modern needlework as to other aspects of contemporary arts and crafts.”

We have always had strict rules for items to be used in our churches and as a part of our worship services, and yet these safeguards seem to be so often disregarded in the use of needlework. Much of the work done lovingly by devoted members of the congregation is lacking in those qualities historically associated with the liturgical arts.

From the earliest times since Christians gathered together to worship, there has been an effort to make the place of worship as beautiful as possible. Whether in the catacombs or in the most elaborate cathedral, artists of all kinds have given of their best to express the beauty of Almighty God. They endeavored as well to express the deep truths of the Gospel, so that the worshipers could be not only uplifted by beauty, but enlightened as well. All art in the church was an expression of the Christian way of life.

It is interesting to note the difference in architecture and ornamentation which each climate produced. In the southern

Mediterranean areas, where there was bright sunshine most of the year, buildings required little window space and, as a result, the expansive wall areas were used to produce murals and mosaics which were not only artistic, but educational as well.

In the northern climes, where it was darker and more light was needed, the walls became mostly window spaces filled with the beauty of stained glass, again expressing not only the beauty, but the essential truths of Christianity. It is interesting to note, too, that in medieval times, the windows were seen as a means of spreading this beauty and truth out into the world.

Color was gradually adapted to regular use, with particular colors assigned to the changing seasons of the liturgical year. Mrs. Margaret Henry, who ran a small vestment firm known as St. Hilda's Guild during the 30s and 40s, did much to develop Gothic vestments in our church. She had a strong sense of color and used it rather than embroidery “to express truth.” She said that when God gave us the gift of the rainbow, he gave us the gift of color. Like all his gifts, it was intended to be used lavishly.

She used the traditional colors of the season and adapted complimentary colors to add meaning. For example, she spoke of the green of growth, the red of suffering, as well as the flame of the Holy Spirit. There were the royal purple of Advent, with its vivid reds and golds, the wine press purple of Lent to express penitence, the gold of love, the silver of mystery, the blue of the heavenly vision, as well as of the garments of the Blessed Virgin, black (the absence of

---

*The Rev. Canon Judson S. Leeman, M.D., is a retired priest of the Diocese of Northern California who makes his home in Sacramento. He has just finished a nine month stint as interim rector of St. Martin's Church, Davis, Calif.*





Canon Leeman with a prize-winning stole (a red stole with Watanabe style representations of six of the seven sacraments).

allcolor) to depict sorrow, and white (the presence of all color) as the perfect color for the feasts of our Lord.

The customary use of colors has been undergoing many changes with our liturgical reforms, and we should not hesitate to vary our usage, as long as we maintain good taste and meaning. Mrs. Henry always said that you did not need to worry about colors being incompatible, as long as you were telling the truth in their use.

Ecclesiastical embroidery reached its greatest period in the *opus Anglicanum*, which flourished from 1250-1350, producing a tremendous number of vestments throughout England and the continent. Over 600 vestments were listed in the inventory of Lincoln Cathedral all embroidered and some encrusted with jewels. This magnificent source of embroidery ended with the Black Plague, which took many of its craftsmen.

So often when a parish group decides to do needlepoint, a professional is hired to design the work. This expert probably has never seen the church or the community and knows little, if anything, about its history or the interests of the area. He or she will probably produce a very pretty group of items having little relevance to the community, the parish, or basic Christian truths.

Altar rail cushions, in particular, should be not only beautiful, but so ex-

pressive of basic truths that every time a worshiper approaches the altar to receive communion, he or she should be inspired by the meaning of the sacrament, as expressed by the art work there. Needlepoint when done well will "last forever," and certainly enough time should be spent in planning it to insure that it will be the very best.

I have designed needlepoint for a number of churches, as well as stoles for individual clergymen. The theme in each is intended to express the Gospel truth as much as possible.

The Church of St. Michael and All Angels on a Florida island has a central altar rail cushion with the figure of St. Michael in the center, flanked by kneeling angels, one holding a wafer, the other, a chalice. They are separated by narrow panels of stylized dragons. The side cushions have an array of angels, with panels and boxing of the sea shells for which this island is famous. The separate sanctuary cushions have the traditional symbols of St. Michael — the dragon and a flaming sword.

Another Church of St. Michael and All Angels has covers for its Book of Gospels for each of the seasons. The altar rail cushions depict events in the life of Jesus which related to angels: the Annunciation, the shepherds in the fields, the wilderness of temptation, Gethsemane, the empty tomb, and the Ascension.

One St. Luke's Church has those events special to Luke's Gospel, including the Annunciation, the nativity, the Ascension, and Pentecost. The central cushion shows St. Luke holding a mortar and pestle, with smaller cushions on each side, one of the caduceus of the physician, and the other an illuminated part of the Magnificat for the evangelist.

These figures were adapted from the work of Watanabe, a contemporary Japanese Lutheran, whose art is devoted primarily to biblical themes. His figures are early Byzantine in character and are very adaptable to needlepoint.

I have just designed a wedding cushion which uses Watanabe's depiction of the wedding in Cana. The central figures are the bride and groom. To their right are the figures of Jesus and Mary with two of the water jars (to give balance) and, to their left, two of the servants with four water jars. The background of the cushion (rather than the traditional white) shows the faceted glass windows of the chapel.

A church in a river town of California has five altar rail cushions illustrating the hymn, "All things bright and beautiful." The river "flows" through each cushion with an extended rainbow in which the words appear. The cushions represent (1) the green things, (2) the flying creatures, (3) the animals — with wild ones on the left, domestic on the

right — with the lion and lamb in the center, (4) the bright things, including the sun, stars, seasons, elements, (5) things created by man, including the church and a few notable buildings of the community.

There is even a museum Chinese temple, which was built and used when Chinese labor was brought in during the early years. We included as many elements common to the area as possible.

Stoles provide a special use of needlepoint which can be personalized, such as symbols of the patron saints of the churches served by this priest. One of my favorites is one of the Benedicite Omnia Opera. A purple one for Advent is done like a medieval manuscript, with an elaborate alpha at the top or right, and omega at bottom of the left. Among the elaborate flowers, birds, and calligraphic elements are four miniature pictures illustrating "the coming" at Baptism, confirmation, ordination, and Holy Communion.

Another purple one has, on the right side, a crown of thorns, a crucifixion, and a kneeling angel — the angel holding the wafer. The left side has a royal crown, a Christ the King cross, and the angel with a chalice. The orphreys have different crosses with a stained glass background.

It is interesting to use needlepoint pieces to adorn frontals, paraments, or chasubles. At one church we did eight inch squares for each season to be put onto permanent hangings for the pulpit and lectern. We did eight inch squares to be snapped on chalice veils for each season, as well as for all major festivals.

There are a few things I feel to be important in doing church needlepoint. For the altar rail, there should be separate designs for individual cushions to tell a particular story, but they should be drawn together by some unifying element. Another important point is that the design selected must be alive and be "free." We cannot confine truth. Even when I use the simplest symbol, it must not be rigidly confined. The drawing below illustrates this.



Let me quote Lanto Synge again. "The catchword 'soulless' is sadly as applicable to much modern needlework as to other aspects of contemporary arts and crafts, but it is to be hoped that the position will be rectified by a humbler re-examination of the invaluable and inestimably beautiful work bequeathed by previous generations."

# An Ecumenical Progress Report

By WARREN E. CREWS

Anyone who has labored for long in the ecumenical vineyard learns quickly that the key to significant progress is discovering the sword that can cut the Gordian knot of difficult problems revolving around the ordained ministry. For Anglicans this has involved a search for a way to insist on the necessity of the historic episcopate for full communion and organic reunion (Chicago-Lambeth Quadrilateral point four), without at the same time denying the "spiritual reality" of non-episcopal ministries (Lambeth Conference of 1920).

Ways were found in South India and later in North India to unite episcopal and non-episcopal ministries, but all such attempts in non-missionary settings have failed. As a result, until recently there seemed to be little progress in this area of faith and order. Practical ecumenism in the areas of life and work has been the order of the day. I believe this has begun to change, and that the "shape of the sword" is emerging.

Progress on this front of faith and order has and is coming primarily — at least for Anglicans — from Anglican-Roman Catholic, Roman Catholic-Lutheran, and Lutheran-Anglican dialogues, as well as from that remarkable document of the Faith and Order Commission of the World Council of Churches: *Baptism, Eucharist, and Ministry* (the Lima text). Hopefully, when *In Quest of a Church of Christ Uniting*, theological document of the Consultation on Church Union (COCU), reaches its final form, it, too, will make an important contribution. What then are the components of this progress?

First, we have moved away from the scary image of a superchurch to one of a "communion of communions" (General Convention, 1979). Instead of institutional merger, we have stressed "full communion." As this concept develops, it will be richer even than that of the full

communion that we now experience within the Anglican Communion. We do not yet have much experience of full communion with non-Anglican bodies, especially with those represented in our own communities.

This stress on communion (*koinonia* in Greek) permeates the *Final Report* of the Anglican-Roman Catholic International Commission (ARCIC). It is seen as being central to a true understanding of the church. A "communion of communions" stresses the importance of diversity, yet a diversity within a unity. As diversity broadens, however, we will of necessity have to become clearer on those essential elements that constitute our unity.

A second component of progress arises out of the fact that the Lutherans have helped Roman Catholics and Anglicans broaden their concept of apostolic succession to include the apostolic succession of the whole church in faith and life, as well as a succession of ordained ministers who are the sign and servant of the apostolic succession of the whole church. This understanding can easily be seen in the action of the General Convention of 1982, where it is contained in point four of the document called "Principles of Unity," which that convention adopted.

This broader concept is strongly emphasized in the *Baptism, Eucharist, and Ministry* document, which represents a broad convergence of thought among Roman Catholic, Orthodox, Anglican, Lutheran, Reformed and other Free Church theologians. This broadened definition allows episcopal churches to recognize that a certain continuity in apostolic faith, worship, and mission has been preserved in non-episcopal churches. This limited but significant recognition of their apostolicity, no longer denying their ecclesial reality, allows the non-episcopal churches to consider adopting the historic episcopate as a sign and servant of the continuity and unit of the whole church.

This approach can be seen at work in the very significant Lutheran-Episcopal agreement on "interim eucharistic sharing" adopted by the national conventions of the Episcopal Church and three

Lutheran churches in 1982. Dialogues with the Lutherans and Roman Catholics are forcing us to articulate our understanding of apostolic faith and order more carefully than ever before.

Such newfound precision, as long as it does not develop into "confessionalism," is long overdue, since Anglican doctrinal fuzziness parading under the umbrella of comprehensiveness, has actually been an impediment to progress. Such clarity on key concepts — Baptism, the Eucharist, and ministry — has already begun to enrich our seminary and adult education programs.

A third component of progress has been the ability of the Roman Catholics to help us raise our sights to the international/universal dimension of the church. They constantly have reminded us that we must develop our ecclesiology to provide more effectively a *personal* focus for the worldwide *koinonia* of the church. Is this not an ironic parallel to what we have been saying to our non-episcopal brethren about episcopacy? It has been good for us to learn that whatever is sauce for the Episcopal goose is also sauce for the papal gander.

For instance, many find it difficult to tell Roman Catholics that the papacy is an optional feature in the ordering of the ministry that *might* in the future be part of the well-being (*bene esse*) of the whole church, and then at the same time tell non-episcopal churches that the historic episcopate is of the essence (*esse*) of the church, or at least a necessary part of its fullness (*plene esse*).

Roman Catholics are just as unhappy with us, when we say that we might *pragmatically* accept a reformed papacy for the sake of unity, as we are with non-episcopal churches which say that they might *pragmatically* accept a reformed episcopacy for the sake of unity. Don't we believe the episcopacy and don't Roman Catholics believe that the papacy are worth preserving and are part of God's design for his church, her unity and mission *because* they exist for the more effective proclamation of the Gospel and for serving and focusing the *koinonia* of the church at all levels?

To accept this statement as true is to make a very strong doctrinal statement, which, in turn, calls for considerable reform and renewal of these two institutions as we know them today. There is no room for pride here, but much room for humility and repentance on all sides.

Finally, we are making progress because we have learned that the fundamental purpose of the search for Christian unity is better to serve Christ and his mission to the world. William Temple noted that "a divided world cannot afford a divided church." Our search for the unity of the church must be rooted in our search for the unity of all humankind in peace and justice.

Ecumenism is not a department of

---

*The Rev. Canon Warren E. Crews, subdean of Trinity Cathedral, Little Rock, Ark., is chairman of the Episcopal Diocesan Ecumenical Officers.*

church work, but a fundamental premise about how we are to do the work of the church. The two documents, COCU's *In Quest and Baptism, Eucharist and Ministry* (Lima text), are both very emphatic in reminding us that ecumenism cannot and must not be abstracted from wider concerns for peace and justice. Mission without unity is doomed to failure. Unity without mission is irrelevant.

As a diocesan ecumenical officer, I know how easy it is to get bogged down with ecumenical busy work and to begin

to wonder whether anything significant is every going to happen. In fact, God's grace is definitely at work producing slow but significant progress. There is still much to be done, especially in the difficult yet crucial task of the "reception" (ratification) of the various agreed statements. Despite the hierarchical image of our church, we are, in fact, strongly committed to a grass roots response to these statements.

Even now, every diocesan ecumenical commission is or should be at work eval-

uating the *Final Report* of ARCIC. In 1984, the focus shifts to the *Baptism, Eucharist, and Ministry* document. These evaluations, together with those of the seminaries, go to the standing commission on ecumenical relations and will play an important role in formulating the official stance of our church to be voted at the General Convention in 1985. This wide-based participation in the decision-making process is a slow but fruitful one, for which we can be grateful and proud.

## Praying for World Leaders

By CHARLES BARTRUFF HANNA

Our world has become very small, and on this mysterious journey of Spaceship Earth, we are joined to all peoples and nations. There is a web of unseen ties and bonds that join us to one another. It is upon these hidden and intangible strands that we have access one to another, across vast distances and through space.

There is nowhere that prayer for others cannot reach. By prayer we are given entrance to the innermost precincts of everyone, even our world leaders. Their offices and courts to which, in our own person, we would never have access are nevertheless open to us — as through the back door of the unconscious. Psychologist Carl Jung has pushed back the borders of this unknown area we call the unconscious. He tells us that it is not just a personal aspect of our individual selves, but the collective aspect of our total life.

We are joined, as it were, physically to our communities, to our nation, to our race; and there is a joining of ourselves to the total life of humanity. If this is so, there is a kind of underground connection of ourselves with all human beings that can be helpful in our understanding of prayer for others.

Indeed, there is a kind of hidden transmitter in us that can reach to the very heart of individuals and people in the remotest parts of the earth. Prayer for these individuals and leaders can have the effect of letting fresh air into the stuffy chambers of their tired minds and hearts; prayer can clear the air, as it were, of the polluted crisis in which they find themselves at the moment.

---

*The Rev. Charles Bartruff Hanna is a retired Presbyterian minister who works as a psychotherapist at the Huntington Psychiatric Hospital in Willow Grove, Pa.*

Two factors are of prime importance in effective prayer for them: we must be informed with regard to the circumstances in which they find themselves, and we must be careful not to fog their thinking with our own negative thoughts and feelings. It stands to reason that we must be at least somewhat informed about the conditions which they face. We must know about the world crises. And to know such we must read our newspapers and news magazines and listen to radio and television newscasts — even when we would like to shut our mind to all the horrors of the world.

Prayer at such moments, however, might relieve our despair even in the midst of a newscast. We need both the pain and anguish of our time to touch us, and the relief from both, to be effective in our praying. We need to school ourselves to be alert to the trouble spots of the world, and to carry them in our hearts and minds as we hear of them, even hour by hour. "More things are wrought by prayer," wrote Tennyson, "than this world dreams of."

It is difficult, of course, to pray for someone we feel is wrong, or evil. But praying for someone such as this does not mean we approve of his or her deeds. In fact, if it is not too loaded down with our own dislike and anger, our prayer might be a challenge to such a one, might even permeate his unconscious in a way.

It is easy to suppose such a one is beyond the pale of influence of prayer. Yet I am inclined to think this attitude is more the projection of our feelings about him than a true state of affairs. One might think he or she is too hard-hearted or cruel ever to be affected by our prayers.

Such an attitude reminds us of Jesus' parable of the importunate widow (Luke 18:1-8). There was a judge who was be-

sieged by a widow demanding justice against her opponent. Now the judge feared neither God nor man, so he shrugged his shoulders. But she continued to trouble him for her rights.

Finally he said to himself, "True, I care nothing for God or man; but this widow is such a nuisance that I will see her righted before she wears me out with her persistence."

And Jesus added, "You hear what the unjust judge says; and will not God vindicate his chosen who cry to him day and night, while he patiently listens to them? I tell you he will vindicate them soon enough. But when the Son of Man comes, will he find faith on earth?"

The point of the story, of course, is that we should keep praying regardless of the character of the one prayed for. Our prayers are for God's use, not ours. He will use them in his own time and way, if we keep ourselves out of his way and are in tune with his need.

Such praying is a supreme act of courage and faith. It puts God's will before our own life and safety. When David stood before Goliath, his last words to him were: "This day all this assembly shall know that the Lord saveth not with the sword and spear — for the battle is the Lord's."

The battle is the Lord's, not ours. If we will let him have it, and not take it away from him in our arrogance, in our certainty that only we are right. This is different from saying that God is on our side. This is not what David was claiming when he said the battle was the Lord's. He was claiming only that the issue was in God's hands.

And that is the way we are to pray for those who oppose us — not arrogantly, saying that we are right and they are wrong, but that the issue is in God's hands, as the robust lines of the well known hymn remind us (hymn 538):

God is working his purpose out  
As year succeeds to year:  
God is working his purpose out,  
And the time is drawing near:  
Nearer and nearer draws the time,  
The time that shall surely be,  
When the earth shall be filled with  
the glory of God  
As the waters cover the sea.

# EDITORIALS

## A Modest Priest

**T**HE LIVING CHURCH is privileged to carry obituaries of clergy and lay leaders who have recently died. Such brief notices cannot fully reflect the gratitude the church should feel toward those who have served well in the church militant and now, in ways unknown to us, continue to serve in the church expectant.

Often we receive eulogies, especially of deceased priests, and memorial poems. Regretfully, it is not generally possible to use these in a magazine of this size. We fully appreciate, however, the reasons for writing them. Looking at biographical information on deceased clergy, one can only be amazed at the variety of talent, experience, and dedicated service which is represented.

A striking example of unusual abilities in an individual who always chose a modest and humble role within the church is afforded by the late Leo Malania, whose death was reported in our news columns last week. He came from a family of Georgian patriots who had to leave their country when it was taken over by the Soviets, after one brief moment of liberty following the Russian Revolution. He later served many years on the staff of the U.N.

While many Americans speak of peace and liberty, he was one who knew the cost of freedom and who spent years of his life working for peace in troubled parts of the world. Subsequently, he became chairman of the board for publications for the U.N., with a wide range of responsibilities in the field of communications.

Late in life, he became a priest and devoted his entire pastoral ministry to a small congregation in a modest residential area. Your editor remembers, many years ago, when Fr. Leo was talking to some younger clergy, that he said, "You may be interested in your career in the church. I am not. I have had a career. Now I am only interested in being a parish priest."

Not long after his ordination, he was astonished that the standing liturgical commission coopted him to be its staff coordinator. His experience in the fields of management and publishing, together with his broad culture and human sensitivity, made him uniquely qualified for the position. He was willing to do what the church asked of him, but adamantly refused to give up his pastoral work. He insisted on being a parish priest, not an ecclesiastical bureaucrat.

For many years, he carried the burden of two jobs. A born teacher, he relaxed on Saturdays by lecturing at the Mercer School of Theology to part-time students who, like himself, were coming to the priesthood late in life.

As coordinator, it was not his task either to draft a new Prayer Book, or to choose what material would be included in it. His responsibility was to provide a framework within which vast amounts of correspondence and duplicated materials could be exchanged, to set up innumerable meetings in which talented, creative, and highly argumentative people could work together, and to arrange for the publication of a long series of carefully designed and printed booklets. He did

all of this with patience and good humor, unruffled by the personal and political hostility which was sometimes directed against him.

Finally, there was the physical production of the Prayer Book itself, requiring many complicated arrangements and negotiations. Anyone looking at the recently published liturgies of various churches will recognize the high level of design, organization, and typography which characterize the American Book of Common Prayer.

During his last years, he devoted himself intensively to his great love — the parables of our Lord, and he began to organize the Hazelnut Press at Cooperstown, N.Y., to publish his delightful dramatic paraphrases of favorite parables [see book reviews, TLC, June 5]. The name comes from *The Quality Of A Hazelnut*, the title of the widely acclaimed volume of spiritual writings by his wife, Fae Malania (Alfred Knopf, 1968), and this comes in turn from the vision of the hazelnut of Blessed Julian of Norwich.

Bible, liturgy, and pastoral care — these are central concerns for innumerable priests. As we call attention to one example, we give thanks also for countless others. May such dedication be fruitfully exercised in this life, and be rewarded in the life to come.

### To Change and Grow

Abraham was an old man when God called him to leave his own country and his people and everything he knew and loved. God called Abraham when he was 75 years old, and he left home without really knowing where he was to go. Sarah was an old woman when God said she would bear a child, that new life would be born through her.

Until then, Abraham and Sarah must have thought everything in their life was settled. But God had a different plan for them, even in their old age. As often happens, God's purpose disrupted their plans, but then led to something new, beyond anything they could have imagined.

All of us want to keep our life as secure and settled as possible, or at least, to keep things under control. But, like Abraham and Sarah, we are each called by life, and by the Lord of life, to grow and change, to let the creative word of God touch us in new ways. To say that God is creative is to say that God is always doing a new thing for the sake of life and love, and pressing us to join in that creative process.—*The Rev. Blair D. Newcomb.*

## 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.

October		November (Cont'd)	
2	Church Periodical Club Sunday throughout the church	6	Convention, Diocese of Massachusetts (Boston)
3-12	Meetings of Primates of Anglican Communion; Standing Committee of Anglican Consultative Council; Mission Issues and Strategy Advisory Group (Kenya)	7-10	Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
9-12	National Executive Committee, Episcopal Peace Fellowship (Convent of St. Helena, Vails Gate, N.Y.)	9-13	Pewsaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
10	Observance of Columbus Day	11-12	Convention, Diocese of Northwestern Pennsylvania (Oil City)
11	Annual Meeting, The Living Church Foundation (Milwaukee)	11-13	Annual Meeting, National Association for the Self-Supporting Active Ministry (Washington, D.C.)
11-13	Provinces I-IV Hunger Conference (Washington)	16	National Book Fund Committee of Church Periodical Club (New York)
17-20	Southwest Institute on Alcohol and Chemical Dependency Studies (Norman, Okla.)	16-18	Executive Council Meeting (New York)
18	Conference on Ministry With the Elderly, sponsored by Trinity Institute and the Episcopal Society for Ministry on Aging (being held simultaneously in about 50 Holiday Inns throughout the country)	18-20	Annual Meeting, Episcopal Society for Ministry on Aging (Washington)
20-22	Convention, Diocese of Indianapolis (Indianapolis)	24	Thanksgiving Day
20-22	Convention, Diocese of Oklahoma (Tulsa)		<b>December</b>
20-22	Convention, Diocese of Oregon (Portland)	29-Jan. 3	National College Event, for students, faculty, chaplains, and friends of campus ministry (YMCA camp, Estes Park, Col.)
21	Convention, Diocese of Chicago (Chicago)		<b>January</b>
21-22	Convention, Diocese of California (San Francisco)	3-6	North American Academy for Liturgy (Chicago)
21-22	Convention, Diocese of Kansas (Fort Scott)	18-25	Week of Prayer for Christian Unity
25	Convention, Diocese of New York (Manhattan)	26-28	Convention, Diocese of Atlanta (College Park, Ga.)
28-29	Convention, Diocese of Eau Claire (River Falls, Wis.)		<b>February</b>
	<b>November</b>	2-4	Convention, Diocese of West Texas (McAllen)
3-5	Convention, Diocese of Lexington (Florence, Ky.)	2-4	Convention, Diocese of Central Gulf Coast (Pensacola, Fla.)
3-5	Convention, Diocese of Colorado (Denver)	10-12	Convention, Diocese of Southern Virginia (Williamsburg)
4-5	Convention, Diocese of Iowa (Des Moines)	20	Observance of Washington's Birthday
4-5	Convention, Diocese of New Jersey (Lawrenceville)	24-25	Convention, Diocese of Arkansas (Little Rock)
4-5	Convention, Diocese of Rhode Island (Providence)	27-29	Executive Council Meeting (San Antonio, Texas)
			<b>March</b>
		7	Ash Wednesday
		24-30	Church Periodical Club Board and National Books Fund (Mendham, N.J.)

### FOR ONE YOU LOVE

Perhaps you have been considering a loving and living way in which to suitably honor the memory of your husband or wife or child or parents. In essence, you desire a tribute that will live forever and never be forgotten.

All Saints' Episcopal Day School, a member of the National Association of Episcopal Schools, would be pleased to provide you with such a lasting tribute through a personalized Scholarship Endowment Fund to give the gift of quality education to deserving children.

Celebrating our twentieth anniversary in K-8 education, with 285 happy faces on campus each day, here is a place where your gift of love will make a tremendous difference and receive the personalized recognition you desire to honor the memory of one who has meant so much to you.

Confidential inquiries to: **The Rev. Dr. Carl G. Carozzi, Headmaster, All Saints' School, 6300 North Central Avenue, Phoenix, Arizona 85012. (602) 274-4866.**

Event—12th Annual Conference  
Natl. Assn. for the Self-Supporting Active Ministry  
Theme—Parachuting for Bi-vocational Clergy  
Resource Person—Richard N. Bolles, author of  
"What Color Is Your Parachute?"  
Dates—November 11-13, 1983  
Place—College of Preachers, Washington, D.C.  
Cost—\$50.00 plus rooms  
Register to—Joan Grondine, 10th Floor, One Farragut Square, Washington, D.C. 20006, 202-783-3010  
Warning—Deadline is October 28, Numbers Limited  
Get your name in now!

#### ATT: CHURCHES, SCHOOLS, ORGANIZATIONS

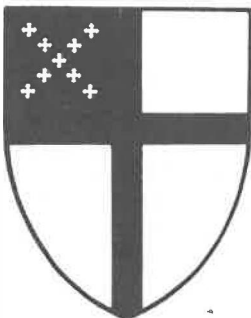


\*Excellent Profits  
\*Little Effort  
\*Does Usual Tasks Better  
\*SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.  
Write  
SANGAMON MILLS, Inc.  
Cohoes, New York 12047 L.C.

#### Recommended . . . CHURCH NEEDLEPOINT

Louise A. Raynor  
Carolyn H. Kerr  
(Spiral) \$7.95

MOREHOUSE BARLOW CO.



# I Support My Family, The Episcopal Church

This bumper sticker is printed in red and blue on white — order from St. Mark's Parish, c/o Ralph Spence, Jr., P.O. Box 807, Havre, Montana 59501 — price 50¢/sticker.



**WOMEN DEACONS**  
A Ministry For You  
Prayer Communication Outreach  
**THE FELLOWSHIP OF WOMEN  
IN THE DIACONATE**

for further information write,  
The Rev. Sr. Priscilla Jean, CT  
St. Luke's House  
322 E. McBee St.  
Lincolnton, NC 28092

**Shrine of Our Lady of Clemency**

Continuous Novena  
Write for Information  
S. Clement's Church

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



**THE MISSION BOOKSTORE**  
KEMPER GIFT SHOP  
**NASHOTAH HOUSE**  
NASHOTAH, WI 53058

All books seen in the Living Church are available.  
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

**TRACTS**

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

For further information, address

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



**UNDER  
ONE ROOF**  
All the Needs of Your Church  
Vestments & Paraments  
Altar Linens  
Choir Vestments  
Clerical Clothing  
Do-It-Yourself Department  
Religious Jewelry  
Ecclesiastical Metalware  
Church Furniture  
Books

Come In. Phone or Write for Information



**Cuthbertson**

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

**VACATIONING?**

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If your Church services are not listed write to the Advertising Manager for the very nominal rates.

**New Hymn Text of the Month**

**HYMNAL 1982**

1. O day of radiant gladness,  
O day of joy and light,  
O balm of care and sadness,  
most beautiful, most bright;  
this day the high and lowly,  
through ages joined in tune,  
sing, "Holy, holy, holy,"  
to the great God Triune.
2. This day at the creation,  
the light first had its birth;  
this day for our salvation  
Christ rose from depths of earth;  
this day our Lord victorious  
the Spirit sent from heaven,  
and thus this day most glorious  
a triple light was given.
3. This day, God's people meeting  
his Holy Scripture hear;  
his living presence greeting,  
through Bread and Wine made near.  
We journey on, believing,  
renewed with heavenly might,  
from grace more grace receiving  
on this blest day of light.
4. That light our hope sustaining,  
we walk the pilgrim way,  
at length our rest attaining,  
our endless Sabbath day.  
We sing to thee our praises,  
O Father, Spirit, Son;  
the Church her voice upraises  
to thee, blest Three in One.

**Stanzas 1 and 2, Christopher Wordsworth (1807-1835), alt.**

**Stanza 3, Charles P. Price (born 1920).**

**Stanza 4, Hymnal version, 1982.**

*Metre: 76. 76. D. Tune: Woodbird.*

Suggested by Psalm 118:24, "This is the day which the Lord has made; let us rejoice and be glad in it," this hymn was included as the first hymn in Christopher Wordsworth's *Holy Year, or Hymns for Sundays and Holy Days* (1862), a collection of 117 original poems.

This text has been in the Hymnal since 1874. The 1940 edition of the Hymnal omitted the third and fourth stanzas of the original text and continued the use of a slightly altered version of the sixth stanza.

Additional changes have been made in the Hymnal 1982 edition: the opening phrase, "O day of rest and gladness" has been altered to avoid

the reference to the Jewish day of Sabbath; the third stanza has been replaced with a new one by the Rev. Dr. Charles P. Price of the Virginia Theological Seminary; and the fourth is a revised version by the text committee of the standing commission on church music. Other minor alterations make the language of the text more contemporary.

The hymn is suggested for general use on Sundays and in connection with the celebration of the Eucharist. The text may be reproduced for church use with the following copyright notice: From the Hymnal 1982, copyright, the Church Pension Fund. Used by permission.



ful, they seem to say by their actions that the sisters have something they want. Spiritual matters and loving concern are part of the Haitians' concept of life, whether they are Christian or not. Our new friends in Mathieu have much to teach us.

Sr. MARJORIE RAPHAEL, SSM

## BRIEFLY...

Holy Trinity Church in Greenport, N.Y., was one of the six churches and one synagogue in the village to share in a \$2 million-plus estate recently. The legator was described as a quiet man who was never known to attend church, according to the *New York Times*. Everett J. Warner lived 73 of his 94 years above his paint store on the village's main street. Only one string is attached to the bequests — the money must be used locally. "It was his way to say thank you to the village in which he lived all his life — he loved Greenport," said his friend Oscar Goldin, president of Tifereth Israel Synagogue.

Dozens of tourists, including small children in short pants, have been turned away recently by guards at St. Peter's Basilica who are intent on enforcing the Vatican's dress code. The dress code has long been in existence — in the 1960s, a nun used to measure the length of women's skirts before they were allowed to enter St. Peter's — but only lately, has it been enforced again with such vigor. "We make no exceptions," said one guard. "Famous people, foreigners, young and old, all must comply with the rules... We didn't make them; he did," the guard added, pointing to Pope John Paul II's bedroom window.

Destitute Tamil families in Sri Lanka, some of whom are victims of the racial violence plaguing that country, are being cared for by churches. Congregations in and around the capital of Colombo are said to be sheltering about 1,000 families in the aftermath of attacks on the Tamil minority by the Singhalese majority. Some 90,000 people have been driven from their homes, and at least 300 are dead. Two camps run by the Anglican Church have been set up in the city. Efforts to feed and shelter the homeless are being coordinated by a team from the National Christian Council of Sri Lanka, assisted by funds from the World Council of Churches.

# PEOPLE and places

## Appointments

The Rev. Edmund L. Dohoney is rector of St. Andrew's Church, Seguin, Texas. Add: 201 E. Nolte, Seguin 78155.

The Rev. Joguer Eppli is deacon-in-charge of Christ Church, Central City, Neb., and St. John's, Albion. Add: 1416 Fifteenth St., Central City 68826.

The Rev. Robert E. Fosse is rector of All Saints' Church and Day School, Box 1296, Carmel, Calif. 93921.

The Rev. Michael E. Hartney, is rector of St. Mathias' Church, East Aurora, N.Y. Add: Box 134, East Aurora 14052.

The Rev. Thomas Blaine Kennedy is canon pastor of St. Paul's Cathedral, Boston. In addition to pastoral care of the congregation and oversight of the cathedral budget, he will work with the assistant to the bishop for diocesan program and the assistant treasurer of the Diocese of Massachusetts.

The Rev. Michael Lessard is assistant rector of St. Peter's Church, 956 Main, Kerrville, Texas 78028.

The Rev. Thomas W.S. Logan, Jr. is rector of St. Philip's Church, St. Paul, Minn.

The Rev. Simon R. Long is rector of Emmanuel Church, Louisville, Ky. Add: 4100 Southern Pkwy, Louisville 40214.

The Rev. Karen Ann Mosso is rector of St. Luke's Church, Hastings, Minn.

The Rev. Daniel V. Pearson is rector of St. Clement's Church, St. Paul, Minn. Home address: 528 Ashland Ave., St. Paul 55102.

The Rev. Jasper Pennington is rector of St. Luke's Church, 120 N. Huron St., Ypsilanti, Mich. 48197.

The Rev. John R. Stanton is rector of the Church of St. Augustine of Canterbury, Morrow, Ga. He left parish work two years ago to do graduate work in ministry to the aging and then served as intern chaplain at the Wesley Woods Home in Atlanta. Add: Box 169, Morrow 30260.

The Rev. Richard D. Straughn is assistant at the Church of St. Uriel the Archangel, Box 237, Sea Girt, N.J.

The Rev. Richard A. Taylor is serving St. Paul's Church, Owatonna, Minn.

The Rev. William J. Turner is rector of St. Matthew's Church, 900 Vine St., Liverpool, N.Y. 13088.

The Rev. Wendy D. Watson is assistant to the rector of the Church of the Redeemer, Bryn Mawr, Pa.

## Seminaries

The Rev. J. Howard Rhys, professor of New Testament at the School of Theology of the University of the South, Sewanee, Tenn., for the past 30 years, has retired. He will continue to teach biblical languages for the coming year and serve as vicar of the Church of the Holy Comforter, Monteagle, Tenn. The Rev. Christopher Bryan of Exeter, England, will succeed Dr. Rhys, teaching New Testament.

## Religious Orders

The Rev. Robert H. Greenfield, SSJE, has been professed as a member of the Society of St. John the Evangelist. He and the Rev. Thomas Cure, SSJE, and the Rev. Paul Wessinger, SSJE, should now be addressed at St. John's House, 702 W. Cobb, Durham, N.C. 27707.

## 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

## CHRISTMAS CARDS

UNIQUE LITERARY CHRISTMAS CARD. Send 20¢ stamp for sample. Unique Cards, Box 714, Mountain Home, N.C. 28758.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

BUSINESS CARDS—wide choice format, typeface, ink color, flat/raised printing, Episcopal emblem. Request color brochure plus FREE "Improving Public Image of Small Churches." Parish Office Publications, Box 651, Mattoon, Ill. 61938.

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

RETIRED PRIEST needed to serve small congregation in midwestern diocese. Light duties in exchange for modern house, utilities, health insurance, and car allowance. Reply Box F-567.\*

## POSITIONS WANTED

PRIEST, 25 years experience. Excellent qualifications. Seeking position as rector in urban parish or diocesan administration. Married. East or west coast. Reply Box L-568.\*

## RESOURCE GUIDE

YOUTH ADVISORS need help? Now available 4th printing "Being There: New Vision of Youth Ministry" (Rev. Laurence Packard). Sponsored: Diocese Tennessee Youth Department. Offers: whole range parish youth work, complete listing resources, special events, community building programs, new/experienced advisor's manual. 100 pages, © 1981, \$4. Order: St. Mark's Church, Box 4443, Shreveport, La. 71104.

## RETIREMENT LIVING

UNIQUE VILLAGE — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,900 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

## WANTED

OUTRAGEOUSLY funny anecdotes or stories about the absurd and comic side of parish life for publication. Must be true. Acknowledgment and credit given. Write: Omega Productions, 6220 DeLongpre, Hollywood, Calif. 90028.

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

# CHURCH DIRECTORY

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

## SANTA CLARA, CALIF. (and west San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**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 Rev. Gus L. Franklin, pastor Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10-30, Fri 6-7

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

**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.

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultraya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

## OMAHA, NEB.

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

## 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Weekend Masses 9 (Sun) & 5 (Sat)

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**PROTESTANT CHAPEL AT KENNEDY AIRPORT** Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 10 Sung; Weekdays as anno

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey McConnell  
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10

## 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

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency** 20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## CHARLESTON, S.C.

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

## 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. Stephen S. Gerth, Jr.; 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

## 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

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

## MADISON, WIS.

**SAINTE DUNSTAN'S** 6201 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, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)