

July 2, 1978

45 cents

THE LIVING CHURCH



Canterbury Cathedral, spiritual center of the 1978 Lambeth Conference.

Authenticated News International



Pre-Lambeth Number



THE LIVING CHURCH

Volume 177 Established 1878 Number 1

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Madison, Conn., vice-president; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; Miss Augusta Roddis, Marshfield, Wis.; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Robert Shoemaker, Naperville, Ill.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

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

The Rev. H. Boone Porter, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Editorials	12
Feasts, Fasts and Ferias	13
The First Article	2
Letters	3
News	4

FEATURES

Four Bishops Consider Lambeth	
Alexander D. Stewart	6
Bennett J. Sims	8
Stanley Atkins	9
William Frey	10
Lambeth Emblem	11

CALENDAR

July

2. Seventh Sunday after Pentecost/Sixth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

©The Living Church Foundation, Inc., 1978. All rights reserved. Reproduction in whole or part without written permission is prohibited.

By JOHN GARDNER

I understand Rachel Carson was alarmed at what she observed happening in chicken farming—hens laying for mass markets that had never had their feet on earth of any kind, much less a barnyard, that had never scratched for a worm, cackled in reply to a rooster, never seen the sun come up or the moon set over (say) an outhouse; their poultry destinies limited strictly to the production of eggs. She said they had become egg machines. I can imagine her wondering (she a pioneer in concern about ecology) whether these eggs so abstracted from the natural context might somehow themselves pass on to the modern breakfast table a taste for captivity picked up by their producers in lieu of worms from the wire mesh they were forced all day to scratch, as turning round and round in their efficient cages they readied themselves to satisfy our daily appetite beside the hither-and-thithering murmurs of the miles of industrial conveyor-belt.

Meditating on the hen become a machine, one begins to see the spooky pattern of her life repeated everywhere in our society. For instance, here comes a priest bearing his paten full of wafers which he has just now transformed from natural to supernatural food. And yet, despite these supernatural powers he has been given by his church, is he as man much more than a sacrament-machine, as paltry a figure of manliness outside his professional surplice as skinny little bald-headed Louis XIV of France when the sun-king robes were laid aside? Or take a humanities teacher there at the classroom desk making that wall of books and papers and charts and exhibits between himself and his audience; in a moment he will begin to speak to you about the Moral Choices in Contemporary Society. It will not be wise for you to interrupt him with a question once he has begun, why do you think he has so carefully arranged that castle of books? In near despair of finding a real human you sigh with relief as the time of your appointment with your psychiatrist rolls around, he the specialist in *you*. You are always surprised at what you find there where you sit that hour once every week and pour yourself out to the professional ear

dedicated for that moment to you and you alone out of all the world, for you forget from week to week the special sort of you with which he only is concerned—the mechanical you, that mechanism so fascinating to his engineering mind, the you of endless hang-up and false starts, of sudden revvings-up and abrupt spluttering sobbing stallings. His florid face is wreathed in smiling anticipation as it bends its ear to catch the music of your motor. And you begin again to sweat.

In a couple of weeks I shall have to state formally, as a member of my diocese which is beginning the search for its new bishop—the overseer of its clergy, what I believe is most important for a candidate for this office to possess. I think I shall repeat St. Paul's prescription: that he be a man who has shown he could look after his own family. I know it sounds pedestrian that the most exalted officer in the church be required to measure up to the qualifications of a mere good husband and father, but so one of the first administrators of my church laid down, and I am thinking now he may have known even in his time about egg machines and may have been concerned chiefly in keeping them from taking over the priestly offices.

For to be a person before all else, to refuse to hide behind one's function in society, to vow at the outset of one's career not to run from the lumps common to the rest of mankind—surely this resolve is a minimum characteristic that one must show one has woven into the deepest fiber of his self before we can trust him with a place among those servants on whose care our lives today have come more and more to depend. The examiners of a candidate for teaching, preaching, or psychoanalysing should be convinced that their man does not seek this place in order to lay aside his manhood and to become for safety's sake a machine for producing spiritual food. For not only can machines not do this, they will eventually turn what food they do produce into the kind of eggs Miss Carson is said to have feared. Food that eventually will turn us all into robots.

Mr. Gardner, our guest columnist this week, is a writer who resides in Miami, Fla.

LETTERS

Keeping Feasts

One of the very sad changes in the Episcopal Church is that we no longer celebrate holy days as we used to.

This year on the Feast of the Epiphany, I called five parishes before I found one which had a service on that important day. I had the same experience on Ascension Day—one out of five.

Moreover, though saints' days are noted on the monthly calendar, no services are held. It does seem that Epiphany and Ascension, being feasts of Christ himself, are obligatory.

Are the clergy lazy or discouraged, or just too busy being busy?

"The shepherds go off 'every one to his own way' . . . If the sheep huddle patiently together and go on bleating, might they finally recall the shepherds?" (C.S. Lewis, *Letters to Malcolm: Chiefly on Prayer*, p. 14).

M. W. MINTO

Palo Alto, Calif.

We are shocked that four out of five churches did not provide services on days which in both old and new Prayer Books clearly require observance. Ed.

Simplicity for Renewal

I have just received another in a series of invitations to attend a renewal conference. I receive such notices every few months from Episcopal or inter-church groups sponsoring conferences on renewal, prayer, evangelism, and what have you. Without fail, these notices are printed on the most expensive stock, with clever logo and colorful posters. And then I note the prices: first class hotel accommodations and high priced banquet tickets.

I don't know who can afford to attend these meetings and I'll grant that perhaps the wealthy who can attend need the renewing. But I would suggest that until these church groups begin to schedule conferences in less opulent locations and until they can demonstrate they are following a spirit of simplicity and moderation, they will have very little to say to the church or to the world about renewal and will continue to look no different than the meetings of the American Legion or the V.F.W.

(The Rev.) STEPHEN J. WHITE
St. Stephen's Church

Middlebury, Vt.

Peanuts and Popcorn

The suggestion of the Very Rev. C. Leighton Erb [TLC, April 30] that both the 1928 Prayer Book and the proposed

liturgies be authorized for use beyond the next General Convention would go a long way towards keeping many of us in the Episcopal Church if one could be sure that the 1928 book were not only authorized for use, but actually used, beyond 1979. As rectors resign or retire and new ones come, a parish may find itself in the throes of unwanted changes, notwithstanding the continued authorization of the 1928 book.

A possible solution would be for every diocese to designate certain churches in which the traditional Cranmerian liturgies would not only be authorized for use, but expected to be used, for as long as the people desired to use them. In larger cities with several parishes, a survey should be made to ascertain how many churchmen and women would like to transfer to the "1928" churches, and one or more churches (presumably such as still use 1928, or whose communicants strongly support the use of that book) would be set aside for that purpose. Some clergymen will object that this will mean a loss of pledges. The answer to this is that the transfers to the 1928 churches would be balanced by transfers from these churches to those which use the newer rites. What one parish would lose on peanuts, it would make up on popcorn. More important than parish finance is the spiritual welfare of the people, which would be protected by such a scheme.

EMIL OBERHOLZER

Washington, D.C.

Chicago Standing Committee

When the majority of the previous Chicago standing committee favored women priests and voted to approve the ordination of such candidates, that was praiseworthy. Now that three members vote their conscience and oppose approval of a woman for ordination, they are told (in Mr. Clarke's letter of May 21) to "forget party politics, personal preferences and individual hangups. . . ."

Have any standing committees favoring women's ordination forgotten party politics and individual hangups and voted non-recommendation for women candidates, or voted to recommend any who oppose women's ordination?

Unless candidates for office can keep secrets in Chicago better than they can in other dioceses, these members of the standing committee were elected because they reflect views held by other members of their diocese.

It is possible that we could all hear again Jesus' prayer "that they all might be one" equally well by giving up the whole innovation of women's ordination and returning the Episcopal Church to the hitherto unbroken tradition of the church.

DOROTHY W. SPAULDING

McLean, Va.



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.



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

THE MITCHELL MELANGE

Worship Services. Concerts. "Cabaret Evenings." Conventions. Conferences; Parishes, Colleges, Schools.

The finest, most versatile music group available to the Church today.

Write: Omega Productions
RD #4, Box 128, Hudson, N.Y. 12534
518-851-7488

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

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

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

GIFTS

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

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

THE LIVING CHURCH

July 2, 1978
Pentecost 7/Trinity 6

For 99 Years
Serving the Episcopal Church

Bishop Ramos Resigns

The Rt. Rev. Jose Antonio Ramos, Bishop of Costa Rica, has announced that he will resign as of September 30 so that a native Costa Rican might replace him as bishop.

Bishop Ramos, diocesan of Costa Rica since 1969, has long been known as a foe of social injustice. In 1974, he was also one of the four bishops who participated in the illegal ordination service for eleven women in Philadelphia.

In 1976, Costa Rica became an extra-provincial diocese under the metropolitan authority of the House of Bishops of the Ninth Province. The bishops are expected to accede to Bishop Ramos' resignation, and a special convention is being held to elect a successor.

Bishop Ramos, 41, plans to live in Puerto Rico, where he was born. He intends to assist the bishop there, the Rt. Rev. Francisco Reus-Froylan, and do graduate work in the field of rehabilitation of the handicapped.

James Fenhagen Elected Dean at GTS

The Rev. James C. Fenhagen II, 48, has been named the tenth dean of General Theological Seminary (GTS) in New York City. Since 1973, Fr. Fenhagen has been director of the Church and Ministry Program at the Hartford Seminary Foundation, Hartford, Conn.

A graduate of the University of the South and Virginia Theological Seminary, he was ordained to the priesthood in 1955, and served parishes in Maryland, South Carolina, and Washington, D.C. He served as director of education for the Diocese of Washington from 1963-67, and throughout his ministry Fr. Fenhagen has been active in areas related to the developmental and educational aspects of the parish church. He is an accredited member of the Association for Creative Change in Religious Systems, and was a co-founder of the Mid-Atlantic Training Committee, an ecumenical educational and training institute.

In 1967, Fr. Fenhagen helped to establish Companions in World Mission, an organization in the Diocese of Washington aimed at developing greater parish support for the concerns of global Christianity.

In addition to his administrative responsibilities at the Hartford Seminary

Foundation, Fr. Fenhagen teaches a course on Spiritual Formation. He is the author of *Mutual Ministry: New Vitality for the Local Church* (Seabury, 1977), and co-author of *Prescriptions for Parishes* (Seabury, 1972). His most recent book, *More Than Wanderers: Spiritual Disciplines for Christian Ministry* was published in 1978 by Seabury Press.

Service of Remembrance at St. John the Divine

An interfaith service of remembrance of the Holocaust was conducted at the Cathedral Church of St. John the Divine, New York City, on May 30. Co-sponsors for the service were the cathedral, the diocesan Committee on Christian-Jewish Relations, and the New York Regional Board of the Anti-Defamation League of B'Nai B'rith.

Dr. Cynthia Wedel, a president of the World Council of Churches, and Dr. Henry Feingold, a professor of history at City University of New York and Baruch College, addressed about 400 participants. Dr. Feingold said that each individual must draw a personal meaning from the experience of the Holocaust, and Dr. Wedel spoke of the recent surge of neo-Nazism and rightwing extremists which have brought "frightening echoes" to the U.S.

During the service, the Rt. Rev. Paul Moore, Jr., Bishop of New York, dedicated a bronze sculpture entitled "Auchwitz Memorial Figure." Its creator is Elliott Offner, and it is a life-sized skeletal figure of a death camp inmate agonizingly reaching skyward. The sculpture is believed to be the first Holocaust memorial to be installed in a Christian house of worship, and the Very Rev. James P. Morton, dean of the cathedral, said that it will be prominently displayed in the crossing under the dome of the cathedral, "as a reminder to congregants and thousands of visitors from every part of the world, of the tragic consequence of religious and racial bigotry."

"Mr. Smith" Resigns After Sex Change

An English vicar has resigned from the priesthood after undergoing a sex change operation to become a woman.

Although Church of England authorities have refused to identify either the

man or the parish involved, press reports indicated that priest was a middle-aged, unmarried vicar in the Diocese of Blackburn (Northern England).

Religious News Service reports that a church spokesman said, "Church law is very specific about the fact that women cannot be priests. His resignation effectively cancels his license to officiate anywhere again, but I don't know what he is doing or where he is."

However, the *Church Times* (London), quotes Dr. David Carey, legal secretary to the Archbishop of Canterbury, as saying that the difficult question of whether a man who had become a woman could still act as a priest in the Church of England was referred to the highest legal authorities. The *Church Times* says, "It was thought, on balance, that he could not remain a vicar, though he was still ordained, and a priest's power was indelible." Dr. William J. Wainwright, professor of philosophy of the University of Wisconsin-Milwaukee, told THE LIVING CHURCH that he agrees with this position.

In a message to his churchpeople, the Rt. Rev. Robert A.S. Martineau, Bishop of Blackburn, asked for prayers for "William Smith." "If you pray for 'William Smith,'" said the bishop, "Almighty God will know for whom the prayer is made."

Cistercian Community in Florida

In 1964, the then Diocese of South Florida purchased a very interesting property. It consisted of an ancient Spanish monastery, built in Segovia in 1141, and inhabited by Cistercian monks until 1835. William Randolph Hearst bought the monastery in the 1920's, and shipped it, in 10,000 cases of stone blocks, according to the *New York Times*, to this country. He planned to reassemble it at his estate, San Simeon, in California, but he never did.

Now the monastery is home to Cistercians again—a group of four monks of the Order of Oblates of St. Bernard of the Strict Cistercian Observance. The church of St. Bernard de Clairvaux, North Miami Beach, Fla., is part of the property, too, and the monastery is open to tourists. The brothers support themselves by making "Old Spanish Monastery Salad Dressing," which is sold at the monastery gift shop, and by delivering newspapers.

In response to an inquiry, the Rt. Rev. James L. Duncan, Bishop of Southeast Florida, told THE LIVING CHURCH that the brothers are seeking to establish a new community at the old monastery. "It is proposed," said Bishop Duncan, "that this will be somewhat on the model of Taize (an ecumenical monastic community in France), and that there would be Roman Catholic and Episcopal monks in residence, each being served by a priest of their own faith. At this point, the order is in a trial period to see whether this is the Lord's will or not."

Presbyterian Assembly Opposes Homosexual Ordination

In San Diego, Calif., commissioners (delegates) to the 190th General Assembly of the United Presbyterian Church opposed, by a substantial majority, the ordination of avowed, practicing homosexuals.

They adopted the majority report of an Assembly committee which set forth certain principles for the definitive guidance of the presbyteries (regional governing bodies). The resolution did not specifically forbid presbyteries to endorse or approve homosexual candidates for the ministry; nevertheless, it is considered highly unlikely that any presbytery will defy the stated position of the General Assembly, the highest governing body of the denomination.

The resolution said that "the New Testament declares that all homosexual practice is contradictory to Christian faith and life," and that "our present understanding of God's will precludes the ordination of persons who do not repent of homosexual practice."

Declaring that "the practice of homosexuality is sin, the resolution stressed that ministers are not free to adopt a lifestyle of conscious, continuing, and unresisted sin," but also affirmed that avowed homosexuals who are celibate "must be welcomed and be free to share their full identity" in the ministry.

The resolution emphasized that no sanctions should be imposed on ordained people who subsequently acknowledge that they are homosexual, nor should candidates for ordination be interrogated about their sexual orientation.

It called on the church to combat "homophobia," the fear and hatred of homosexuals, and urged congregations to accept as members homosexuals who are committed to Christ and are willing "to examine their condition in the light of Christian teaching."

The church's seminaries, colleges, and other agencies were encouraged to conduct further studies in the nature and causes of homosexuality, and church members were asked to uphold the civil rights of homosexual people in society.

In its closing session, the convention turned down a proposal that the church

give semi-official status to Presbyterian Gay Concern, a caucus of homosexual Presbyterians.

William Silver, 30, the ministerial candidate whose request for ordination touched off a 15-month United Presbyterian study on ordaining practicing, avowed homosexuals, said he will continue to seek ordination.

Despite the vote against homosexual ordination, Mr. Silver said he was generally pleased at the church's handling of the issue. "I think they did a fantastic job," he said. "There was open, caring, loving discussion of a difficult issue. . . ."

A former moderator of the 2.6 million-member denomination, the Rev. Paul S. Wright, said the vote was simply "a provisional for here and now." Mr. Wright, 83, widely regarded as an elder statesman of the church, criticized the decision as "paternalistic."

"We must not shut the door on the future," he said. "God likes to keep us in a draft so we can be open to the winds of the Holy Spirit. The decision wasn't a finality. There are no infallible popes or scriptures or churches."

Dr. Richard Lovelace, professor at Gordon-Conwell Seminary in South Hamilton, Mass., and a leader of the anti-ordination effort, said the Presbyterian vote will have a "domino effect" on other mainline denominations faced with the gay ordination issue.

Mrs. Virginia Davidson, who headed a task force recommending gay ordination, said the vote "keeps 10 percent of the church on its knees." She referred to the general estimate of 10 percent of people, and probably of Presbyterians, being of homosexual inclination. Mrs. Davidson called the Assembly debate "theologically uninspiring, self-righteous, and shabby."

There also appears to be considerable tension between the upholders of the high intellectual and theological standards that have long characterized the clergy of the Presbyterian Church and a revivalistic, evangelistic element which is seen as growing in strength.

Dr. John Mulder, professor of church history at Princeton, is quoted by the *Times* as saying, "For a church that takes seriously its theology, it is a difficult situation. For many students everything must translate into the question of how does course work fit in with the conversion experience I've had."

Faculty members complain that "too many students are simply unteachable" because their minds are made up. One student was reported to have refused to read a textbook, fearing that it would harm his faith.

Some observers believe that the resolution that would have extended ordination to avowed homosexuals in the Presbyterian Church was defeated by a coalition of evangelical elements.

BRIEFLY . . .

The 101st Archbishop of Canterbury, the Most Rev. Donald Coggan, will speak on the 15-week **Episcopal Series of the Protestant Hour** to be broadcast across the nation, starting on Aug. 13. The archbishop will take as his theme, "Great Words of the Christian Faith." He plans to deal with basic questions about life and death. In his first sermon, called "Humanity," Dr. Coggan says, "Must there not be a life beyond? Or do Hitler and Mother Teresa have the same destiny? Don't try to silence those questions about the after life, about eternity, which keep poking up their heads. We are made for eternity." Readers are advised to check their local listings, or call their diocesan offices, for the location of one of the nearly 550 radio stations which will carry the archbishop's messages.

Speaking at the 19th Interdenominational Seminar on Prayer and Healing at St. Stephen's Cathedral, Harrisburg, Pa., the **Rev. John R. Burton of Devon, England**, said efforts were continuing to integrate spiritual healing into the National Health Service. He said the campaign for official recognition of spiritual healing is an indication "that people want spiritual healing and they are not necessarily getting it within the church," although many Anglican parishes hold such services weekly or monthly. Fr. Burton is supervisor of Maillard House, a residential center for healing, and the Manor House, a facility for healing, retreats, missions and counseling, both in Devon. Declaring that talk about ill persons having a cross to bear is "anti-Christian," he said at the seminar, "To me the cross of Christ is a message of healing. Identification with the cross is identification with the healing love of God."

The **Anglican Church of North America (ACNA)** held a conference in Salem, Mass. to establish the Province of the Northeast. Bishop C. Dale Doren announced that the new province includes all northern states east of the Mississippi River, including all six New England states, and extends to all of Canada east of Winnipeg. The new Diocese of the Mid-Atlantic, which includes Delaware, Maryland and Virginia, plans to elect a bishop in June. He will be the sixth bishop serving the movement. Although ACNA has not been granted recognition by any branch of the Anglican Communion, its leaders have announced that they will attempt to attend the Lambeth Conference this summer, although according to Religious News Service they have not been invited to do so.

FOUR BISHOPS CONSIDER LAMBETH ISSUES

The Lambeth Conference, to be held July 22 through August 13 in Canterbury, will involve deliberation on a wide variety of matters. To help bishops prepare for these discussions, a book of preliminary essays has been prepared and sent to diocesan bishops all over the world. It is entitled *Today's Church and Today's World* and is published by CIO Publishing, London. In order to introduce our readers to the topics being considered, and also to contribute to the preliminary discussions and reflections of the Lambeth participants, THE LIVING CHURCH has invited four well-known American bishops, of different backgrounds, different viewpoints, and different parts of the country, to share with us their reactions to this book. We wish to thank all of them for responding so helpfully to this request. Their discussions follow, given in geographic order from East to West.



Disturbing Questions

By ALEXANDER D. STEWART

At least five of the *Preparatory Articles* for Lambeth 1978 should be avoided at all costs. They will seriously disturb your equilibrium, puncture your preconceptions, and cause you dis-ease. Let's enjoy our naivete, our mediocrity, and bask in the 19th century assumptions and world view on which our theology is based. Just remain uncritical of biblical criticism.

The Rt. Rev. Alexander D. Stewart is Bishop of Western Massachusetts.

Layman Martin Conway questions the utilization of our resources. Normally we list our resources as money, property, and communications tools. Last if at all we list *people*. When a lay person is "utilized" in a striking way, it elicits marvel and a news release. He pleads for imaginative use of our greatest resource, "The people of God."

If we think of mission or a new ministry, we first envision a clergyman and buildings (and their upkeep) and then of program and mission. Reverse the process he suggests: mission and program

first, then what facilities and personnel. How seldom we are willing to experiment with a new approach even in our most effective parishes! (I can well remember the surprise when the parish I served initiated evening eucharists and occasional folk masses in 1958.)

How little we as clergy use the talents of our laity—in part because we do not "know" them, Conway laments. The Lambeth book is proof of this thesis; only nine of 40 articles are by laity and four of the nine earn their living in church work. Most articles are by "scholars" in-

cluding the three from the USA—all in academic appointments between New England and Chicago. Might the voice of the church in the USA have been reflected also from a Loren Mead, Cynthia Wedel, Charles Lawrence, Keith Miller, Nathan Pusey, Margaret Mead, or even Boone Porter?

Maintain our *modus operandi* and avoid this chapter at all cost.

Directions in church growth is the concern of Tom Tuma, formerly of Uganda, now Lay Secretary of the Theological institutions in East Africa, operating from Nairobi, Kenya. (Could we in USA or England conceive of a lay person in such a job?) The problem is deeper than statistics, he realizes. "The main reason for the loss of membership in the older churches is the failure of those churches to respond effectively to a situation in which secularization is predominant." "When a church steadily loses more members than it recruits—as is happening in Europe and North America—its disciplining machinery has gone wrong and should be re-examined."

Tuma cites Anglican provinces that have lost appreciable numbers in the last decade that have increased their organizational complexity, organized new dioceses, and added church employees in the hope of stemming the tide. He suggests that we merge dioceses rather than create new ones. (Uganda with 3-1/2 million Anglicans has 13 dioceses and still has more adults baptized each year than infants and more confirmations than the Church of England.)

He raises the question that will be evident at Lambeth, "Are the older churches prepared to show their maturity by allowing the newer churches to provide leadership?" He demonstrates that church growth is not independent of social justice in Africa: it has been instrumental in development projects, fighting oppression, and bringing peace to the Sudan. Social witness is greatest where the faith is deepest.

Tuma is well-versed in the classic research studies of church growth by Donald A. McGavran published by Harpers and by Friendship Press. How many American church leaders have read them? To preserve our assumption that all is well, definitely avoid this chapter.

J. S. Keith Ward, of Trinity College, Cambridge, provides a cutting tool for Christian assessment of changing ethical values. Dangerous because it cuts incisively, neatly avoiding the moral legislation of the conservative on the one hand and the situation ethics of the liberal on the other. Chasms between legalists and antinomians are bound to be reflected in the Lambeth agenda in areas such as responsibility for human life—abortion issue, sexuality and thanatology, the political arena and concern for the needy.

Ward's position requires that we de-

velop a view of human nature not easily tossed about "by every vain blast of doctrine." "Once the absoluteness of the moral demand goes, we are left with either an existentialist, criterionless choice of a way of life; anything goes; or the calculation of what will be most pleasant to us or others. This is a view which ends in rational egoism at its best. I regard this prospect as disastrous; without self-transcending idealism, vision and a commanding ideal, the secular world will fall into moral bankruptcy and will no doubt be overtaken by a creed which does have a vision, Marxist-Leninism."

If conservative and committed to legalism, or if liberal and espoused to the pleasure principle, avoid this chapter at all costs.

From Rupert's Land, a Canadian Bishop, Barry Valentine states, "The tentative agenda for Lambeth underlines that, in a variety of manifestations, the subject of ministry dominates the contemporary church. . . ." Though his topic is on "Women in the Ministry," the issues he raised apply even to those provinces and dioceses where women are not actively serving in holy orders.

To what extent do we as clergy minister *in place* of others, thereby releasing them from the exercise of their unique ministry?

To what extent do we assume that only clergy are theologically articulate—and especially those in academic posts—thus limiting the development of "lay" theologians who may communicate more effectively to follow laity than clerics?

To what extent do we as clergy prevent renewal of mission from occurring by a well-intentioned screening and often elimination of programs our laity might readily endorse? Bishop Gordon reminds us often that although clergy cannot by themselves bring about renewal, they sure can prevent it.

May the inclusion of women in the ordained ministry be but *one* stage in helping us to extend our concept of ministry? Those with an elitist view of ministry who are "professional clerics"—whether for or against women's ordination—may find this article disturbing. Avoid it at all costs!

If you have a pathological fear of pentecostals, then the Dean of Grahams-town, South Africa, Dr. D. Godfrey Ashby, may be just the therapist you need. His five pages on Pentecost today are among the best that I—a non-pentecostal—have read. Nor can Lambeth ignore the movements of the Spirit which inspire and infuse large numbers of Anglicans and bring about a unity between Christians never achieved by an "organizational" structure.

Hebrew scholar Ashby suggests, "The right time for an open discussion of the New Testament evidence for baptism and infilling of the spirit and the effects

of the spirit is *now* before an entrenched systematic theology grows up on either side." Such discussion may indeed happen at Lambeth. Pentecostals he points out bring two strong emphases:

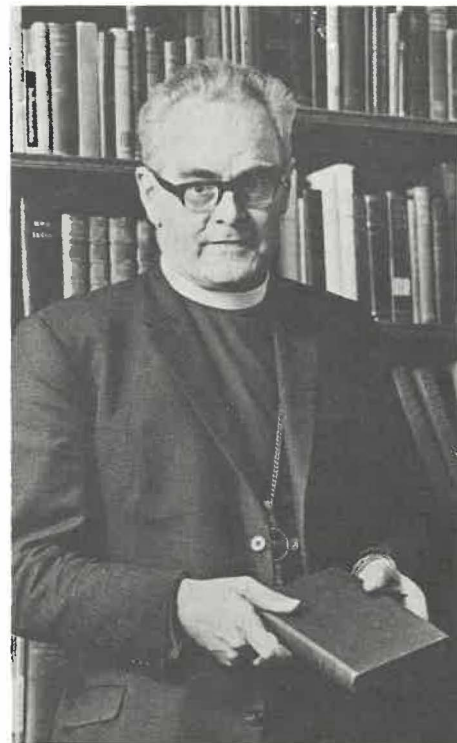
1) The Spirit brings Christians into community

2) *Experience* of Christ is not to be confused with Christian *instruction*.

If a spiritless ecclesiasticism is your style and if your hope is that Pentecostalism will silently steal away, avoid this chapter at all costs.

Based on the diverse viewpoints expressed in the 40 articles and the questions raised in the five mentioned, Lambeth should provide an exciting intercultural debate. John Howe, one-time Canadian Bishop and Secretary of the Anglican Consultative Council, has been able to see the Anglican Church worldwide. "Increasingly it seems to me the faith of the Christian is being put to the test. If there ever was a comfortable Christian road it is getting narrower. Commitment to Christ and his church will matter increasingly and then quite often the Christian will not be a popular person." Ugandan bishops present will make his statement a reality—as will prayer for our brother departed, Archbishop Luwum.

With liberationist theologians from South America sold on process theology and African leaders firmly committed to evangelism and the scriptures, a tennis match should emerge to compete with Wimbledon. Does society change individuals or does a small band of individuals—say 12 for example—change society?



RNS

Bishop Howe

"...The Christian road is getting narrower."



The Bishop as Missionary Leader

By BENNETT J. SIMS

This review is written only days after a stirring visit to the diocese by Festo Kivengere, Anglican Bishop of Kigezi, Uganda. He and his team, a Ugandan priest and a layman from Tanzania, led our three-day clergy conference. Aside from the intensive impact of receiving the Gospel from Africa, as religionists hungry for the transforming power of the living Christ, the most significant impression on us all was the sense of the evangelistic ministry of the church coming to focus in the office and person of a bishop. All the ministries of the body of Christ were present to us in that team (granting the implicit diaconate of the priest), and the power of that wholeness was great, especially in the direct and deep simplicity of the layman's witness. But the presence and giftedness of the bishop was the key to its unifying authenticity.

Clergy conferences in Atlanta always disclose our endemic divisions—until this one. And the more I think about it, the more I am willing to risk the conclusion that the transformation of “evangelism” among Episcopal clergy from an arguable issue into a unifying experience was the accomplishment of the Holy Spirit using an Anglican bishop as chief evangelist. I take this to mean something very deep and indelible about the church—not just as Anglicans, but

us all as Christians: tradition is mystically correct in pressing for the visible apostolic office as indispensable to the church's organic and practical unity.

In the book under review, Stéphen Neill points to a cockeyed truth about us Anglicans. He says (on page 227) with some amusement that “To outside observers it sometimes seems that churches which possess the historic episcopate are better at insisting upon it than defining its use.” True. But for this bishop, fresh from a confirming experience, bishops are essential to the unity of the church. Obviously bishops do not *hold* the church in unblemished organic unity, but such broad unity as the global body of Christ has managed in history is noteworthy in the churches of the catholic tradition. And such unity as we hope to reclaim in the long ecumenical road ahead had better heed this reality and insist on retention of the historic episcopate, or the road will simply fan out again in a new pattern of denominational pomposity.

Our own pomposity about a “pipeline” notion of apostolic succession needs a corrective. It is not only from the living ministry of a Festo Kivengere, whose episcopal authenticity is fed by his deep identity as a man of Christ, but as well from the article in this book by Henry Chadwick which looks at episcopacy in the New Testament and early church (pages 206-214). Chadwick writes, “The second century bishops stand in apostolic succession not merely (or even mainly) because of those who laid hands

on them, but because the churches over which they preside do so in universal communion with each other. There is no question in the early period of an authentic ministerial career apart from the one holy catholic and apostolic church.”

Chadwick goes on to explain that it was Augustine, seeking a pastoral solution to the Donatist problem, who is unintentionally responsible for a “pipeline” interpretation of episcopal orders. Augustine held that if valid baptism can be received outside catholic unity, the same holds good for orders. The generous intent of Augustine's doctrine was to make reconciliation with the Donatists easier by allowing the validity of their orders. But the argument is a two-edged sword. The obverse of this unhappily encourages the idea that ordination by a bishop in apostolic succession—or the consecration of a bishop by three bishops in apostolic succession—is the sole test of ministerial and ecclesial validity. Not so. Chadwick again: “When the Council of Nicaea decreed that a bishop should be consecrated by a metropolitan with, if possible, all the bishops of the province or, if not all, a minimum of three, the Council understood its minimal three to be representing the wider fellowship. *The Nicene bishops would never have thought that a person consecrated by any three bishops in any circumstances whatever had claims to catholic recognition*” (my italics).

The book is rich in historic bearings and contemporary insight—not evenly, but rewardingly. Its very unevenness makes it real, and its contradictory viewpoints make it ironically Anglican. (Compare the article by Margaret Dewey [page 44 ff] which deplores the ordination of women with the liberal trumpet that sounds in Ian Fraser's essay [page 103 ff] and Barry Valentine's [page 178 ff].)

But the best piece of them all, for this reviewer, is Lesslie Newbigin's essay on “The Bishop and the Ministry of Mission.” So I end where I began—with a bishop like Festo. We have come in our time to a new rebuke of the church as holding a threatened candle against the gusts of a secular storm. Maybe it is the Holy Spirit at work afresh among us—or maybe a new readiness to heed his work which, from God's side, is unfluctuating. Or maybe it is the rising tide of human disenchantment with life de-mystified, and our determination to counter the counterfeit offerings of an easy mystique with the girding mystery of a Gospel centered on the power of a transfigured Cross. Or maybe it is all of these and more. The fact is that we are newly a missionary church and the bishop must see himself as the apostolic man in his territory—the missionary figure and instrumental force.

Newbigin writes: “He is not called

The Rt. Rev. Bennett J. Sims is Bishop of Atlanta.

simply to be the bishop of those who are already believers; he is called to leadership in God's mission to the whole human community in his diocese. He must be constantly reminding his people that they are called not for themselves but for God's reign among all their neighbors."

We bishops nod—in outward agreement and inward groaning. How shall we

be so? How may we filter the overwhelming pressure of expectations that rise both from legitimate claims and from the pestiferous pettiness of managing a system peopled by so many of the unconverted and unconvinced? The answer of course is in what remains truly important to us as the years threaten to wear away our high sense of purpose and joy that made a mountaintop of

the day of our consecration. Newbigin again and finally: "The bishop's own spiritual life, his own hidden life of renunciation, of commitment, of continually renewed surrender to Christ in the circumstances of his daily ministry: perhaps nothing is more important than these in determining whether the church which he serves will be a truly missionary church."

Much Is Predictable

By STANLEY ATKINS

Today's *Church and Today's World*, with a special focus on the Ministry of Bishops is a collection of 40 essays which the attending bishops are invited to read and study before Lambeth. John Howe, in his one page preface, says that "... a comprehensive survey has not been sought, nor was there any recommended point of view." The essays are not comprehensive, because they are too short. It is not clear who chose the list of contributors, but it sounds as if the Anglican Consultative Council had been the prime mover.

There are six sections, with from three to nine contributors. The first section has nine essays on "A look at the way things are." A.J. Comber (England) and T.J. Talley (North America) are the best. Comber identifies the four currents that are now moving in the church, on pp. 20/21. Like most of the born bourgeoisie, he exaggerates the pleasures of working-class life, or the commitment of the workers to that life, but his paragraph 4 on page 21 is worth pondering deeply. Prof. Talley of General Seminary disclaims the right to speak for "North Americans," and quite properly speaks only for these United States. His prose is lucid, and his thought compact, as usual. On page 25 he reminds us that the present brouhaha about the Proposed Prayer Book may hide from us a great attempt to "step aside from ingrained cultural presuppositions, and ... examine the tradition afresh." The other essays in this section were predictable, and only Enid Morgan's will come as a surprise to her readers. Americans should ponder this essay from Wales—it speaks to our American position vis-a-vis the Canadians, Mexicans, and other close neighbors.

Section 2 is "Concerning the World Context," and has six essays that deal with "dominant influences," technology, traditional cultures, ethical values, other faiths, and nationalism and internation-

alism. Margaret Dewey handles the first. She is evidently a Jungian, and this shows itself in her remarks on women priests on page 53. Her essay is a rapid summary, and one of the best of its kind.

Sinclair Goodlad handles the second essay. He has some good things to say about our ambivalence towards technology, as we see it portrayed in the mass media. He offers some ascerbic remarks about the tourism industry. I don't think that north west Wisconsin will be happy about them; they cannot be thought to be "felicitic," if I may borrow Dr. Goodlad's vocabulary. He gives us three first rate points that bear on a Christian response to modern technology. J.S. Keith Ward (essay 4) has the best essay in this section—"Changing ethical values." It is compressed and powerful, and to excerpt it would spoil it. On page 77 he urges the Christian Church to opt for "an ideal liberal democracy." He does not say what we should do when we find the political apparatus of a democratic society aimed at ends which are devilish and subhuman. Sin infects even democracies.

In section 3, I found two essays that moved me—"Evangelisation" by David E. Jenkins, and "Pentecost and the Church Today" by G.W.E. Ashby. Canon Jenkins is the director of the William Temple Foundation. He urges that "evangelisation" in the limited sense cannot be separated from dealing with the realities of the present social order. By sticking to certain patterns and stereotypes of "preaching the gospel," we shall pre-select who will hear. He refrains from spelling out a program for us, but he gives us three questions (not well formulated) to ponder on page 118. I notice that he speaks of "God," "Christ," but never of "Jesus" or "Jesus Christ." Dr. Ashby is the Dean of Grahamstown, South Africa. He is an Anglican and a neo-Pentecostal. He pleads for a new and open discussion of the New Testament evidence for baptism and the infilling of the Spirit and of the effects of the Spirit—"before an entrenched sys-

tematic theology grows up on either side." On the next page (133) he shows that he has already dug his own entrenchments, in paragraph (c).

Section 4 deals with "The Church as People," and the best essays are Robert M. Grant's "Christian Ministry and the People of God," and John S. Pobee's "Christian Understanding of Community." Neither of them says anything that we have not read before, but each handles his theme succinctly and clearly. They are good aide-memoires for the bishops who will talk over these matters at Lambeth. The other essays in this group are too predictable, and not illuminating.

Dr. Henry Chadwick opens the section on "Episcopal Ministry," and his subject is "Episcopacy in the New Testament and early Church." In 13 pages Dr. Chadwick gives a magisterial summary. To read it is a delight. But to read it is also to feel that Dr. Chadwick should have been given a larger assignment than this. To say so is not to be ungrateful for his learning and skill. "The sociological factors that have shaped Episcopacy" is by Mr. Gerald M.D. Howat. He has just a little more than five pages to deal with his subject, so naturally it sounds rather breathless. I could have wished that someone other than an Englishman had been asked to deal with this matter. Note that there are two dates on page 217, and both of them are wrong. Essay three ("Religious and ecclesiastical matters that have shaped Episcopacy") could have been part of essay number one. Dr. Bennett is Dean of Divinity at New College in Oxford. He does a good job in few pages. But there are other episcopates beside the English episcopate.

The next part of Section 5 deals with the bishop in person. The Rev. Alan Ecclestone is given the assignment "The bishop and his relationship with God." He admits that "there is no fixed pattern ... to make clear the relationship of a bishop to God." This bishop devoutly hopes not. Bishop Francis Moncrieff

The Rt. Rev. Stanley Atkins is Bishop of Eau Claire.

speaks eloquently of the necessity of the bishop's seeing himself as a pastor: he sums it up in Augustine's words, "For you I am a bishop, but with you I am a Christian. . . ." Dr. Macquarrie ("The Bishop and the Theologians") thinks that "Christian theology is too important a matter to be left to the professional theologians alone." I like his statement that "the bishops' role is the calm enabling of the theological dialogue." But he notes also that the wisdom and knowledge of lay people is needed for any real impact. Fr. John Coventry, S.J., takes the discussion a step further in "The

bishop as guardian of the faith." This article is graceful and gracious: here is one theologian who is neither patronising nor resentful. He says what needs to be said—that it is the bishops' responsibility to speak, and to speak bravely.

The last part of the book deals with aspects of Anglicanism. Stephen Neill is as delightful as he always is in his rapid tour of how we got to be what we are. Oliver Tomkins tells the checkered tale of Anglican initiatives towards Unity. John Howe winds up with an article on "Anglican Patterns."

Is the book worthwhile? It is like the

curate's egg, I think. Some of the matters should have been dealt with at much greater length. Some should have been taken for granted. But the question to be answered is, "which is which?" The editors have given us a little bit of everything, so someone is sure to be dissatisfied. What is missing? I think that two things are missing. First, what is the nature of authority in the church, and where is the place of Scripture in that authority? Second, what is the importance of unity to us, and what "the moral force of such certitudes as would be preferred before that unity" (Talley, p. 26)?

Third World Anglicans

By WILLIAM C. FREY

I have just finished reading the little book of preparatory essays for the Lambeth Conference. The book's more than forty contributors represent a wide variety of expression and opinion. It would be hard to say precisely why, but as I reflect upon these essays, I find myself greatly encouraged about the future of our church. I believe that I see in them the beginning of the dissolution of Anglican sectarianism.

Theologically, of course, we have not been sectarian. We have reflected the faith once delivered to the saints, and we are certainly heirs to the rich catholic tradition of the ages. But our response to that faith has long had a distinctly English flavor. Our sectarianism has been more cultural and ethnic than theological.

We Anglicans have always known that we were a small minority group within the larger minority group called the Christian Church. In a world which prizes bigness, we have unconsciously developed something of an inferiority complex about that and then attempted to dispose of it by recalling occasionally, with no small amount of pride, that quality is better than quantity. We have spoken of the "unique position of Anglicanism" in the larger Christian context; and we have spoken of ourselves as a "small but extremely significant minority," whose influence far exceeds its numerical extension. And our trump card has usually been to talk about being the bridge church.

With the growth of the Anglican Communion during the past hundred years and the addition of new national provinces to the parent body, we have successfully convinced ourselves that, although we may be small, we are at

least a reasonably representative cross-section of the church catholic. But there is as much fancy as fact in that affirmation. Our international flavor, our internationalism, has by and large been determined by where the British, and later the American, flag has been planted.

I recall noting at the Lambeth Conference in 1968, with a good deal of paternalistic and undoubtedly racist pride, that there was a significant number of black and brown bishops in the House. It was gratifying to note that my suspicions about the sectarian nature of Anglicanism were unfounded, and that the international and multi-racial character of our church was at last becoming visible. I am afraid if those thoughts had been allowed to speak freely and frankly, they might have said, "Isn't it nice that we have so many people of other races in our church?" Which "other races"? The very thought betrayed an understanding that Anglicanism, "our church," is basically white and English speaking.

But if that has been true in the past, the situation appears to be changing rapidly. The essays in this book give ample evidence of the transformation. The racial and cultural sectarianism of our communion is rapidly disappearing. The center of gravity in terms of active membership in the Anglican Communion has shifted, almost unnoticed, to the third world, primarily to Africa. There are probably more practicing black Anglicans than white ones today. What a strange thought, to realize that one belongs to a black church! That reality is not readily visible in the United States.

This means of course that the very name by which we identify ourselves is anachronistic. Large numbers of our brothers and sisters in Christ in our own communion have no apparent ties with traditional Anglican culture. Many do

not speak English, even as a second language. Many people are asking themselves whether the shift in church membership will mean a shift in church leadership as well. Will our Western insularity be broken down, and will the church in the more obviously developed areas of the world be able to respond creatively to the church in the newer nations?

I have high hopes that it will, although I doubt that any such shift will come along the lines of one man, one vote. If there's a change, it will probably be because of the vitality of the so-called younger churches, and the contrast between that vigor and the increasing ecclesiastical sclerosis of much of the West. The missionary efforts of the 19th century are beginning to bear fruit, and not only do the children outnumber the parents, they bear little family resemblance to them as well. They appear to be born more of the Spirit than of the will of the flesh and the will of man. The evangelical flavor of many East African Anglican churches might seem strange and unfamiliar to many traditional Anglicans, as would the pentecostal piety of the Chilean convert, whether of Spanish speaking or of Indian descent. Salome Breck put it extremely well when she said:

"We ponder ever dwindling congregations, empty churches. They describe eager Christians and no place to put them.

"We worry about soaring building costs. They are trying to feed hungry people.

"We anticipate lack of gas for our cars. They walk miles to church, and take it for granted."

I believe it was Bishop Lesslie Newbigin who remarked a number of years ago that every fresh convert to Jesus Christ is at one and the same time a

The Rt. Rev. William C. Frey is Bishop of Colorado.

blessing and a judgment on the church. He is a blessing, because he offers the opportunity for the church to absorb the power and vitality of one who has had a recent encounter with Jesus Christ. But he can be a judgment as well, because he inevitably raises the question whether the old wine skin will be able to contain the new wine.

Our cultural sectarianism will disappear as we begin to let the church in Asia, the church in Africa, and the church in Latin America speak to the rest of us from a position of equality and with an authority born out of a genuine experience of a first-hand faith. How typical of the Lord to arrange it so that those parts of the world to whom we sent our missionaries a generation ago are now in a position, numerically as well as spiritually, to begin the very difficult task of re-evangelizing the West!

But as our sectarianism disappears we will be offered a unique opportunity to reexamine the basis of our unity.

We will have to recognize that each of us carries a significant amount of cultural conditioning into his encounter with the faith. At the same time, each of us will be challenged by the recognition that all culture is contingent and placed under the scrutiny and the judgment of Almighty God.

There is another sort of sectarianism from which I hope our communion will be freed. There has been an unspoken assumption that to be an adequate Anglican means to have a highly developed educational background. And we have assumed that when we have spoken of the three-fold strand of Scripture, tradition, and reason, it was to this last that our academic preoccupations have paid homage. But as often as not what we have thought was an appeal to reason has been merely an appeal to sophistication, something totally alien to the Gospel of Jesus Christ. In some of the preparatory material which the bishops received, we were requested not to bring academic hoods along with our vestments. It was pointed out that many of our brother bishops do not possess academic degrees, much less academic hoods.

So we are still a minority group, but we appear to be beginning, as a family, to reflect more and more of the cultural and linguistic richness which distinguishes the church from a religious club. In a club we are free to choose our fellow members as we see fit. The result is generally a rather homogenous group of people who look alike, act alike, and think alike. The church is different, and when the Lord adds to the church those whom he is saving, the result is a heterogenous group of people who find a deep unity in the midst of their diversity by virtue of their common faith in and their obedience to Jesus Christ. The result is usually far less comfortable to live with, but infinitely more rewarding.

The Lambeth Conference Emblem

By THE EDITOR

The Lambeth Conference uses an emblem showing the face of a compass, surmounted by a mitre. What is the origin and significance of this distinctive symbol?

The emblem was designed by the Rev. Canon Edward N. West, of the Cathedral of St. John the Divine in New York City, and was first used as the official seal of the Anglican Congress held in Minneapolis in August of 1954. It first appeared in *THE LIVING CHURCH*, we believe, in the issue of July 25 of that year. It was used again for the Anglican Congress in Toronto, August of 1963. Five years later it was used for the Lambeth Conference of 1968. For each Lambeth Conference, the date has been inserted into the design. The emblem has since been widely used as a symbol of world-wide Anglicanism. A modification of it has regularly appeared on the cover

of *The Anglican*, the quarterly magazine of the Anglican Society (which we commend to our readers).

What is the detailed symbolism of this design? Canon West has described it as follows:

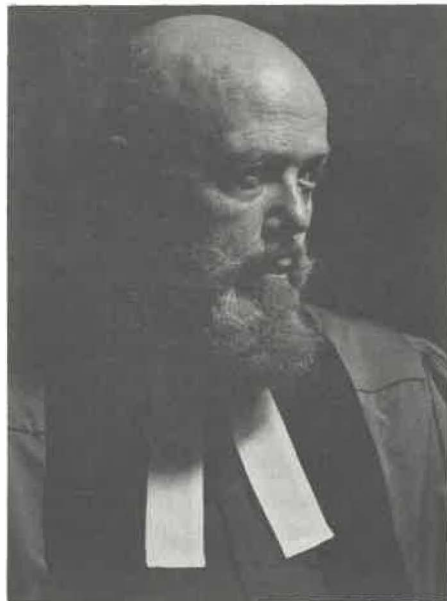
The emblem centers in the Cross of Saint George, traditional symbol of the Anglo-Saxon Christianity which originally gave the leadership which brought the Anglican Communion into being.

The shield is surrounded by a circular band bearing the legend "The truth shall make you free." This quotation from St. John 8:32, most characteristic of the churches within the Anglican orbit of loyalty, has been kept in the original New Testament Greek because that is the one language studied by all scholars in our Communion—which is true neither of Latin nor of English.

Radiating from this band are the points of the compass, which illustrate the world-wide spread of our Apostolic and Evangelical faith.

In place of the usual decoration marking North, a mitre has been substituted, since that is the time-honoured symbol of the Apostolic Order which is essential to the churches which constitute the Anglican Communion.

Edward West has been a canon residentiary of the Cathedral of St. John the Divine since 1943, becoming sub-dean in 1966. Throughout his long career, Canon West has been deeply involved in church architecture and the liturgical arts, and has played a leading part in assembling the unique connection of Christian art, vestments, and ecclesiastical appointments now to be seen in the New York cathedral. In an age when so many clergy (and professional people generally) have moved about so much, Canon West remains as a familiar and stately figure in and around the magnificent building with which he has been so closely associated.



Jo-ann Price

The Rev. Canon Edward West

The Lambeth Conference

The Lambeth Conference, toward which we look forward in this issue, is a familiar topic to some of our readers, who recall reading about it in previous decades. Many other Episcopalians have, at best, only heard of it in passing. Briefly, it is a gathering of Anglican bishops, including American Episcopal bishops, from all over the world. Since 1867, it has been held approximately every ten years. It meets at the invitation of the Archbishop of Canterbury, who is the president of it. Over the years, it has become a major channel for expressing Anglican beliefs and policies. It is also the major channel through which the Archbishop of Canterbury exercises his leadership over the entire family of Anglican Churches. It brings together in close association and fellowship the bishops from so many nations who are otherwise divided by political allegiances, culture, and geographic distance. The Conference takes its name from Lambeth Palace, the London residence of the Archbishop of Canterbury, where the meetings are usually held. This year's conference departs from previous custom in that it will assemble at Canterbury, in the facilities of the University of Kent [TLC, March 8, p. 8].

It has been said again and again that the Lambeth Conference is not a legislative body, but has tremendous influence as a consultative gathering. Possibly this



distinction has been unduly emphasized. What international meetings can be truly called "legislative"? Today, furthermore, in most parts of the world religion is a voluntary activity. Very few people anywhere are compelled to belong to an Anglican or an Episcopal Church. People belong to the church because they wish to and they obey its precepts on the basis of their convictions and consciences, not because the church claims a legislative power over them.

Bishops come together to learn from each other, to exchange ideas, and where possible to reach agreement

with each other regarding important issues. Sometimes the topics they discuss seem vague, detached, and without practical applicability. Often it has happened, however, that positions adopted at Lambeth have been prophetic in the best sense, challenging the church to prepare itself to respond to the call of God in a future that can to some extent be foreseen. In seeking a consensus on various important matters, the bishops are perhaps engaged in something more important than legislation. Legislation by majority vote, but without broad consensus, can be a very dangerous thing, as experience makes only too clear. On the other hand, where consensus does exist, problems can be solved and difficulties can be overcome. We hope and pray that our Fathers in God at Canterbury this summer will achieve that kind of constructive agreement with one another.

The Living Church and Lambeth

It is with much pleasure that we announce to our readers the plans for covering the Lambeth Conference in this magazine. Our reporter at the conference will be the Rev. A. Macdonald Allchin, Canon Residentiary at Canterbury Cathedral. Canon Allchin is a well-known author, historian, and respected English spokesman for an informed and forward-looking Anglican Catholicism. He approaches Lambeth with a considerable knowledge of American Episcopal interests and concerns as he has visited extensively in this country, and many of our readers have had the pleasure of hearing him and meeting him in recent years. It is especially gratifying to your editor to work with Canon Allchin, as he has been a good friend since we were students together in Oxford 25 years ago.

Canon Allchin will be assisted by his superior, the Very Rev. Victor A. de Waal, Dean of Canterbury Cathedral. Dean de Waal is a practical theologian who has written extensively on contemporary developments in the Church of England. It is a privilege to welcome these two distinguished British churchmen to our pages this summer.

From these correspondents we anticipate a letter each week as the conference proceeds. We have arranged a new procedure with our printer whereby this weekly installment will go directly into the issue that is being currently printed. The material will thus reach our readers very promptly. The principal delay will be the time that it takes the post office to deliver your copy from Milwaukee to you, and this is of course beyond our control. If this procedure proves satisfactory, we will hope to adopt it regularly thereafter in dealing with the latest news. We hope this will mark a significant step forward in our efforts to convey prompt and accurate information to our readers.

The Fourth of July to Labor Day

By THE EDITOR

None of our church calendars, new or old, indicate the period from July 4 through Labor Day as a special season. Yet in many American communities it is an important period, and in some places it is even known as "the Season."

What makes it special varies greatly. In some areas, intense heat leads to a general slowing down of all activities. For many farmers on the other hand, it is a very busy time. In some places, many people are away in the summer. In other places, particularly along lakes or seashores or in the mountains, there is a great influx of people, especially on weekends. In almost any case, the two mid-summer months are distinctive, and this usually affects the schedule of things in the local church as well.

We have spoken before in this column of special plans and activities which can be utilized to advantage by churches in summer (see *Keeping the Church Year*, Seabury Press, 1978, pp. 105-110). Now



we would like to call attention simply to one single point: the opportunity to try different options. The fact that the summer is different is fully recognized by most churchgoers. The fact that the Sundays after Trinity or after Pentecost constitute a long, long series is fully recognized by anyone involved in planning services. The midsummer is thus a suitable time for some variety, including the trying out of arrangements which may later commend themselves for other times of the year too.

This writer has observed that many churches which have Morning Prayer on Sunday almost always use the same canticles after the lessons. That is a pity. In the summer some other choices can be tried. If a different canticle can not be sung, let it be said. With a reduced choir

in the summer, no one will be offended at saying it. The generally unused *Benedicite, omnia opera*, for instance, will mean a great deal to people who are spending more time out of doors in the summer. BCP 1928 offers some choices; PBCP offers more. Let it never be supposed, however, that variety should simply be for the sake of oddity. For example, Canticles 8 and 14 in the PBCP are highly desirable in Eastertide and Lent, respectively. They are totally out of place, on the other hand, on an ordinary summer Sunday—*unless* in some particular case, there is an important local reason for either jubilation or penitence, or there is some unusual point being made in the sermon.

The Holy Eucharist in BCP 1928 is often treated as if it allowed no options, and in some parishes there is an unvarying order for the early celebrations and an equally varying order at late celebrations. In fact there are options well worth exploring. Some churches never have anything between the Epistle and Gospel at an early service. A short familiar psalm, such as 8, 23, 24, 43 or 63, may be very welcome. Similarly, at a later service, some parishes always have a psalm; others always have a hymn at this point. In summer the other option may be tried. Some congregations treat the *Agnus Dei* as a fixed and unchangeable part of the rite, which it is not. The Hymnal offers many short hymns which may be sung (or said) at that point. Possibilities are numbers 194, 196, 205, 209, 250, and 252. And what about the unvarying use of the *Gloria in excelsis*? Your columnist sees good reasons to use this consistently when it is near the beginning of the liturgy, as in PBCP. A fixed introductory chant in the Eucharist (like the *Venite* in Morning Prayer) gives a familiar text in which everyone can join, and for which latecomers do not need to fumble around in their books. It brings all the worshipers together as a congregation. These considerations do not apply at the end of the service. A post-communion hymn in place of the *Gloria* can work very well during the summer weeks. Numbers 200, 201, 209, 211, and 212 are loved by many congregations and can be used again and again

SCHOOLS

FOR BOYS



St. John's
Military Academy

SOLID COLLEGE PREP
—That's what St. John's offers your son with our special, expert reading program. A structured society stressing character, leadership and initiative. All sports. Remedial Reading Dept. Honor ROTC. Driver Ed. Non-Discriminatory. Write Box LC, Delafield, WI 53018 or call 414/646-3311.

Established
1884

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

FOR GIRLS

PERSONHOOD—WOMANHOOD

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

The Rev. Edwin H. Cromey, Headmaster.

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

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.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All Subjects. Request list LC. Pax House, Box 47, Ipswich, England.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

12 bell set Whitechapel hand bells, diatonic C-5 to E-6 with addition of F# and A#. In excellent condition. Best offer. St. John's Episcopal Church, 226 W. Lexington, Elkhart, Ind. 46514.

LINENS & VESTMENTS

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

NEEDED

15-20 copies "The American Psalter," any vintage before Trial Uses. 3 organ copies *Missa de Angelis*. Write price to: St. Francis Church, 11430 Fair Oaks Blvd., Fair Oaks, Calif. 95628.

POSTAL CARDS

SUMMER SALE—Christmas Postal Card Assortment at 60% off! Religious Designs. 100 for \$4.25 postpaid. New York State residents add sales tax. Media Access, 301 Lake St., Chittenango, N.Y. 13037.

POSITIONS OFFERED

WANTED for church boarding school: grade school teacher and high school teachers for maths and science, and history and English. Reply Box M-375.*

POSITIONS WANTED

EXECUTIVE secretary with 20 years diversified experience in large Manhattan parish and similar post at college now closed seeks church or college position with similarly creative responsibilities. Resume and references available. Willing to relocate. Reply Box N-377.*

CLERGY team, priest and religious brother living approved community life seeks parish ministry. Featuring prayer-centered traditional ministry. Accent on worship and teaching the faith. City, suburban, or town preferred. Reply Box B-380.*

ORGANIST-CHOIRMASTER, Churchman, married. M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-381.*

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

RETIRED CLERGY

RETIRED or soon to retire priests of the Episcopal Church looking for a place to settle and continue a part-time ministry might wish to investigate **Winter Haven, Florida** and **St. Paul's Church**.

SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar-Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (postpaid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012**. Reprinted by permission of the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

STAINED/LEADED GLASS

WALTER W. PYMN worker in stained and leaded glass, church or residence. **Studio, 488 Frank, Benton Harbor, Mich. 49022**. Since 1938.

VOLUNTEERS WANTED

TWO fully certified elementary school teachers are needed to teach 3rd and 4th grades in experimental and bi-lingual schools somewhere in Central America. The teachers will be provided with housing and a modest living allowance by the schools. Knowledge of Spanish is helpful but not required. The teachers will be expected to be at the schools by August 15 (for orientation; classes begin September 1). Anyone interested in these positions may write: **The Rev. Page Bigelow, 815 Second Avenue, New York, N.Y. 10017**. Please include resume and date of availability.

WANTED

PRE-1928 BCP (American) wanted, any edition, good condition. **S. Shipman, Box 884, Coleman, TX 76834**.

25 copies: *The English Gradual*; Part II (*The Proper for the Liturgical Year*); edited by Francis Burgess. State condition and price. Reply Box P-376.*

1928 BOOK OF COMMON PRAYER in French. **The Rev. Louis O'V. Thomas, 900 Washington St., Natchez, Miss. 39120**.

WOODCARVING

WOODCARVINGS for liturgical needs and memorials: crosses, hymn boards, prayer book stands, benches, offering plates, decorative carving and lettering for chairs, railings, pulpits, and altars. **Judith Anderson, Studio: 1883 Ann Street, East Lansing, Mich. 48823**.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two 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.

during the year. For other possibilities, try the last stanza only of such hymns as 347, 357, and 599.

Your columnist has visited parishes where PBCP Rite I is used with apparently little awareness of the choices. The fact that an expanded form of the Prayer for the Whole State of Christ's Church is printed out in the text does not mean that this necessarily ought to be used, as the rubric on p. 328 makes clear. Intercession Form I, pp. 383-5 is intended for use with Rite I (as well as Rite II), and some of us who have consistently used it month after month have found it preferable. The opportunity to choose a collect to conclude this Form is also welcome. This litany is a free translation of that occurring in the Liturgy of St. John Chrysostom in the Eastern Orthodox Church. The material in it has stood the test of time for about a thousand years longer than the Prayer for the Whole State.

Similarly, because the more familiar translation of the creed and the General Confession are printed out in Rite I, we should not assume that the other choice in each case should not be tried.

Something was said in this column earlier [TLC, April 2, and see letter June 25, p. 4] about the choice of Eucharistic Prayers in PBCP. It is assumed that in the summer all priests using this book will be frequently using each of the Proper Prefaces of the Lord's Day (pp. 344-5 and 377-8). There is no rule governing the choice on any particular Sunday. They may be used in a series of three over and over, or 1 may be used a few weeks, and then 2 a few weeks, and then 3. Of course a particular one may be preferred on a particular Sunday because of some connection with something in the propers or in the sermon. These three Proper Prefaces can provide the topic for one or for three instructive sermons, (see *Keeping the Church Year*, pp. 95-7).

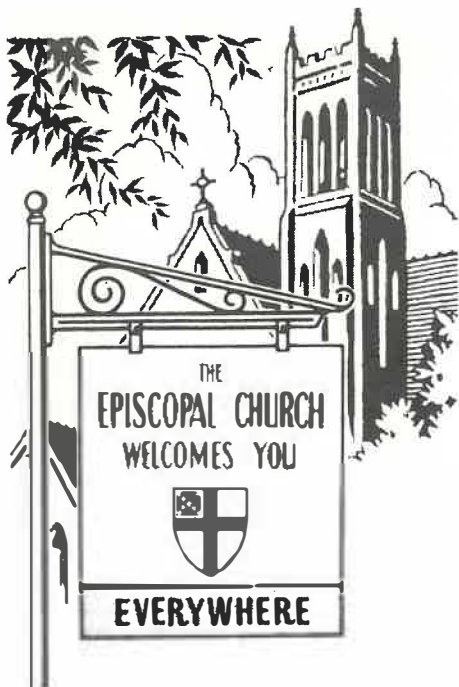
What is said about the *Agnus Dei* and post-communion hymn with BCP 1928 applies also to PBCP. All of us like continuity, order, and things we are familiar with. At the same time, we also welcome variety, especially when it is planned with appropriateness, good taste, and care. A very significant opportunity for something different will occur on the first Sunday in August, as this is one of those happy years when the Feast of the Transfiguration falls on a Sunday.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$ 7,578.15
Receipts Nos. 20,371-20,611,	
May 10-June 5	6,826.50
	\$14,404.65

SUMMER CHURCH SERVICES



DANBURY, CONN.

ST. JAMES'
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

CANDLEWOOD LAKE

Downtown West St.

DETROIT, MICH.

MARINERS'
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

170 E. Jefferson

WASHINGTON, D.C.

ALL SAINTS'
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10; HC
Wed, HD, 10, 1S & 3S 10:30

Chevy Chase Circle

ST. PAUL'S

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 6; C Sat 5-6

2430 K St., N.W.

COCOA, FLA.

ST. MARK'S
The Rev. Arthur Dasher, r; the Rev. Sanford Lindsey, the
Rev. Flint Hubbard, the Rev. Henry Marsh
Sun HC 8, High Mass 10, Ev 7. Daily MP 8:30; HC Tues 5:30,
Thurs 10, Fri 7; C Fri 5:30

4 Church St.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S
Sun MP & HC 8. HC 10 & 5; Daily 7:15 except Wed: Wed 6; C
Sat 4:30

2750 McFarlane Road

HARRISON, ARK.

ST. JOHN'S
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12

704 W. Stephenson

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

17th and Spring

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10

1957 Pruneridge, Santa Clara

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10. Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER
HC Mon-Fri 12:10

1300 Washington

DURANGO, COLO.

ST. MARK'S
The Rev. Donald Wamer, M.S.M., M.Div., r
Masses: Sun 7:9; Tues 5:30; Wed 9:30; Thurs 6:30

3rd Ave. at 9th St.

ATLANTA, GA.

OUR SAVIOUR
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
Fri 7:30, 7:30. C Sat 5

1068 N. Highland Ave., N.E.

CHICAGO, ILL.

GRACE
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

33 W. Jackson Blvd. — 5th Floor

BAR HARBOR, MAINE

ST. SAVIOUR'S
The Rev. Michael H. Dugan
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others

Mt. Desert St.

BALTIMORE, MD.

CHRIST'S CHURCH
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O.
Koenig, c; the Rev. W. Bruce McPherson, ass't
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12
noon. August: Sun HC 10

St. Paul & Chase

BOSTON, MASS.

ADVENT
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

30 Brimmer St.

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

At Ashmont Station, Dorchester

ST. JOHN THE EVANGELIST
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

Beacon Hill

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S
The Rev. Carl G. Carozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

Main St.

GREENFIELD, MASS.

ST. JAMES'
The Rev. Peter Chase, r; the Rev. R.G.P. Kukowski
HC Sat 5:30, Sun 8 & 10:30, Wed 10; Daily MP 8:45

Federal & Church Sts.

LAS VEGAS, NEV.

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

2000 Maryland Parkway

ATLANTIC CITY, N.J. 08401

ST. JAMES
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

Pacific & No. Carolina Aves.

HACKENSACK, N.J.

ST. ANTHONY OF PADUA
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

72 Lodi St.

MORRIS PLAINS, N.J.

ST. PAUL'S
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the
Rev. Don McEwan
Sun 8 & 10; Thurs 10

Hillview Ave. at Mt. Way

NEWARK, N.J.

GRACE CHURCH
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; 9:15

950 Broad St., at Federal Sq.

VENTNOR, N.J.

EPIPHANY
The Rev. Fr. Ronald L. Conklin, r
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
Atlantic City area

6500 Atlantic Ave.

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs
10 Eu

4th & Silver SW

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

Cor. Lewis & Genesee

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S
The Very Rev. Sturgis L. Riddle, D.D., priest-in-charge
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues 12:10;
Wed 8 & 5:15; Thurs 12:10 & Saints' Days 8. EP Tues &
Thurs 5:15. Church open daily 8 to 6

Park Ave. & 51st St.

EPIPHANY
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15 Wed 6

1393 York Ave., at E. 74th St.

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

2nd Ave. & 43d St.

Continued on next page

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. IGNATIUS 87th St. & West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Charles A. Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A. Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle Redelinghuys
Sun Masses 8:30, 11 Sol; Tues-Fri 8; Mon-Thurs 6; Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C daily 12:40-1. Fri 5-6, Sat. 2-3, 5-6. Sun 8:40-9

ST. PETER'S (Chelsea) 340 W. 20th St.
The Rev. William D. Stickney
Sun H Eu 10

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

PROTESTANT/ECUMENICAL CHAPEL J.F.K. Airport
The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, 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

SHELTER ISLAND, N.Y.

ST. MARY'S
The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Purse, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S, 4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood
Sun Masses 8:30 & 9:30

CHARLESTON, S.C.

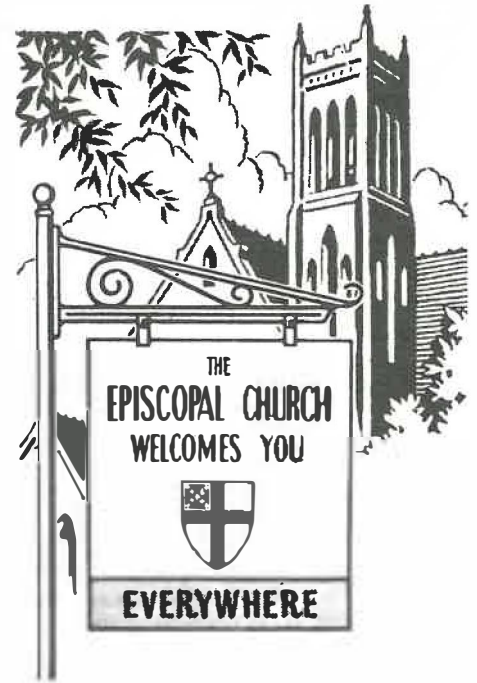
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10



DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chicester Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

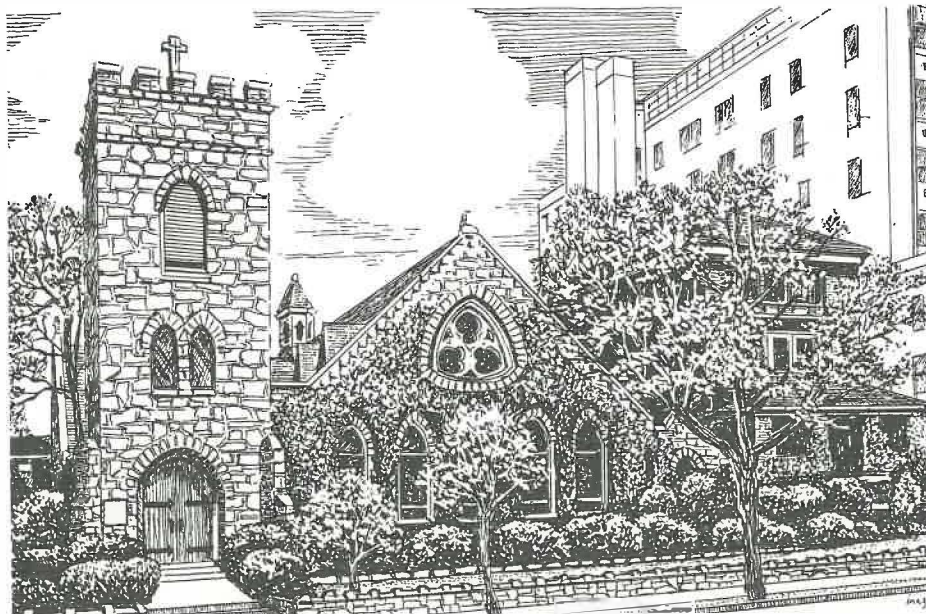
HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY Michigan at Iowa
The Rev. E. Raymond Sims
Sun Mass at 11

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon



St. James Church, Atlantic City, N.J.