

THE LIVING CHURCH



Carving of a boss in the ceiling of the nave of Washington Cathedral: A Service of Remembrance for the victims of the Holocaust [see p. 5].



THE LIVING CHURCH

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CALENDAR

June
3. Day of Pentecost (Whitsunday)
5. St. Boniface

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The Feast of Pentecost, or Whitsunday, is the conclusion of the fifty days of the great Paschal Season. As such, it recalls Easter and expresses the proclamation and communication of the Easter message to the world by the power of the Holy Spirit. Because Easter is concerned with creation and redemption, so too is Whitsunday.

Within our Anglican heritage, one of the most eloquent expressions of the vision of the work of the Holy Spirit as a new creation is offered by Jeremy Taylor. Living in the middle of the seventeenth century, he is widely considered one of the pre-eminent writers of English prose of all time. Having served as a priest in England and Wales for much of his life, he became a bishop in Ireland before his untimely death. We will say more about him on a subsequent week.

In 1663, Taylor published in Ireland a book on confirmation, one of the first complete books in any language to be written on this subject. The very first page opens with the theme we are discussing:

Next to the incarnation of the Son of God, and the whole economy of our redemption wrought by him in an admirable order and conjugation of glorious mercies, the greatest thing that ever God did to the world, is the giving to us the Holy Ghost: and possibly this is the consummation and perfection of the other. For in the work of redemption Christ indeed made a new world; we are wholly a new creation, and we must be so: and therefore when St. John began the narrative of the gospel, he began in a manner and style very like to Moses in his history of the first creation; "In the beginning was the Word," &c. "All things were made by him; and without him was not any thing made that was made."

Here Taylor is quoting the beginning of the Fourth Gospel, St. John 1:1 and 3, and compares this with the beginning of the account of creation in Genesis, of which Moses was believed to be the author. The Bible begins, we will recall, with the words, "In the beginning God created the heaven and earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:1-2).

Taylor is thinking of these words as he continues:

But as in the creation the matter was first, (there were indeed heavens, and earth, and waters; but all this was rude and "without form," till "the Spirit of God moved upon the face of the waters,") so it is in the new creation. We are a new mass, redeemed with the blood of Christ, rescued from an evil portion, and made candidates of heaven and immortality; but we are but an embryo in the regeneration, until the Spirit of God enlivens us and moves again upon the waters: and then every subsequent motion and operation is from the Spirit of God.

On the basis of this comprehensive view of the Holy Spirit as the creator of our spiritual life, Taylor moves on to consider the specific activities of the Holy Spirit, first quoting I Corinthians 12:3.

"We cannot say that Jesus is the Lord, but by the Holy Ghost." By him we live, in him we walk, by his aids we pray, by his emotions we desire: we breathe, and sigh, and groan, by him: he "helps us in all our infirmities," and he gives us all our strengths; he reveals mysteries to us, and teaches us all our duties; he stirs us up to holy desires, and he actuates those desires; he "makes us to will and to do of his good pleasure."

... He is the Spirit of regeneration in baptism, of renovation in repentance; the Spirit of love, and the Spirit of holy fear; the Searcher of the hearts, and the Spirit of discerning; the Spirit of wisdom, and the Spirit of prayer. In one mystery he illuminates, and in another he feeds us: he begins in one, and finishes and perfects in another. It is the same Spirit working divers operations. For he is all this now reckoned, and he is every thing else that is the principle of good unto us; he is the beginning and the progression, the consummation and perfection, of us all: and yet every work of his is perfect in its kind, and in order to his own designation; and from the beginning to the end is perfection all the way.

Next week, Trinity Sunday, we will have some appropriate reflections on the Blessed Trinity by a guest columnist. The following week we will return to Jeremy Taylor.

THE EDITOR

LETTERS

More on Moore

As an active churchman, I, for one (and I feel certain I speak for many), am tired of hearing those within the church speak against the Rt. Rev. Paul Moore, Bishop of New York [TLC, April 29].

Perhaps Bishop Moore, because he is not in the 19th century and teaches the faith for today with love for all of God's children, makes some people upset because all may join "the club."

If we are truly Christian, we must live and believe the Gospel of our Lord Jesus Christ, not the Gospel of St. Paul the Apostle (the gay issue) as many would have us believe. Because Bishop Moore stands for what is right, many within the church fear he "rocks the boat."

The "problem" with Bishop Moore is the fact that he is a God-fearing, God-loving man within the church — 25 years ahead of his time.

EVERETT COURTLAND MARTIN
Alexandria, Va.

Long Tradition

Mr. Harrison Walker wrote to complain about the mediocre sermons that he has heard preached during celebration of the Holy Eucharist from the Proposed Book of Common Prayer [TLC, April 1]. He feels this mediocre preaching has come from the fact that the Proposed Book requires a sermon at this service.

If Mr. Walker will check page 71 of the 1928 Book of Common Prayer, he will find the following rubric after the Nicene Creed: "Then followeth the sermon."

Since I am basically a man who believes that rubrics mean what they say, I was preaching mediocre sermons at celebrations of Holy Communion long before the Proposed Book was written, with the belief that the rubric required a sermon at that point in the service. Our tradition of having a sermon as part of the Holy Eucharist goes back to the first Anglican Prayer Book of 1549. In this book we find the rubric, "After the Crede endeth, shall folowe the Sermon or Homely. . ."

(The Rev.) WILLIAM B. WRIGHT
Trinity Church
Demopolis, Ala.

Protests Protest to Protest

I cannot allow Fr. King's protest [TLC, May 6] against Fr. Giovangelo's protest [TLC, April 8] against Bishop Spong's ambition to "re-shape" the church's faith without a protest of my own. Fr. King's confusion of "re-shaping" with "re-stating" or "re-expressing" the faith

is either willful or careless; certainly it is incorrect. The Bishop of Newark has declared his hope and purpose to re-shape the faith, not merely to re-express it; and to re-shape is necessarily to transubstantiate. To change the shape of a house is to change the house. Form and matter are inseparable in any complete entity.

Fr. King mentions Bishops Andrewes, Westcott, Lightfoot, Gore, Ramsey and Temple as a goodly company of interpreters of the Everlasting Gospel to their respective generations, and indeed they were; but no one of them, to my knowledge, either tried or aspired to "re-shape" the faith which he had received. And he mentions C. S. Lewis and Dorothy Sayers as interpreters of the Gospel to our age who were obviously superior to Bishops Robinson and Pike in this necessary enterprise. They were that for two reasons, and I suspect that Fr. King has only one of these in mind. That one is that they were highly gifted and graceful writers and the bishops were not. The other is that Lewis and Sayers were gloriously, militantly, uncompromisingly orthodox believers in that faith which Robinson and Pike sought to "re-shape" because they didn't believe it.

If Fr. King or anybody thinks that Bishop Spong belongs theologically with Andrewes *et al.*, or literarily with Lewis *et al.*, rather than with Pike *et al.*, he has not read or listened to the bishop very carefully.

(The Rev.) CARROLL E. SIMCOX
President

Fellowship of Concerned Churchmen
Hendersonville, N.C.

"A Very Incompetent Rector"

Having just read "A Very Incompetent Rector" [TLC, April 29], I cannot resist making a few comments.

First, the writer seems to feel that it should be the rector's responsibility to organize and carry out the every member canvass. Somehow, this doesn't seem to me to necessarily be a priestly function. Any parish that has a 15 percent increase in pledges for two consecutive years is indeed doing something right. It's hard to believe that the rector deserves no credit for this.

Secondly, the writer seems to feel that the dear father was remiss in his social obligations. Somehow, again, I just never thought of drinking champagne and dancing late into the night as a priestly function.

And lay people doing pastoral calling! Naturally any respectable priest would do it all himself. They even ministered to people the writer had never heard of. Where did I ever hear, "Go ye therefore and spread the gospel to all peoples"?

Then the writer said that he/she never knew that we had deacons. I wonder how the writer even qualified for confirmation unaware that the catholic church

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has had three levels of ordained ministry for almost 2,000 years. I also wonder how many times the word "deacon" appears in the BCP (any version). But they are a bargain, you know.

Seven years! If you are reading this, Father Rector, you have my congratulations and prayers.

FRED H. MILLER
St. John's Parish

College Park, Ga.

• • •

"A Very Incompetent Rector": Praise the Lord. May we find a thousand more like him.

HAROLD MARCH, deacon
Hopkinsville, Ky.

Christian Soldiers

I am indeed sorry that my letter [TLC, Jan. 14] so troubled Fr. Hayes. And although I am not at all clear from his letter [TLC, May 6] exactly what Fr. Hayes' points of contention are, I should like to respond to what I can infer from them.

In the first place, Fr. Hayes reminds me that the correct phrase in the 1928 BCP concerning the Christian soldier reads: "to continue Christ's faithful soldier and servant unto our life's end." I

am well aware of this. If Fr. Hayes will reread my letter, he will notice that I did not quote this sentence, but rather paraphrased it. There are no quotation marks in my letter.

In the second place, Fr. Hayes suggests that I confused a metaphor — "soldier" — with a "role/task." I did nothing of the sort. I understand perfectly well the metaphorical use of the word "soldier" in the 1928 Baptismal Office. The point that I was making in my letter was that the vocation of service to our Lord as a Christian soldier includes not only the service of the butcher, and baker, and candlestick maker, but also the soldier proper.

And finally, Fr. Hayes says that I seem to assume that Christian witness (or soldierhood) will require of us Christians collusion with the people or institutions to which we witness. On the contrary. I offered no brief for necessary collusion with the principalities and powers of this world. I said the exact opposite: that while conflict and struggle are undesirable, they are a lesser evil than collusion, acquiescence or submission to principalities and powers — when those powers are corrupt and oppressive.

I suggest to Fr. Hayes that in this imperfect world, there are no simple or easy solutions to the problems of politi-

cal and international conflict, and that in some cases, an inflexible pacifism may be the most unwise and un-Christian of all.

(The Rev.) JACK E. ALTMAN III
Church of the Incarnation
Dallas, Texas

Transferring the Guilt

It is saddening to see our revered LIVING CHURCH fall from its high estate as it does in the lead editorial of April 29th. The editorial seeks to answer those who couldn't stomach the WCC's financial aid to a revolutionary group in Africa. Instead, however, of defending the WCC's participation in bloody revolutions as you could have done with dignity — and even conviction to some — you seek to transfer the guilt from the WCC to the most utilized scapegoat of the century, the perennial favorite of parlor liberals and political demagogues: the American corporation. Characteristic of the popular attacks upon corporations, your accusation is too vague to be answered, and devoid of documentation.

At this hour the Episcopal Church is beset with enough troubles, trials and tribulations to cover your editorial pages many times over, with respect to which you have much to say that we wish and need to read. So please let the WCC take care of itself. It does so amazingly well — in fact entirely too well to suit some of your readers.

QUINTARD JOYNER
Sewanee, Tenn.

Canon's Return

TLC of April 1 contained a news item concerning a meeting of 50 disaffected Episcopalians, organized as the Pro-Diocese of St. Augustine of Canterbury and led by the Rev. Albert J. DuBois. This group is reported to have had conversations with the Vatican Doctrinal Congregational officials since 1977. Canon DuBois explains that he feels Pope John Paul has been at his post long enough to give this matter some attention. The *New York Times* of March 10 reads that Canon DuBois stated, "We did not want to join the Anglican Catholic Church which I consider valid but irregular." Rather, he said, "We want to return to the Bishop of Rome."

There is room in the Episcopal Church for differences of opinion on *nonessentials*. However, there is *not* room for individuals to *remain* in the Episcopal Church and embrace the theological teachings of the Roman Church. Many Episcopalians have felt for a long time that Canon DuBois was a Roman Catholic. He and others that think as he does should no longer remain in our church. They are disloyal to Anglican teaching.

WILLIAM HARRIS
Philadelphia, Pa.

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Interfaith Group Calls for Nuclear Moratorium

A "Religious Call for a Nuclear Moratorium," signed by 33 persons of widely diverse faiths, was introduced at the Cathedral of St. John the Divine in New York City by the Bishop of New York, the Rt. Rev. Paul Moore, and three others.

Joining Bishop Moore in the sweeping call for a ban on both peaceful and military uses of nuclear power were the Rev. Timothy Mitchell, chairman of the National Conference of Black Churchmen and pastor of Ebenezer Baptist Church, New York; Rabbi Sally J. Priesand of Stephen Wise Free Synagogue, New York; and the Rev. Paul Mayer, convener of the Religious Task Force for the Mobilization for Survival.

Bishop Moore said that "hideous though it was and is," the tragedy at Three Mile Island "may have been a merciful event" in that it focused attention on the risks of nuclear energy.

"We aren't yet reliant enough on nuclear generation," the bishop said, "that we can't turn back."

Noting that he is the spiritual leader of some 89,000 Episcopalians, Bishop Moore said that "even with no war, the

billions and billions of dollars expended for nuclear weapons production could be used to prevent the raping and killing of the poor."

He remarked that since the Pope had said much the same thing, "it was not a radical thing to say."

Fr. Mayer, an Episcopal priest, said he thought the "nuclear crisis is a paradigm or symbol for the spiritual crisis of this century."

He said that he believes that the spread of risk by nuclear facilities for both defense and power production brings mankind into "the realm of the demonic."

The call for a nuclear moratorium includes:

— Stopping the testing, research, development, and production of nuclear weapons;

— Pledging never to use nuclear weapons in a first strike;

— Halting the construction, operation, and export of nuclear reactors;

— Ceasing the transport of nuclear materials except those clearly intended to protect health;

— Banning mining, milling, processing, and transport of uranium.

The document then goes on to insist that the resources of the earth be put to

human needs "to rebuild our cities and to feed, clothe, house, teach, and heal our children, instead of for weapons of destruction."

Washington Cathedral Commemorates Holocaust

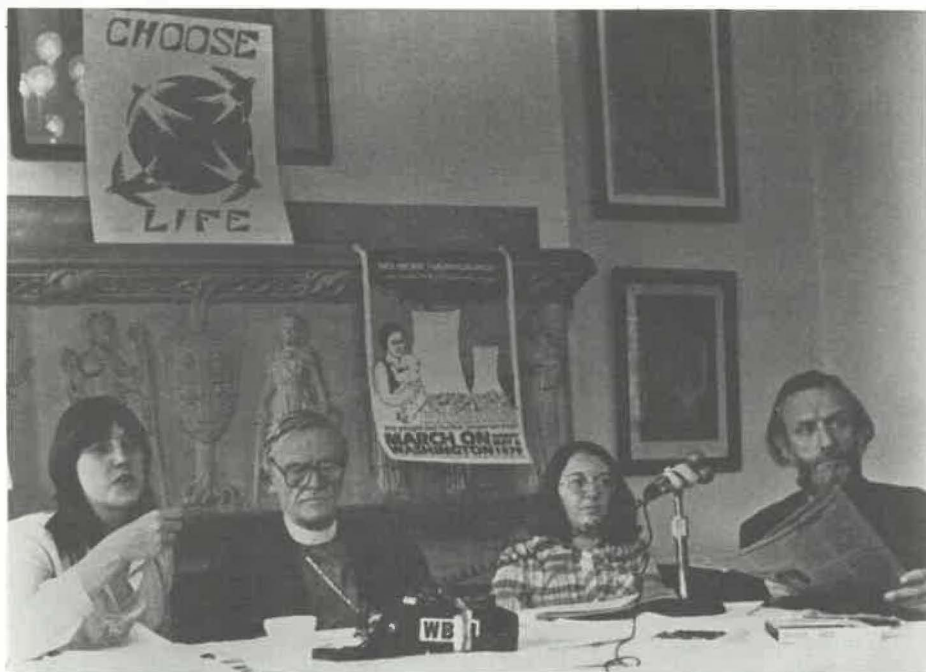
At a Service of Remembrance for the victims of the Holocaust held at Washington Cathedral on Sunday, April 29, a memorial candle for the dead was lit by Harriet Steinhorn, a survivor of the death camp at Bergen-Belsen.

In greeting the overflow congregation, which included representatives of the Jewish, Christian, and Moslem communities, Cathedral Provost Charles A. Pery told them that "in order to try to grasp something of the horror, we must make room in our minds for the incredible."

The blast of the *shofar* was the call to worship, and Psalm 22, sung in plainchant, the choir processional. Four readings, "Voices from the Holocaust," were given by Rabbi Michael Berenbaum, Deputy Director of the President's Commission on the Holocaust; Daniel Mann, Director of the Jewish Community Council of Greater Washington; Susan Bolton, a student at National Cathedral School; and Mrs. Steinhorn, who described herself as "wife, mother, and teacher."

Three were excerpts from writings about life in the ghettos and concentration camps, by Maurice Meier, Isaiah Spiegel, Peter Fischel and Yankel Wiernak. The fourth was Mrs. Steinhorn's own testimonial, entitled "Hope," of her years in ghetto and camp, from which she was liberated at the age of 16. "The heroism of the camp inmates who risked their lives to save mine," she said, "enabled me to keep my hope and my faith in humanity." Spiegel's "The Ghetto Kingdom" cited the inscription on the wall of a ghetto in Cologne: "I believe in love even when not feeling it; I believe in God even when He is silent."

After the singing of Psalm 130 (*De Profundis*) in Latin, Rabbi Irving Greenburg, Director of the National Jewish Conference Center, read from Ezekiel 37:1-14: "... these bones are the whole house of Israel . . . and ye shall know that I am the Lord when I have brought you up out of the graves. And I shall put my spirit in you and ye shall live, and I shall place you in your own land. . ." Matthew 5:1-16 (The Beatitudes) was read by



RNS

Participants in the interfaith meeting at the Cathedral of St. John the Divine included (from left): Carol Jensen, representing Clergy and Laity Concerned, the Rt. Rev. Paul Moore, Rabbi Sally Priesand and the Rev. Paul Mayer.

Msgr. Francis V. Lally of the U.S. Catholic Conference. "Blessed are They that Mourn," from the Brahms *Requiem*, was the Offertory.

In his sermon, Senator John C. Danforth (R-Mo.), an Episcopal priest, called the Holocaust "the darkest single period of human history — true genocide — a systematic effort to destroy an entire people just because they were Jews, in which their extermination had a higher priority to the Nazis than fighting the war." But he charged the congregation that it must be examined in the light of the Christian faith.

"To blame God for the Holocaust or to discredit him as uncaring, misses the point entirely," he said. "It was not the doing of God, but of fallen man — the quintessence of sin, the ultimate example of the abuse of human freedom. Our tendency to evil is an overturning of God's order, which leads in its extreme manifestation to holocaust." He went on to say that it is difficult for us to comprehend its magnitude. "We tend to dismiss it as an aberration, wholly unrelated to the world we know. Yet each arrest, each beating, each death, was a separate act, committed at a single time by a responsible individual. The Holocaust was not the work of a few demented individuals, but an enormous undertaking spanning 12 years and involving many thousands...."

What, then, can prevent another Holocaust? "The Holocaust rejected the basic principles at the heart of the Christian ethic — our relationship with our neighbor and our God. If we are to avoid a repetition we must go beyond just an emotional remembrance, and fully affirm these principles and act accordingly. It can only be through a faith which claims our total commitment, with which a Holocaust cannot exist, which commands that we love God with all our heart, mind and soul, and our neighbor as ourself."

A litany, composed by Canon Lloyd Casson for the occasion, asked forgive-

ness "for closing our eyes to the cruelty and inhumanity, for stopping our ears to the cries, for sealing our lips from protest against tyranny, for standing still in the presence of evil." It asked God to "expand our minds, that we may grasp the full horror of this reign of darkness, and touch our hearts with true grief, penitence, and the resolution that we may remember, and never forget." It ended with a prayer for "peace to the souls of our brethren of the House of Israel. May their memory endure, and may their souls be thus bound up in the bond of life."

"He is my Lord, my Living God," was sung in Hebrew as a choral response after the closing prayers of the Rt. Rev. John T. Walker, Bishop of Washington, who gave the benediction.

DOROTHY MILLS PARKER

Priest Praised for Help with Nuclear Evacuees

Executives of the Hershey Corporation (HERCO) think a lot of the Rev. Howard B. Kishpaugh, rector of All Saints' Church in that Pennsylvania city, and they have written a letter to his parishioners telling them so.

At the time of the nuclear accident at Three Mile Island, the Hershey Sports Arena sheltered nearly 500 evacuees from the area around the plant. During that worrisome time, Fr. Kishpaugh's presence and pastoral skills were much appreciated, according to HERCO's vice president, general manager, and assistant general manager.

"We are most appreciative and, indeed, you can be extremely proud of his work and contribution..." the letter read in part. "Fr. Kishpaugh was in evidence practically every minute the evacuees were awake. He would arrive at the Arena between 5:00 a.m. and 6:00 a.m. and didn't leave until close to midnight. Throughout that time he was visiting with the adult evacuees and

befriending and playing with the children. The calmness with which all the evacuees weathered their displacement and fear was in large part due to the continual ministering of Fr. Kishpaugh....

"We think of 'Sud' Kishpaugh as both an outstanding human being and an outstanding example of God's ministry."

Fr. Kishpaugh also received a letter from the director of Red Cross volunteer services in the Harrisburg area, thanking him for his "consistent presence and pastoral concern for the people who were under a great deal of stress...."

Bishop Coadjutor Elected in California

After two days and 15 ballots, the Rev. William Edwin Swing of Washington, D.C., was elected Bishop Coadjutor of California at a special convention in San Francisco.

The bishop-elect, 42, has been rector of St. Columba's Church in Washington for 10 years. A native of West Virginia, Fr. Swing is a graduate of Kenyon College and Virginia Theological Seminary. Before going to St. Columba's, he served parishes in three West Virginia communities.

Mental health and concerns of the aged are two of Fr. Swing's interests, and he is a founding member of the Episcopal Foundation for Drama. In Washington, he has served as president of the standing committee for three years, and is a member of the diocesan council, and the Task Force on Women. He is known to be a staunch advocate of the ordination of women to the priesthood.

When Fr. Swing was asked by the California nominating committee why he wanted to be bishop, he responded, "I am not hungry to be a bishop, and I have turned down two offers to run in episcopal elections in other dioceses this year. But what excites me most about California is that you appear to be ready for growth, and I am a builder. If you really

CALIFORNIA ELECTION

BALLOT NUMBER	1		2		3		4		5		6		7	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees														
Wesley Frensdorff	19	15	19	7	25	10	35	20	48	31	48	22	45	23
Gordon D. Griffith	9	16	4	15	3	10	3	9	4	9	4	10	5	8
Harvey H. Guthrie, Jr	19	19	13	15	11	11	9	6	5	5	8	7	7	10
David S. Hill	13	20	7	10	5	9	7	8	6	11	8	11	7	9
Wilfred H. Hodgkin	14	18	10	13	6	11	2	7	1	6	4	8	5	9
George N. Hunt III	63	93	79	100	97	120	96	135	90	119	80	123	83	125
Malcolm Miner	2	0	0	0	1	0	0	0	0	0	0	0	0	0
Roswell O. Moore	33	43	31	37	28	31	23	26	18	28	22	30	26	35
George F. Regas	29	36	25	46	23	40	21	29	16	25	19	33	25	43
Edward R. Sims	8	31	6	15	2	6	1	5	1	3				
William Edwin Swing	43	151	62	181	83	211	87	226	85	227	74	222	69	206
Hugh L. Weaver	31	23	28	18										

want to build up your diocese starting at the parish level, I have some gifts to give that would be helpful to you."

On the 15th ballot, approximately 20 minutes before the convention was to be adjourned for at least two weeks, neither Fr. Swing nor the Rev. George Nelson Hunt III, his closest rival, appeared able to accumulate the requisite number of votes. At that point, 238 lay and 134 clerical votes were needed for election. Fr. Swing had 279 lay and 128 clerical votes; Fr. Hunt, executive officer of the Diocese of California, had 147 lay and 103 clerical votes.

Fr. Hunt then withdrew his candidacy and proposed that Fr. Swing be elected by acclamation. George Lockwood, a member of the diocesan standing committee and of the election process committee, was quoted in the *Monterey Peninsula Herald* as saying "George Hunt conceded in a very graceful, moving way. If he had held out at that point, we would have had to recess for at least two weeks and it could have been very unpleasant. George felt that the diocese came first, and he moved for Swing's election by acclamation, which is not done very often."

The new bishop-elect is married to the former Mary Willis Taylor, who is on the staff of the College of Preachers, Washington, D.C. The couple has two children. Fr. Swing will succeed the Rt. Rev. C. Kilmer Myers, who announced his intention to retire from his position last year.

New Bishop in Jerusalem

The Rev. Elia Khader Khoury, who was once deported from Israel, has been elected Assistant Bishop of the Anglican Diocese of Jerusalem. The jurisdiction takes in Jordan, Lebanon and Syria as well as Israel.

Fr. Khoury was rector of the Anglican church in Ramallah on the Israeli-occupied West Bank of the Jordan in 1969

when he was arrested on the suspicion that he had transported explosives in his car for Palestinian terrorists who had set off a bomb in a Jerusalem supermarket. Two people died in the explosion.

The priest was released later without charge on his personal guarantee that he would abstain from anti-Israeli activities and accept deportation to Jordan. He has since served as spiritual leader of the Anglican community in Amman.

Dr. Coggan Cancels Trip

The Most Rev. Donald Coggan, Archbishop of Canterbury, has postponed his long-planned trip to Poland for "reasons of sensitivity."

In a personal letter to Pope John Paul II, the archbishop noted that if he had continued with his plan, he would have arrived in Warsaw on June 2, the day the Pope is scheduled to arrive for a nine-day visit.

"There are some occasions," said Dr. Coggan in his letter, "when a family must celebrate together, and when guests, however welcome, do well to remain outside the intimate family circle."

"I believe that your countrymen, when they welcome you back into their midst, though they be thousands, even millions, will form just such an intimate family as you celebrate together as Polish Christians a thousand years of Christianity in Poland and the return of the country's best-beloved son.

"Thus, Your Holiness, I have reluctantly thought it right to postpone my own visit to your country. Be assured, however, that I shall be with you in spirit and in prayer as you return there and that I shall share in the gladness of that time."

Dr. Coggan's visit to Poland would have been the first of an Archbishop of Canterbury. Instead, the English primate plans to spend two additional days in Hungary, and to visit East and West Berlin.

BRIEFLY . . .

Fr. Theodore Hesburgh, president of Notre Dame University, said that Pope John Paul II's recent pastoral letter reaffirming priestly celibacy was "something I've agreed with all along. I have found over the years that what people notice more than the fact that you say Mass every day . . . is that you're really willing to give up one of the most precious things of life, a wife and a family. I don't say everybody should do it. Very few people can do it. But the fact that it's done freely and willingly makes more of an impression on somebody."

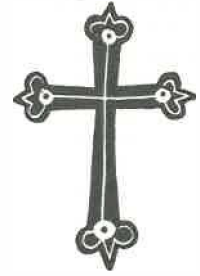
A van customized as "Jesus Christ Superstar" won a \$300 prize at a Portland, Me., Autorama show. Its decorations included a crucifix gear shift and turn signals, hand-engraved crosses around the windshield, a portrait of Christ on one side panel, and a representation of the crucifixion on the other! "I've had mixed comments, mostly good," said Steve Gouvier, the van's owner. "People sometimes say, 'I don't think you should have done that — it's kind of sacrilegious.'"

Neighbors of the **Obedience Church of God**, Baltimore, Md., complained to city officials that ebullient shouting and singing emanating from the church all day Sunday and on Tuesday and Friday nights, disturbed them. "They scream and shout," said a person who lives nearby. "They run outside shouting 'Hallelujah, praise God.'" She said they used tambourines, drums, horns, pots and pans. The zoning board feels it best that the church move from its present residential area.

CALIFORNIA ELECTION

BALLOT NUMBER	8		9		10		11		12		13		14		15	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees																
Wesley Frensdorff	34	23	29	21	25	15	26	11								
Gordon D. Griffith	5	9	7	10	5	9	3	3								
Harvey H. Guthrie, Jr.	5	9	6	6	6	6	7	7	12	6	13	7	15	8	13	8
David S. Hill	8	9														
Wilfred H. Hodgkin	4	11	5	11	4	13										
George N. Hunt III	90	120	99	131	109	139	105	145	108	147	107	145	111	145	103	147
Malcolm Miner																
Roswell O. Moore	33	47	39	49	39	51	37	61	33	53	21	42	12	29	10	24
George F. Regas	28	43	22	42	17	27	15	16	16	18	14	17	11	17	11	16
Edward R. Sims																
William Edwin Swing	65	195	63	203	68	212	82	228	100	250	114	263	119	276	129	279
Hugh L. Weaver	2	2	3	3												

THE MINISTRY OF THE LAITY



By CHARLES E. BENNISON

A much neglected passage of Holy Scripture is the last chapter of St. Paul's greatest Epistle. Romans 16 does, however, have something very important to say to us about ministry. Ministry is not the sole calling or possession of the clergy, but is the vocation and the task of every member of the church. Note the names, men and women, whom the Apostle greets and thanks for their ministry. How far the church has moved away from its early, catholic comprehension of ministry and has developed, over the years, some very restrictive concepts.

We have professionalized the word "ministry" so that we speak of those ordained to the diaconate or priesthood or episcopate as being "in the ministry." There is still current the rather shocking expression, "He is going into the church." What is meant, of course, by such a statement is that a person is preparing for ordination. Such was the expression voiced by a very pleasant and friendly Englishman who sat opposite me on the train going down from London to Canterbury last summer.

We have come of late to see ministry in terms of four orders and not three, as we have previously supposed and taught. The new Prayer Book makes it abundantly clear that the whole people of God means exactly what the word "whole" implies — *all* those who have been made members of Christ, that is "Christ-ed" in baptism. Every Christian *is* in holy orders, and those holy orders begin with our baptism. They may be added to and given specificity in the ordering of deacons, priests and bishops. Note the words of the examination of the Baptismal Covenant put to the candidates before the greatest and initial sacrament is administered: "Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? Will you persevere in resisting

evil, and, whenever you fall into sin, repent and return to the Lord? Will you proclaim by word and example the Good News of God in Christ? Will you seek and serve Christ and all persons, loving your neighbor as yourself? Will you strive for justice and peace among all people, and respect the dignity of every human being?"

These are the same questions that are put to candidates for confirmation and are also provided for use by all Christians each year as a part of the Great Vigil of Easter. Note how these questions and responses are echoed and only made specific and apropos in the examination of bishops, priests and deacons in the Ordinal. A careful study of the vows taken in the Baptismal Covenant and the Ordinal show a striking similarity of what it means to be the people of God in Christ, and how ministry, in the name of Christ, is the shared responsibility of all. We conclude, therefore, that we must no longer speak in terms of holy orders being three — bishops, priests and deacons — but rather four, for baptism also constitutes holy orders — yes, the greatest and most serious commitment of all. The most important thing one can say of any one of us is not that one is a bishop, priest or deacon, but that one is a Christian — a member of the community of the New Covenant we call "the church." In the words of the new Prayer Book's catechism, "The Church is described as the body of which Jesus Christ is the Head and of which all baptized persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth."

St. Augustine understood the terror of the vocation of the episcopate when he said to his people: "What I am *for* you terrifies me; what I am *with* you consoles me. *For* you I am a bishop; but *with* you I am a Christian. The former is a title of duty; the latter one of grace. The former is danger, the latter salvation" (quoted in "New Visions for the Episcopate" by Alan Jones, *Theology*, July 1978).

The clergy have, to a considerable extent, been guilty of expecting and fostering certain roles and functions for the laity, based largely on the role expectations of men and women generally. Women have been the ones to serve on the altar guild and serve the parish dinners. Men have been the ones to serve as ushers and vestrymen. A shared responsibility by both sexes as church school teachers and choristers has, of course, been common practice for a long time. But I can think back to only a few years ago when it would have been unheard of for a woman to be elected to the vestry, serve as a delegate to Convention, or be a lay reader or chalice bearer. The laity have been expected by the clergy to do certain things for the sake of the institution, hopefully determined by their particular talents and devotion. Occasionally, these have been fulfilling and personally rewarding to the individual, but frequently they have not.

On the other hand, the laity, all too often, have been guilty of casting the clergy in a role that fosters a sense of paternalism. They have wanted the clergy to "do" their religion for them, have tended to cast the clergy in a class apart by themselves, and have been content to be in a dependency position when it comes to the practice and worship of the faith. How common it is to call upon the clergy to say "grace" or give the invocation at civic functions. How comforting it is for far too many to rely upon "Father" to do the praying for them, as if that took care of the matter without requiring anything of them in terms of serious prayer and meditation. Moreover, the laity's role expectation of clergy is that they be people of Anglican department. Will D. Campbell, in his book, *Brother to a Dragonfly*, writes of a fellow Baptist preacher. In one place he quotes him saying, "Willie, we got took. They never should have called our degree Bachelor of Divinity. It should have been Bachelor of Sophistication!"

A prediction: The model we have sought for the parish is the family. To-

The Rt. Rev. Charles E. Bennison is Bishop of Western Michigan.

day, family life has changed from what it was 50, yes, 25 years ago. No longer do we find in a healthy, well integrated family an autocratic ruling of the house by the father and the submissive adoption of the saying, "Father knows best." Rather each member of the household has a share in the family life — its chores, its duties, its privileges — yes, even in its important decision making. Likewise, the healthy and well-integrated parish, still using the family as a model, and rightly so, sees each member sharing fully in its life and witness and offering his or her charism or gift as a part of and for the benefit of the whole church. In congregations where the laity and clergy are meeting the needs of the community and presenting the Christian faith with ever increasing success, one invariably finds a program that has been developed after many hours of time spent in interpersonal relationships and the full sharing of the many God-given charisms represented in the congregation. No longer does a wise and loving priest try to "run" his parish, as once was the expected norm, but he sees his role to be that of an enabler, and encourager, and as one of the body, doing and offering his own particular charism along with the laity in the fellowship of the Holy Spirit.

In addition to those heretofore defined functions of the laity, the whole church, clergy and laity, have tended to rational-

ize the viability of the lay ministry by seeing this to be exercised along with a person's professional or vocational career and means of livelihood. This may be so, and one can think of any number of people known to us who clearly reflect and bear witness to the Christian way of life through the practice of medicine, or teaching, or business, or any number of ways. While many of the laity bear a decidedly effective Christian witness through their particular means of livelihood as well as their private lives, there is still a charism or gift God has given to each one of us that is to be exercised in ministry. I would refer you to Corinthians 12:1, 4-14, Ephesians 4:11-16, and Romans 12:1-8. St. Paul would have us know that each has a charism or gift peculiar to him or her and that that gift is God-given. All that is needed for that gift to be an effective witness for the church is that it be trained and educated. St. Paul, though a tentmaker, is not asking us to be content to see our particular form of "tentmaking" as our means of ministry, but would have us discover, educate and exercise that God-given charism imparted to each one of us and to do so for the greater confirmation of the faith and witness of the church.

A challenge. Baptism means we are stewards of the new order in a new way. Our baptism means we are to be stewards. We are not to think of ministry in terms of function primarily, but in

terms of living life in the image of Christ. "Be ye transformed by the renewing of your minds" counsels St. Paul. Yet, we have thought of the ministry in terms of function. But note: surprising as it may seem, there are many people today who do not know how to iron or polish brass, or to operate a typewriter or mimeograph machine in the parish house. At the same time, there are lots of people today who are prepared by their education to know about the needs of the world.

We should have learned by now that government is not going to meet the needs of the world. But the church can and must meet those needs. I Peter 2:9-10 tells us we are a distinct people and that we are to stand over against the culture in which we live. Laity and clergy alike are to become a prophetic voice in the world. We are called by God to stand constantly in critical judgment of the world, its standards and values. We have or should have, above all people, an ecological responsibility and a special caring for the world's hungry millions. We, the church, can regain and reassert our moral leadership in and of society which government has attempted to assume and with which it has, in many areas, failed miserably and proved inadequate.

In recent years the axis of the world has been changing from east to west, to north to south. Our need for continuously building relationships and open dialogue between our country and the Soviet Union remains, but the emphasis today is shifting. It is the developing, Third World countries which stand over against the developed, industrial countries, the poor over against the rich, that are and should be, more and more, our chief areas of concern. We, the church, the people of God, must first understand this and then see our primary task for stewardship, yes, ministry, to be that of reconciliation.

The laity are to take their ministry out of the church in order to meet the needs of the world. This is what Jesus did. He had to leave the church of his day and take the Good News to those outside and beyond the Old Covenant laws and promises, while at the same time not rejecting or disowning them, but changing and renewing them. This is what Paul did also. Jew that he was, it was to the Gentiles he took his ministry, while at the same time not abandoning his people, but seizing upon every opportunity to preach the Gospel to them. It is those who comprise 99% of the church, namely, the laity, who are being challenged today to take the ministry out of the church and to the world for whom Christ died. They are to do so with full assurance that this is the will of the risen, victorious Lord who supports their ministry by the power of the Holy Spirit in order that his salvation may reach to every corner of the earth.

Fire Builder

The Fire Builder comes
with fire that can not fail.
On cold damp ashes
His new tinder lies
Beneath small twigs and bark
He gathers here and there.
The wood is wet
resisting heat and life.
This Fire and Builder can not be denied;
small flames begin to lick and flicker.
He blows
gently
with His Breath of Life,
and Fire is kindled in our hearts!
The Light has come!
His Word is flesh
and dwell among us!
He is with us now!
with us always!
Rejoice!

G.C. Callahan

An American priest visits

AN URBAN PARISH IN NIGERIA

By H. A. LYCETT

The American Episcopal Church is often identified by its few large parishes but its character is more typically displayed in the small, pastorally intense parish. George Herbert's 17th century *Country Parson*, joined by corresponding lay ministries, still leads our parishes. If we occasionally verge on a modern — even a trendy — style, it is only apparent by contrast.

Across the ocean, our spiritual kin in Nigeria are organized into large parishes. About the same number of members as are counted in the whole Episcopal Church are Anglicans among only 80 million Nigerians. The proud new Province of Nigeria, only recently divided from the Province of West Africa [TLC, April 1], is organized in only 16 dioceses, but even the smallest one is numerically stronger than, for instance, the U.S. Diocese of Colorado.

Parishes, even in the villages, are much larger than average parishes in the United States. But the life of the Nigerian church, just as our own church life, springs from individual congregations. How is vitality achieved? How is a

The Rev. H. A. Lycett is rector of All Saints' Parish, Denver, Colo. Fr. Lycett is in the midst of a sabbatical study of urban parish life in a number of cities throughout the world.

sense of family encouraged? How is the Gospel shared? Especially, how are these things accomplished in the city, where Nigerians (and Americans) know a special need of a sense of belonging? How does a huge parish church convey intimacy to an individual member?

Thanks to the planning of my own parish family, it is my privilege to enjoying a sabbatical — a time for study, recreation, and reflection — after eight years in the parish. I have undertaken to visit major cities to see and, to some extent, to participate in the life of one urban parish in each city.

For one month I was the guest of St. John's, Aroloya, in the great port city of Lagos, Nigeria. Lagos counts just under 2 million population. Its area is small for the number of people; it is a crowded city. Much of it is built on reclaimed land. Our church is strong there.

Aroloya is one neighborhood. The land there is reclaimed from the lagoon. Houses are usually small. To people unused to tropical urban architecture, they seem porous. Parts of the neighborhood are called by the citizens a "slum," but there is less of the ugly and of the tortured than we would associate with that word. Crime and hooliganism are more significant in other areas of the city. Most neighbors are Moslem, but we would call them nominal Moslems. Some parishioners live across the street; the

majority nowadays live at varying distances from the parish buildings.

The school of St. John's (each parish had its own school) is now operated by the state. But the several hundreds of students in the two five-hour sections are taught by Anglican teachers and are led in prayer daily in the first class of each shift. (Nominally Moslem parents seem to prefer this arrangement.)

St. John's third church building was dedicated in 1972. It crowds its space, which was first used as a church Missionary Society preaching station in 1853. My first Sunday in the building there were just short of 1,000 communicants at the morning service, but the congregation vibrated with a sense of unity and family. The singing (in the Yoruba language) was robust. No one, I thought, has ever apologized to a Nigerian priest for "not being able to carry a tune." Everyone sings. Harmonies abound, and the strength of the singing is such that this strong-voiced priest's English words and the few non-musical voices were just part of the blend. (Why won't Episcopalians sing? "Make a joyful noise," it says. Nigeria does; we don't.)

The pastor, following the English tradition, is "the vicar." He is the Rev. Canon S. A. Adewale. He is a tall, gentle man. By nature his speaking is clear and lyrical, both in English and in Yoruba. There is no priest assistant at St. John's. This means that there is a taxing of the time and energy of a vicar. There has to be a curtailing of activities on his part. An ordinary amount of visiting, organizing, hospital calling and counseling, which an American priest would take for granted, is preposterous in the scheme of a Nigerian parish. This limiting lends focus to the pastor as a spokesman. I suspect that this blends well with the cultural traditions of Nigerian peoples. The Nigerian is used to a spokesman in ways that we are not.

The focus of the people (and the priest) on the roles which he does play is a gain, not a loss, in a large congregation. People, gathering unity with each other from their relationship to the pastor, hear him speak the Gospel and they themselves become the unified church. This impression was borne out by my own repeated experience with one regular Bible class. There was an attempt to listen and learn as though I had a verbal function as clearly understood by the people as a priest's sacramental function.

The second, and more remarkable, contribution to the spirit of family in St. John's, Aroloya is the Nigerian parish's societies.

One Sunday as I went into St. John's, I noticed that the front 12 or 15 pews were filling with people dressed in what seemed to be a kind of lovely uniform,

Continued on page 14

EDITORIALS

The Day of Pentecost

Pentecost or Whitsunday is one of those major feasts of the Christian Year when we hope every communicant of the church will be present before the Lord's altar, to hear his holy Word and to receive the holy sacrament of his blessed Body and Blood.

We hope that many congregations will also be fortunate enough to have candidates to whom holy baptism can be administered at this time, in accordance with ancient tradition. Speaking of this custom in the First English Book of Common Prayer, which came into use on Whitsunday in 1549, Archbishop Cranmer urged the public administration of this sacrament:

As well for that the congregation there presente may testifie the receyvyng of them, that be newly baptized into the number of Christes Church, as also because in the Baptisme of Infantes, every manne presente maye be put in remembrance of his owne profession made to God in his Baptisme.

Acts 2:41 says the Apostles baptized about three thousand people on Pentecost. Let us see at least a few receive this great sacrament of the Holy Ghost at this time.

Urban Churches

Two thousand years after that first Christian Pentecost in Jerusalem, the church is still challenged with the question of how to preach the gospel in cities. Seeking new approaches to the urban church question, the Rev. H.A. Lycett, rector of All Saints Church in Denver, Colo., is taking a sabbatical leave of absence from his parish in order to visit a number of urban churches in great cities of the modern world. We are

Such Loveliness

The gentle evening's soft decline
Wafts breeze yet softer still
Which barely touches with its breath
Each thing upon this hill.

So quietly swaying - every leaf —
Scant movement meets the eye,
As tender kisses touch all things
From blade of grass to sky.

And, oh, the music for the ear
God's chorus doth provide,
'Till multitude of bursting throats,
His Beauty, praise hath cried.

To sit among such loveliness
To feel, to see, to hear,
The heart is lifted once again
In knowing God is near!

Marguerite H. Atkins

fortunate that Fr. Lycett is sharing his thoughts and impressions through the pages of *THE LIVING CHURCH*. The report from Lagos in this issue is the first of a series which will appear at intervals during the weeks ahead.

Roman Celibacy

The recent statement by Pope John Paul II, reaffirming the rule of celibacy for priests in the Roman Catholic Church, has received much coverage in the secular press. We see no cause for surprise at this statement. The Roman position is different from our Anglican one. Indeed, the Pope makes the point that sacerdotal celibacy is a distinctive heritage of the Roman Church. As it is their heritage, they have every right to maintain it with conviction and with pride.

It is correctly stated that the Roman Catholic priest's commitment to celibacy is a voluntary one, undertaken after due consideration. Today (although not prior to the Second Vatican Council) it is possible for a member of that church to be ordained and serve the church as a deacon without celibacy. Thousands are doing it. Within a decade, the permanent diaconate has become a significant and important element in the ordained ministry of the Roman Catholic Church, a development we admire and applaud.

We are glad that within Anglicanism it is possible for bishops, priests and deacons to be either single or married. The majority are in the latter category, but single clergy and single lay church workers in many cases make great contributions to the church. We are grateful especially to those who have undertaken particularly demanding work which a married individual could not have carried out. As Anglicans, we are offended by that snickering petty Protestantism which suspects all unmarried clergy of either lacking manhood or else of being engaged in illicit amorous activities. We are, therefore, grateful to John Paul for affirming the dignity of chaste Christian celibacy as a vocation for priests and, by implication, for many others within the Body of Christ.

This Month

In this Whitsunday issue we are pleased to have articles which are related in different ways to aspects of this feast. As is usual on the first week of the month, we also have our column, "Feasts, Fasts, and Ferias," written in this case by a guest columnist.

Next week, on Trinity Sunday, we will have a well-packed Parish Administration Number and we hope our readers will find it stimulating and informative for clergy and laity alike. On Trinity Sunday, "The First Article" will be a guest columnist known to many of our readers. For the rest of the month, "The First Article" will be devoted to the renowned Anglican writer, Jeremy Taylor.

Later in the month, as is the case in most months, we will have a *LIVING CHURCH* Interview. Our column on evangelism, "Let's Go Fishing," regularly comes in the last week of the month. This is in addition, of course, to news items and other features. We wish our readers good reading.

The Liturgy of Marriage

By PETER COURTNEY

June has long been the month for weddings although it is being replaced by August and September. No matter when the ceremony is to take place, very careful planning by bride, groom, families and the local pastor is of the utmost importance.

The Episcopal Church requires that at least 30 days notice be made to the priest before any marriage may be solemnized. This notice may be waived, but this is the exception rather than the rule. Experience has demonstrated that a planning period of at least 90 days gives the best opportunity for discussion and understanding of Christian marriage and the way it is celebrated in the church.

When asked why they choose the Episcopal Church for their marriage vows, people often cite the Book of Common Prayer (1928 or the Proposed Book), a personal relationship with the pastor and often the beauty of the church building. These strengths are to be capitalized on. Much attention and teaching needs to center on local custom and style or the size and the convenience of the building. The personal convictions of the couple and the pastor will always enter into the planning process and need to be made clear.

The marriage service, whether taken from the 1928 Book or the Proposed Book, is an occasion of public worship. Since many, if not most, people who attend weddings in the Episcopal Church are not Episcopalians, a bulletin or order of service can be very helpful. The order of service should indicate posture (sit, stand, kneel) and draw attention to places for congregational participation (responses, hymns, etc.). The names of participants, attendants, visiting clergy as well as the bridal couple may be included. If Holy Communion is to be celebrated the Communion discipline can be described; i.e. who is to receive and in what order. In addition the bulletin makes a fitting souvenir and often is the only reminder of the liturgy itself.

The entrance rite is undergoing some rethinking in these times of renewal. If the bride is to be presented in marriage by her father or brother or some other friend — or her witness (who does not have to be female), then often the groom

is also presented by his parent(s) or a close friend. In any case the entrance rite and the presentation are related concerns and should be dealt with together. The bride and groom may enter the church separately, with or without attendants or parents, and then meet at some pre-determined place which expresses the joining of two families.

People who are asked to serve as ushers or bridesmaids are not limited to being decorative, but may be involved in the reading of lessons, the intercessions, words addressed to the couple or to the congregation, or other response to the readings which may include musical offerings. The BCP 1928 does not include Bible readings unless the nuptial Eucharist is celebrated. The Proposed Book assumes that the Eucharist will be celebrated and provides a number of excellent choices for reading. No matter which book is used, if more than one reading is used, it is desirable that they be separated by a psalm, hymn or anthem, or even instrumental music. If persons other than regularly appointed readers are to read, they should have an opportunity to practice during the rehearsal so that they might be helped and corrected if necessary. The wedding couple may make their selection from the list of lessons, but should remember that the passages are read to the entire congregation. In a very intimate ceremony the readings from Song of Solomon, Tobit, Colossians, I John and John 15 are most appropriate (see p. 426 PBCP).

The place in the liturgy for the most creativity is the homily or other response to the reading, although restraint may also be required to insure that the response is appropriate. A homily is a *short* exposition of the scripture lesson(s) intended to apply them to contemporary life. Pastors will want to avoid "canned" sermons, but attempt to make their remarks personal and apropos. Other possibilities for this part of the liturgy include songs or hymns, either congregational or solo efforts (see Title II, Canon 6 for guidance here). Poetry, speeches, non-biblical readings, dramatic readings, dance or even silence are possible additional choices. The pastor will want to be closely consulted about these choices and will have the final decision as to their appropriateness.

A wedding with two Bible readings, response to readings and full Eucharist will take at least 30 minutes, slightly

longer if the provisions of the 1928 Book are used, especially in their entirety. For this reason seating should be provided for the wedding party so that they may be seated for the lessons and response to the readings. This seating should not be in pews as they are difficult to enter and leave and may confuse the order of the wedding party. Chairs set up in front of the front pews may be the most convenient.

The 1928 Prayer Book rubrics require that the wedding vows be said after the minister. This has proven to be a most satisfactory method, especially for those for whom memorization is difficult. Very few people are proficient enough to memorize their vows, although with officiant as a prompter it is possible. In some places the vows are printed in large letters and the couple read them to each other. If the lighting is good, the priest can simply hold the book up for them to read their vows.

For many couples there is much meaning in celebrating the Eucharist together as their first venture as married persons. Often, however, there is resistance to the Eucharist because of concern for the length of the service. The problem is more acute when the 1928 Book is used as there are actually two full services — the marriage rite and the communion service. Admissible, though non-rubrical, omissions would be the Nicene Creed and the Prayer for the Whole State of Christ's Church. This in effect, if not in order, is what the Proposed Rite provides. If the wedding is very large the couple may be the only persons receiving Holy Communion, or perhaps just the wedding party and close relatives. In practice, even where "open communion" is announced, it is only these folk plus what few members of the local congregation are present to receive. In some places people have chosen to be married at the regular Sunday Eucharist at which everyone receives.

When the Eucharist is celebrated, someone in the wedding party might want to bake the bread (not necessarily, the bride) and if there is a wine-maker the wine could be offered by that person. The bride and groom may wish to bring forward the oblations at the offertory. The gifts should be displayed in a prominent place so that their offering is conspicuous.

Many weddings today include the pastors of different traditions. This often leads to additional ceremonies from various cultures and customs. Most of these are congenial to the Episcopal Church's rite, but care should be taken that parts of the service are not repeated (e.g. two blessings, one by each pastor — in some cases using the same words!).

There is a major concern which has not been dealt with openly or with much charity in contemporary life. This is the matter of "serial monogamy." By this we

The Rev. Peter Courtney is the rector of Grace Church, Elmira, N.Y.

refer to previously married persons who come to the Episcopal Church for the blessing of subsequent marriages. The canons provide for the ministry of priests and bishops in applications for re-marriage in the church. The implication of these provisions is that when a person receives permission from the bishop to be married in the church, that person should not be treated as a second class citizen, especially the "innocent" party

who has not been married before yet who seeks this ministry from our communion. Traditionally considerable restraint has been advised as to the size and elaboration of weddings when they are second marriages. This is probably good advice, but then perhaps it is good advice for first marriages as well. Clearly this is a matter of custom and good taste and pastors and couples will have to tread carefully in this matter.

Fifty Days After Passover

What happened today
Is impossible to explain,
Really,
But I'll try.
The orderliness of Time
Got itself all scrambled, somehow,
And I remember
Only snippets.

We'd met, as we have
Daily,
To eat and pray together
And share the loaf and cup
As we were told.
Suddenly I heard
The roaring that goes with fainting
And I — the house — the world — I don't know which
Fell to shaking.
The light itself
Changed and flared
As if flames crowned
The lot of us.

The next I knew
I stood
Shouting
On the steps of some monument
The Romans intruded on our city.
What I said (I?)
I do not know
But hundreds of eyes
Watched in understanding
And hundreds more
Merely watched
With nobody behind them
Some changing from the one to the other
As I spoke on, (I?)

Now I'm here,
No conscious interval
Between,
Tired O tired,
Yet sleepless, restless.
How can I sleep
When I'm so full
Of the news that you we I
Are loved by God?
(I!)

James P. Lodge, Jr.

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FOR BOYS

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TO THE CLERGY:

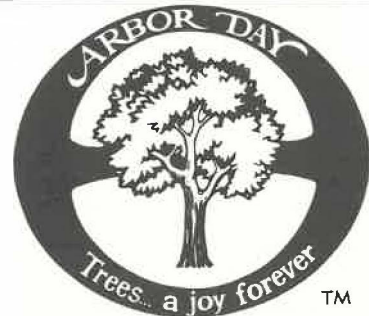
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407 E. Michigan St.
Milwaukee, Wis. 53202



CLASSIFIED

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NOTICE

CLERGY, please publish in your church bulletins and diocesan newspapers: **Church Services, Yellowstone Park — East Gate, Wayfarer's Chapel.** Each Sunday, June, July, August, 9 a.m., 11 a.m. Sponsored by Christ Episcopal Church, Cody, Wyo.

POSITIONS OFFERED

WANTED for girls boarding school. Teachers for maths and science, history and English, and grades 7 and 8. Reply **Box M-407.***

RESIDENT DIRECTOR church affiliated small suburban residence for self-sufficient retired women. Mature resident director to maintain home-like quality, supervise household operating staff. Full benefits. Nearby transportation, many stores, etc. Send resume, receive job description: **The Rev. Donald Schroeder, 24 Sherman Ave., East Orange, N.J. 07017.**

PRIEST for small but growing parish of the Anglican Catholic Church. Upper midwest area. Part-time secular work probably necessary for first year. Reply **Box J-409.♣**

POSITIONS WANTED

ORGANIST/CHOIR DIRECTOR, female, age 32, with high regard for ministry through music, seeks full or 3/4-time position in Episcopal church with good pipe organ/teaching privileges. Master of Sacred Music degree — American and European training — with thorough knowledge of choral/organ literature of all periods. Experienced with multi-choir programs and instrumental music in worship. Excellent references. Phone: **(812) 339-8238.**

NIGERIA

Continued from page 10

the only variations being those between the sexes. There was no opportunity to ask questions. The Sunday bulletin seemed to feature a "Morning Star Society."

We had sung, in a robust manner again, the tunes familiar to our church in most of the world. Canon Adewale preached an animated sermon on the parable of the sower. At the offertory unfamiliar music sounded. Without any ostentation (this was not a youth mass) drums were heard accompanying the organ. Everyone in those front pews began to move and to approach the altar, singing and dancing their way to what was apparently their song. Then, kneeling down, they received an individual blessing and word from their pastor. Leaving the altar, the music beginning again, they gave alms and returned to their pews. We continued with familiar hymns and familiar liturgy after others in the congregation were moved to share a little in that society's celebration.

I have experienced people who were happy in their love of our Lord. I don't remember sensing a whole church so happy. My conversations afterwards confirmed that, while each society has a distinct character, schedule and emphasis, nearly every parishioner is related to the parish through his or her society.

And here was another way to a sense of family in a large parish — a way to be incorporated in the most literal sense, a way to be made part of the body. Here was a group within a group: the parish as clan, the society as family. The society members care for each other, meet in each other's homes, have "our" song, pray together, contribute together and, once a year, share their joy in an anniversary party with the other families of the clan who look on just as when someone at your house opens a special birthday present in the presence of the others.

Clearly, this was not just an activity. I was privileged to witness an important part of the life of a Nigerian Anglican parish. Asking a Nigerian to explain societies is like asking an American to explain coffee hour: "Doesn't everyone?" But societies are an important part of why St. John's, Aroloya — a crowded parish in a teeming city — is an intimate and warm spiritual home.

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 \$3,614.16
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Apr. 2-20 \$3,694.16

CLASSIFIED

POSITIONS WANTED

ORGANIST, extensive church, college experience, seeks part-time or seasonal position, southern states. Fall 1979/early 1980. Modest salary. Housing as part compensation welcome, but not essential. **Lindsay Lafford, Hobart College, Geneva, N.Y. 14456.**

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-410.♣**

SERVICES OFFERED

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WANTED

WANTED to buy — set of used handbells for church. **Mrs. Virginia Hunter, 604 Mt. Lebanon Road, Wilmington, Delaware 19803.**

THE AMERICAN MISSAL, revised edition, 1951. Notify: **Fr. Gregory J. Harring, 155 So. 42nd Street, Boulder, Colo. 80303.**

BROTHER GREGORY wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

WANTED: All former Church Army officers. Please contact **Sister Gretchen Kightlinger, 157 Montague St., Brooklyn, N.Y. 11201. Telephone (212) 625-4886.**

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THE LIVING CHURCH

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PEOPLE and places

Appointments

The Rev. **Jack A. Bates**, Everett, Wash., has been appointed national chaplain of the Clan Leslie Society of America. Fr. Bates is also chaplain of the North Pacific Region of the Clan Donald, USA.

The Rev. **H. Robert Burton** has transferred to the Diocese of Hawaii and will serve at St. John's, Kula, Hawaii.

The Rev. **Jay L. Croft** is assistant director of Minnesota State Council for Deaf Work.

The Rev. **John W. Ellison** is rector of All Saints Memorial Church, Sacramento, Calif. Add: 2076 Sutterville Rd., Sacramento, 95822.

The Rev. **Craig Gates** is priest-in-charge of St. Timothy's Mission, Eunice, La. He also serves as rec-

tor of Trinity Church, Crowley and St. Luke's, Jennings, La. Add: Box 342 Crowley, 70526.

The Rev. **Lloyd F. Gebhart** is rector of Christ Church, Eureka, Calif. Add: P.O. Box 861, Eureka, 95501.

The Rev. **Thomas Hale** is assistant at Grace Church, Mansfield, Ohio.

The Rev. **Robert Hansen** is rector of St. Stephen, Gilroy, Calif.

The Rev. **Dr. Josiah Ogden Hoffman** is vicar of Trinity, Folsom, Calif. Add: Trinity Church, P.O. Box 788, Folsom, 95630.

The Rev. **Wayne Jackson** is assistant at St. Luke's, Bath, Ohio.

The Rev. **George A. Maggon** is rector of St. Paul's Church, Louisburg, and priest-in-charge of St. James' Church, Kittrell, N.C. Add: Box 247, Louisburg, N.C. 27549.

The Rev. **Sandra B. Michels** is assistant, St. Martin's, Ellisville, Mo. Add: 1200 Clayton Road, Ellisville, 63011.

The Rev. **Francis Alan Papworth** is rector of Incarnation, Santa Rosa, Calif. Add: 550 Mendocino Ave., Santa Rosa, 94501.

The Rev. **David C. Patton** is rector of Holy Tri-

nity, Ukiah, Calif. Add: P.O. Box 766, Ukiah, 95482.

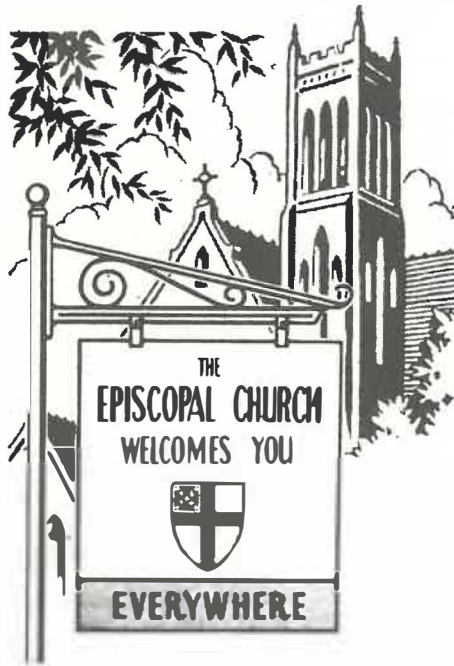
The Rev. **Francis G. Washburn** is rector of Church of the Redeemer, Sayre, Pa.

The Rev. **Harry N. White, Jr.**, will be rector of Christ Church, Sidney, Neb. effective July 1, 1979. Add: 10th and Linden, Sidney, 69162.

The Rev. **Douglas E. Woodbridge** is rector of St. Michael's by the Sea, Carlsbad, Calif. 92008.

Deaths

The Rev. **J. Raymond Lemert**, 83, rector emeritus of St. John's Church, Chico, Calif., died April 1. Fr. Lemert was born in Chicago and served in a World War I tank corps under the then acting Lt. Col. Dwight D. Eisenhower and Col. George Patton before entering the priesthood. He was a graduate of Nashotah House and was ordained to the priesthood in 1926. He served in parishes in Indiana and New York before moving to Chico in 1947. He celebrated his 50th year in the priesthood in 1976. Fr. Lemert was married to the late Caroline E. Brown of Connersville, Ind., and is survived by two sons, John, of Red Bluff, and James, of Eugene, Ore.



SUMMER CHURCH SERVICES

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**

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. **Joel Pugh**, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. **Wilfred H. Hodgkin, D.D.**, r; the Rev. **Al Price**; the Rev. **Earl E. Smedley**; the Rev. **W. Thomas Power**
Sun H Eu 8 & 10, Wed 11 & 7:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. **Benjamin V. Lavey**, r; the Rev. **Thomas M.W. Yerxa**, ass't; the Rev. **Donald Wilhite, Jr.**, ass't; **Jared Jacobsen**, Dir. of Music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11; Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS Wed 10. Holy P first Sat 5-6

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. **Canon Ward McCabe**, the Rev. **Jos. Bacigalupo**, the Rev. **Maurice Campbell**, the Rev. **Richard Leslie**
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. MARK'S — ALL SOULS MISSION FOR THE DEAF 839-5845
1160 Lincoln St.
Sun 8 & 10 (interpreted American Sign Language); Daily HC 7 ex Wed noon. All services the Book of Common Prayer 1928'

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. **Donald Warner, M.S.M., M.Div.**, r
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

STERLING (and YUMA), COLO.

ALL SAINTS Second Ave. & Phelps
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At **YUMA, COLO.**: Sun Eu 7:30 (in the bank community room)

BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. **Samuel Walker**, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun; Tues 10 Eu & teaching series; Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. **C. E. Berger, D. Theol, D.D.**, S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S 2430 K St., N.W.

The Rev. **James R. Daughtry**, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 8; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEWISTON, FLA.

ST. MARTIN'S 207 N.W.C. Owens
The Rev. **John F. Mangrum, S.T.D.**, r
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 6, 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. Prayers & Praise Fri 7:30. C Sat 8

JEKYLL ISLAND, GA.

ST. RICHARD (at Methodist Church)
The Rev. **Samuel E. West, D.D.**, (Ret.), v
Sun Eu 8:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES
North Wabash Ave. at Huron St.
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

Continued on next page

PAGE — Lake Powell, ARIZ.

ST. DAVID'S Aquá and 7th St.
The Rev. **Richard M. Babcock**, v
H Eu 6:30 & 10

HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. **Stuart H. Hoke**, r; the Rev. **Harold Clinehens**, c
Sun H Eu 8 & 10

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)

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

LAS VEGAS, NEV.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope
HC 8:30; 10. Tues HC & Unction 11

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Lewis & Genesee Sts.
The Rev. Smith L. Lain, r
Sun Masses 8 & 10. Wed 12 noon with healing. Wkdy as anno

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, the Rev. Glenn A. Duffy, the
Rev. G. Daniel Riley
Sun Eu 10; Sat Eu 5

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 Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian
Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev
- special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fr; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8
to 6.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Sat 10: Mon-Thurs 6

JOHN F. KENNEDY AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
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

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh
Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05, HD anno

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; H Eu Tues 12:10; Int daily 12:10

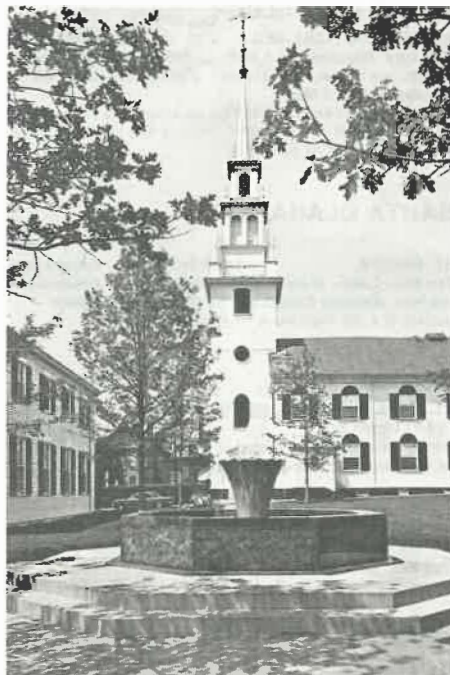
PHILADELPHIA, PA.

ST. MARK'S 1625 Locust St.
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;
Tues & Thurs 7:30, Sat 10

NEWPORT, R.I.

ST. JOHN THE EVANGELIST 59 Washington St.
Traditional 1928 Prayer Book Services
Fr. Henry G. Turnbull, r Tele. (401) 846-1324
Sun 7:30, 10 (Sung), Fri 10

TRINITY Church & Spring Sts.
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs
HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.



Trinity Church, Newport, R.I.



CHARLESTON, S.C.

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

CHATTANOOGA, TENN.

ST. THADDAEUS' 4300 Locksley Lane
John L. Janeway, r; Richard K. Cureton, ass't
Sun EU 8 & 10; Wed 10; HD 6:15.

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, 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, MP 10:30 (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

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, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used
exclusively)

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno