

THE LIVING CHURCH



"For everything there is a season, and a time for every matter under heaven . . ." (Ecclesiastes 3:1).

RNS

How Roman Catholics and Lutherans Worship • page 9



From Gold to Salt

By ENRICO S. MOLNAR

Earlier this year, on the way to Ecuador, I stopped over briefly in Bogotá, a crowded city of five million people which is the capital of Colombia. I wanted to take a stroll through the heart of the old town, but was discouraged from doing so by hotel personnel who said it was downright dangerous to walk downtown after dark. "If you do, take off your rings, and don't carry any money... Have you noticed that women here wear very small earrings? That's because the pendant earrings are ripped off by wandering thugs who call themselves guerrillas."

So, during the safer daytime hours I visited two local landmarks, the Gold Museum and the Salt Cathedral.

The Gold Museum is located within the massive building of the Bank of Colombia. It contains a vast collection of stunning pre-Columbian Indian golden ornaments, earrings, nose rings, pectoral decorations that would shame an Archbishop of Hyderabad, quite sophisticated surgical instruments, tools, tweezers, cultic objects, idols, funeral effigies, and so on. Apparently it was safer to walk through the "primitive" Indian

Our guest columnist this week, the Rev. Canon Enrico S. Molnar, OAR, is a frequent contributor to THE LIVING CHURCH. He is prior of the ecumenical Order of Agape and Reconciliation which has a priory in Tajique, N.M., and is currently establishing a center in Central America.

towns with heavy golden ornaments before the days of Columbus than it is in modern Bogotá; some call this progress. Towards the end of the tour, the armed bank guards let 10 persons at a time into a totally dark room; then suddenly and dramatically, the lights were turned on and we found ourselves within the fortified inner sanctum of the museum-cum-bank, to be bedazzled by watching a hoard of some 500,000,000 dollars worth of Indian Andean gold – jewelry piled high some six feet from the ground! I've never seen so much gold at one time in my life, not even in the Imperial Hapsburg Treasury in Vienna!

In the afternoon of the same day I moved from gold to salt, making a one-hour bus trip to Zipaquira, a small village where there is a famous church built by miners and completed in 1954. It is hewn within a huge mountain. The interior has been worked by miners for over 400 years, every day painstakingly digging out some 1,250 large bags of salt. I suppose one could put easily St. Peter's Basilica in Rome within the Zipaquira Cathedral. It has four naves and aisles, 350 feet long. The massive salt pillars are 230 feet high. Quite impressive. The alabaster-like altar railing tasted salty.

Both places cry out for comparison.

The Gold Museum is a monument to human acquisitiveness. The objects shown behind glass display man's skillfulness, ingenuity and imagination. But it is imagination used primarily to self-

glorification, ingenuity engaged to impress others, and skillfulness to shape gold to the needs of human well-being.

The Salt Cathedral, by contrast, was laboriously excavated by miners, really created as a by-product of their mining endeavors, as a monument not for themselves, but to the Creator to whom they were bound by a strong and unselfish faith. Theirs was an imagination used to the glory of God, an ingenuity dedicated to the inspiration of many worshipers, and a skillfulness to convert a utilitarian mine into a vessel of liturgical adoration.

While the Gold Museum impresses the calculating mind, the Salt Cathedral moves the worshiping soul.

Most North Americans, I suspect, would be impressed by the Gold Museum, especially in these days when gold is soaring on world markets. And, probably, most of them would look at the Salt Cathedral of Zipaquira as something quaint, cute, something to be photographed by strobe lights. Yet they would miss completely the blood, sweat, tears and inspiration, that went into creating that amazing underground church.

The late Thomas Merton spoke one time of an American culture which glorifies material well-being and security and gold. All we need to do is to look at the frenetic rush after gold these turbulent days. In the book *The Waters of Siloe*, this famous Trappist monk wrote:

If ever there was a country where man loved comfort, pleasure, and material security, good health and conversation about the weather, and the World Series, if ever there was a land where silence made men nervous and prayer drove them crazy and penance scared them to death, it is America.

On the back cover of our *Monastic Diurnal* we have a sentence from the pen of Thomas Browne: "This created world is but a small parenthesis in eternity."

The glittering gold of Bogotá and the salt pillars in the dark interior of a mountain in Zipaquira speak of this parenthesis in a strangely eloquent paradox.

LETTERS

THE LIVING CHURCH welcomes letters from readers. To be printed, letters must include the correct name and address of the writer. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

The Abortion Question

I find in the Rev. John Baiz's letter [TLC, June 22] a disturbing confusion.

Is the writer suggesting that abortion is a morally permissible method of birth control, and that, as such, it should not be curtailed? If this is what is meant, then I cannot understand his apparent support for the present position of the Episcopal Church which, I believe, rejects this view.

Is he suggesting that abortion can be justified by appeal to the natural order, where big fish eat little fish and the

great prey upon the weak? If this is the argument, I think it proves rather more than the writer intended. I will not draw the obvious and invidious comparison between this position and Dean Swift's "Modest Proposal."

While we have come a long way in the descent of man, we have not yet reached the level where we eat ourselves to preserve a population balance. In my innocence I had rather hoped that we would be able to redress overpopulation without having to kill our unborn children. In my simplicity I have always felt that Christianity displays a profound bias toward human life in all its forms and that a Christian owes a special duty to the weak, the helpless, the little fish.

To the extent that Fr. Baiz argues for the responsible use of birth control in family planning, I agree with him wholeheartedly. To the extent that he lumps the termination of human life with family planning measures, I must disagree with him as a Christian, a churchman, and an American.

WILLIAM MCKEE

Pittsburgh, Pa.

• • •

The letter by the Rev. John Baiz in which he attacks those who do not share his view on abortion, con-

tains several statements which simply cannot be allowed to stand without challenge.

First, his statement that "Each person's right to life needs to be translated as anti-birth control and pro-legislation to prevent anyone from having an abortion (that is anyone who can't afford to have it secretly)" is doctrinaire and arrogant. Does he not endorse a basic right to life? Belief that every person has a right to life does not imply being against the prevention of conception. To most Anglicans, prevention of conception is a great deal different from abortion. When conception does not occur, no person is created, and therefore no person is destroyed as in abortion. I have no doubt that there are circumstances in which abortion is justifiable — but those circumstances never include inconvenience.

To attempt to justify free and public abortion because the "rich" can get it anyway is merely to fog the issue. Whether or not a wealthy person can find a greedy practitioner has nothing to do with whether or not abortion is wrong — but it *does* have a lot to do with cheap shots and the use of bias and prejudice against those of higher financial means to drum up support for a particular side of an issue.

Second, Fr. Baiz, in his argument concerning an "excess of fertility," seems

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not to grasp that here is exactly the created difference between human beings and the animal kingdom! We are not speaking of eating each other to sustain life — we are speaking of killing each other in order to escape the responsibility for actions freely taken by persons seeking sensual gratification.

It is ironic that the example of Onan is appealed to; for despite Fr. Baiz's claim, Onan was condemned, *not* for spilling his seed on the ground, but because he refused to fulfill his cultural obligation for begetting a son of his brother's wife and rearing the son to be the heir of his dead brother. The condemnation has nothing to do with Onan's failure to fertilize a human egg; it is concerned with

Onan's failure to be a responsible member of his society, and would have been for the same offense had Onan merely refused to have intercourse with Tamar. There seems to be some relationship between Onan and the "free-abortionists" — they both seek sexual gratification with none of the resultant responsibility.

Third, the concern about a constitutional convention is mere smoke screen. What has that to do with the issue? Is Fr. Baiz afraid that the folks who are bending our law into required social change just *may* not be in the majority? Fr. Baiz speaks of "bad news to me as a Christian, as a churchman and as an American" — the bad news to *me* as a Christian, as a churchman, and as an American is that all the "control" programs such as population control by abortion (and then infanticide, gericide, euthanasia?) require someone to be in control. Who is going to appoint himself god to make the decisions as to who lives and who dies?

(The Rev.) CHARLES R. THREEWIT
St. Thomas Church

Hereford, Texas

Daily Prayer

May I take the liberty of thanking you for the editorial "What About Daily Prayer?" [TLC, June 22]?

It does seem as if the Opus Dei has been greatly neglected by the clergy in the last few years. I get the impression that many of the clergy have just discovered the importance of the Eucharist and are so anxious to show it off here, there, and everywhere, that the equally important reading of Holy Scripture and meditation thereon are being abandoned.

Please give us more on this.

(The Rev.) H. DYMOKE GASSON (ret.)
Lynchburg, Va.

Author Still Unknown

In response to you so graciously requesting source information for the prayer "things that go bump in the night" [TLC, June 8], I have received several replies. The general feeling is that it is an old Scottish Litany, circa 1800s, author unknown. Thank you for your interest also, as well as for your readers.

LINDA BURGESS
St. Boniface Church

Sarasota, Fla.

Assistant Bishops

I noted [TLC, June 22] that the Bishop of Western Kansas has resigned to become Assistant Bishop of Ohio. While I am aware of the new canonical provisions for assistant bishops, it would be interesting to have this innovation discussed in your pages.

To exchange elected bishops for epis-

copal assistance unless unusual circumstances prevail seems to me to be a great loss to the church.

(The Rev.) MICHAEL STICHWEH
St. Gabriel's Church

Hollis, N.Y.

Strange Times

I think it a magnificent tribute to the spirit of these strange times that in fact, not metaphor, we can assemble an able crew to rearrange the music, if not the deck chairs, on the *Titanic*.

(The Rev.) RODGERS T. WOOD
St. Philip's Church

Coraopolis, Pa.

Indian Status

I note [TLC, June 15] the grant of \$6,000 by the Presiding Bishop's Fund for World Relief to provide assistance to Navajo families who have been affected by a nuclear spill near Church Rock, New Mexico.

I know only what is happening in New England as reported by the public press, which is piecemeal and not always objective. Although I am white (born in the Cherokee Nation and reared in the Creek Nation in Oklahoma), I get the impression that the Indians are at present victims of the biggest land steal (usage and ownership) that has ever been perpetrated.

The Indians are our brothers in God. Many of them are fellow members of the Episcopal Church. It seems to me that one of the most important works for the church nowadays is to publicize the true events of the Indian land claims and the health and economic conditions arising from them. It would be highly desirable to include statements from spokesmen of the Indians themselves, from all over the United States.

As responsible Christians and Episcopalians, we can do a godly work in getting accurate information out where it is available to (1) the church, (2) the public in general, (3) governmental officials who handle such matters, and (4) the members of the business community who are affected by Indian land claims. We have taken a firm stand on South Africa. Can we do less with respect to information about our own impact on the lives of our Indian brothers in God?

JANE L. KEDDY
Emmanuel Church, Boston
Wakefield, Mass.

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The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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BOOKS

Evangelical Humanism

KNOWING MAN. By J.P. Packer. Good News, Westchester, Ill. Pp. 104. \$2.95 paper.

This slim volume contains two addresses by the British lecturer and writer, now professor of historical and systematic theology at Regent College, Vancouver, B.C. The first one, "True Humanism," bases his definition on Genesis 1:26-27, man made in the image of God, involving a life-pattern of relationships in which God is adored and his image in us is fulfilled.

"This formula assumes three things: first, that relationships are of the essence of our life; second, that worship of God is natural to us, and necessary for our personal well-being; third, that as purposive action in personal change is the shape of all our conscious living, so God's image must be thought of not just as something static and given . . . but also, as a condition which is more or less achieved according to how I use my God-given capacities." These capacities are rationality, creativity, dominion, righteousness, and community. Since such living is the only way in which living fulfills the deepest instincts of our nature, what can Christians do? Packer suggests: recover vision, restore concern, renew evangelism, and rebuild community.

"Secularism" is the title of the second address, accounting for the long drift into godlessness from the early Christians until the present. Only one example is given for a reversal in this long process. The influence of John Wesley sparked a spiritual revival which brought about the great social reorganization in England which stands as the dominant characteristic of this period. This one example of positive Christian action, together with the soundness of Packer's doctrine and exhortation, leaves the reader hopeful that possibly a similar revival and reversal might be brought about again.

CAROLINE ROSE
Kent, Conn.

Refreshing Retreat

THE DESERT IN THE CITY. By Carlo Carretto. Collins. Pp. 106. \$7.95.

A former Catholic Action activist, Brother Carlo has shared the fruit of his Sahara Desert experience with us in previous books. He knows well that the desert does not mean the absence of men, but the presence of God.

Psalms and readings for morning and evening prayer, accompanied by meditations for a week's worth of nourish-

ment are offered. The book gives no easy answers, but offers a reasonable framework for finding this Desert in our busy lives. (Whether one actually succeeds, of course, will depend more upon the person, and God, than the book.)

Those wishing to establish a more regular prayer life should find this a useful book. Others may wish to use it as a refreshing "retreat," bringing new life to their usual routine.

JEAN SMELKER, M.D.
Minneapolis, Minn.

Ramsey's Grasp

JESUS AND THE LIVING PAST. By Michael Ramsey. Oxford University Press. Pp. 90. \$7.95.

The former Archbishop of Canterbury centers his discussion on the conviction that "there is in the story of Jesus a Word of God beyond boundaries of time and culture." This apparently simple statement raises highly complex questions, and Michael Ramsey shows his customary grasp of contemporary theological debate as he considers, for example, the conclusions of form criticism, insisting there is enough evidence for us to claim that our picture of Jesus was not created by the Evangelists; rather, Jesus initiated the process which produced the literature.

(The Rev.) SIMON MEIN
St. Andrew's School
Middletown, Del.

Forgiveness at the Altar

THE LORD'S SUPPER. By Martin E. Marty. Fortress Press. Pp. 80. \$2.25 paper.

Martin Marty's name has become a household term for so many American Christians that it is interesting to find out what he thinks about the Eucharist. The present volume is a reflective commentary on the Lutheran liturgy as it might be seen and felt by a typical Lutheran layman today.

Marty describes Sunday beginning with the sign of the cross, commends fasting communion and auricular confession, and (following Luther) frequently refers to the service as "mass." He emphasizes the contemporary convergence of theological interpretation, particularly between Lutherans and Roman Catholics. Yet it is a profoundly Protestant book. The entire service, from beginning to end is interpreted in terms of one thing: forgiveness. Admirers and friends of Dr. Marty's (among whom we count ourselves) can be assured that there are many stimulating and perceptive statements in this little book. Yet, from the Anglican perspective, it is odd that so little is said of thanksgiving, praise, adoration, sacrifice, and intercession.

H.B.P.

THE LIVING CHURCH

July 27, 1980
Pentecost 9

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Montana Offices Burn

The offices of the Diocese of Montana in Helena were destroyed completely by fire in the early morning hours of June 18, according to TLC's correspondent, Joanne Maynard. The blaze began in the basement of a nearby building and at first it was hoped that the fire would be contained.

Some of the diocesan records have been recovered from files removed from the wreckage, and it is hoped that others, including those of the early days of the Episcopal Church in Montana, will be found safe when more files and a fireproof vault can be lifted from the ruins.

St. Peter's Cathedral in Helena has offered to sell its adjacent rectory to the diocese, and the sale is being negotiated. The rectory will be remodeled to include offices for the Rt. Rev. Jackson E. Gilliam, Bishop of Montana; his secretary, Ms. Maynard; the Rev. Canon Victor G. Richer; and the bookkeeper of the diocese, Alice Fredericks.

Bishop Gilliam said he was sorry to leave his unique address on Helena's "Last Chance Gulch," but admits no other bishop has moved up from such a location to "Park Avenue," where the cathedral is located, in less than a week.

"We are presently 'camping' at the cathedral," Ms. Maynard told TLC. "The bishop and the canon are sharing a little occasional table for a desk. I have a real desk, but it is inches deep in paper because we have no files. Our rescued papers are spread out to dry in the basement of the rectory where it smells as if someone were having a bonfire! The fire occurred on the day I was to put together the June issue of *The Evangel* [Montana's diocesan paper] . . . I came across a filler I had sent in. It was 'The church is what you have left after the building has burned down.'"

Appointment Protested in Mississippi

The appointment of the Rev. Mary (Molly) McBride as assistant to the dean for outreach ministries at St. Andrew's Cathedral in Jackson, Miss., is the target of a protest by eight of her fellow clerics.

In a letter to *The Church News*, Mississippi's diocesan paper, eight priests who identify themselves as clerical members of the Evangelical and Catho-

lic Mission, declared that "we will not participate in any sacramental function in which she [Mrs. McBride] or any other woman acting in the role of priest or bishop participates."

The letter was signed by the Rev. J.C. Biggers, the Rev. C. Osborne Moyer, the Rev. Stephen D. Carter, the Rev. Michael T. Engle, the Rev. Victor Bircher, the Rev. Whitney Barnes, the Rev. William T. Richter, and the Rev. William T. Holt, Jr.

In response, the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi, assured the protesters that their "conscientious convictions will be respected, and we will certainly understand if you cannot, in good conscience, make your Communion under certain circumstances.

"However, I think I have to make it equally clear . . . that we live under and will abide by the Constitution and Canons of the Episcopal Church, including the changes made by the General Convention in 1976. . . . We welcome the Rev. Molly McBride into our diocese and we pray for her a meaningful and fruitful ministry here."

Mrs. McBride, 29, was ordained to the priesthood last May. Her husband, Jerry McBride, has been ordained a dea-

con, and is assistant to the rector at St. James Church in Jackson.

Referring to the protest letter, Mrs. McBride said she understands that "change is hard for anybody," but she hopes they [the signatories] would reconsider after encountering "a woman who believes in herself as a woman and as a priest of God."

Newark Tops VIM Goal

The Diocese of Newark has exceeded its goal of \$6 million in its A Commitment To Serve/Venture in Mission (ACTS/VIM) campaign. The Rt. Rev. John S. Spong, Bishop of Newark, announced in a pastoral letter in early June that \$6,035,920 has been raised since the campaign began one year ago. He said this amount is the largest yet pledged by any diocese in the national drive to raise \$100 million.

Joseph Vostal of Tenafly, Campaign Chairman, expressed gratitude to the leadership of the nine convocations of the northern New Jersey diocese.

In other VIM-related action, an agreement was signed by the Bishop of Bethlehem, the Rt. Rev. Lloyd E. Gressle, and the Bishop of Puerto Rico, the Rt.



The Church Divinity School of the Pacific, Berkeley, Calif., recently granted honorary degrees to three prominent Episcopallians. Mr. Robert F. Gaines of Sacramento, a trustee of the seminary for 12 years and chairman of the board of trustees from 1972-79, received the degree of Doctor of Humane Letters. The Rev. Dr. Joseph M. Kitagawa, dean of the Divinity School at the University of Chicago, was given the degree of Doctor of Sacred Theology, and the Rt. Rev. C. Kilmer Myers, retired Bishop of California, was awarded the honorary Doctor of Divinity. Above, from the left, Mr. Gaines; the Very Rev. Frederick H. Borsch, dean and president of CDSP; Bishop Myers; Dr. Kitagawa.

Rev. Francisco Reus-Froylan, and ratified by the conventions of both dioceses. The arrangement states that \$300,000 will be used to assist the Puerto Rico diocese and, in return, Bethlehem will receive assistance in the development of ministries to meet the needs of Hispanics, and personnel to help carry them out.

In the Diocese of New York, 450 Episcopalians gave \$100,000 to VIM as a result of a mail-telephone campaign this spring. The telephoning campaign, called a "phonathon," was a pilot project involving eight parishes whose rectors and vestries agreed to allow volunteers to call every parishioner and ask for a Venture pledge. The results were deemed so successful that an extended campaign is planned.

The Rt. Rev. Paul Moore, Bishop of New York, and the Rt. Rev. Walter Dennis, and the Rt. Rev. J. Stuart Wetmore, Suffragan Bishops, spent a day telephoning the rectors of these parishes to ask for their support.

Following carefully planned guidelines, volunteers telephoned parishioners and explained the VIM program, asking for support.

Covenant Proposed for Five English Churches

What has been called England's bold-est and most imaginative step toward church unity has been proposed by the Churches' Council for Covenanting in a 100-page report released recently in London. The CCC, which represents five major English churches, envisages making a covenant in a great national service, perhaps by 1985.

Representatives from the Church of England, the Churches of Christ, the Moravian Church, and the United Reformed Church (created in 1972 out of the merger of English Congregationalists and Presbyterians), under the leadership of the Rt. Rev. Kenneth Woolcombe, assistant Bishop of London, also announced plans for a common ordinal for all future ordinations, which would take place at joint services in which all the covenanting churches would take part.

Agreement was not unanimous; the report was not accepted by three of the nine-member Anglican delegation. The dissenters, headed by the Rt. Rev. Graham S. Leonard, Bishop of Truro, said, "The critical issues are episcopacy, recognition, rights of conscience. These are not disposable or subsidiary matters."

The report, entitled, "Toward Visible Unity: Proposals for a Covenant," must be approved by the hierarchies of all the churches involved before they can be implemented. Under the covenant, the churches would welcome one another's

Continued on page 13

BRIEFLY . . .

The Church Periodical Club's executive board met at Seabury House for four days in May, and made grants totaling \$7,100. Among the larger grants, \$1,000 was earmarked for lay training materials to the Diocese of Lake Malawi in Africa. Grants of \$500 were given to the libraries of St. Mark's Theological College, Dar es Salaam, Tanzania; Neighborhood Center, an alternative school for Indians in Minneapolis; St. John's Training Center, Suva, Fiji; and the South American Mission Society's training base in North Carolina. A \$500 grant also was allocated for the translation of Christian literature "for those behind the Iron Curtain."

Church Women United, one of the world's largest women's organizations, has elected Nan Cox, a United Presbyterian elder, to be general director and chief administrator of the ecumenical Christian group. CWU has more than 2,000 local chapters, and is involved in a wide range of ecumenical, cross-cultural, educational, and social service programs. From 1950 to 1970 it was part of the National Council of Churches. Since 1970, it has been independent, but has retained some administrative ties with the NCC.

The vestry of Trinity Church, Elkton, Md., has decided to withhold \$500 of its share of the 1980 national program budget in protest against "Executive Council's irresponsible actions such as lobbying against [an] adequate national defense budget, urging that General Motors, banks and other businesses cease selling goods and services to South Africa . . .," according to a communication from the parish. Unanimous concern was expressed by vestry members "for the ill advised effects of such a policy on the ever declining ability of our country to cope with the awesomely expanding Soviet war machine under an atheistic government that has vowed 'to bury' us."

The Rev. Canon Albert Julius duBois, who served as executive director of the American Church Union from 1950 until he retired in 1974, died June 6 in Long Beach, Calif. It was three days before his 74th birthday. Canon duBois was editor of the *American Church News* during the 24 years he headed the Church Union. For three years following his retirement in 1974, he served as professor of liturgics and church history at the Episcopal Theological Seminary in

Kentucky at Lexington. Canon duBois left the Episcopal Church after the 1976 General Convention. From that time until his death, he was working actively through Anglicans United and the Pro-Diocese of St. Augustine of Canterbury, of which he was an organizer, for the reunion of some Episcopalians and former Episcopalians with the Roman Catholic Church.

Brandeis University, Waltham, Mass., has announced plans for a research institute which will concentrate on the causes of the Holocaust which killed six million Jews in World War II. Only one other facility of the kind exists, said Brandeis president Marvin Bernstein, and that is at Hebrew University in Jerusalem. "As important as they are, we no longer need any more collections of memories of survivors . . . what is needed now and in the future is an attempt to account for what happened, to explain why, and to give some insight into future events," said Mr. Bernstein. He said the institute would be financed by a \$800,000 grant from a surgeon who is a survivor of a forced labor camp in Hungary.

The Very Rev. Frederick H. Borsch, dean and president of the Church Divinity School of the Pacific in Berkeley, Calif., since 1972, will leave the seminary in January to become dean of Princeton University Chapel. As chapel dean, he will be a member of Princeton's faculty and administer a program equivalent to that of a large parish in size and scope. Dean Borsch is a 1957 graduate of Princeton University, and his eldest son is a member of the Class of 1984.

Child patrons of the Columbus County Library in Whiteville, N.C., may neither look at nor check out the Bible unless they have written permission from their parents, said the county librarian, whose name, coincidentally, is Amanda Bible. Under a new policy established by the library trustees, children can't check out "adult" books — either fiction or non-fiction — without parental permission. The new rules were established after some parents complained about sexually explicit library books.

Although the Bible is the most revered book in the U.S., very few people read it, according to the conclusions of a poll by the Gallup organization recently commissioned by *Christianity Today* magazine. The poll also found that most people are ignorant of even the most important biblical teachings.

Not As A Hero

*Only those who share every
ounce of their being
with "tall men" can hope to gain
any of their height.*

By CRAIG DYER

I remember clearly two sentences William Bolitho used to introduce a novel of adventure which I read about 40 years ago. Although I remember neither the title nor the plot, these two sentences have become and remain a part of me:

And some shall be even as I, beloved by the gods in their way.

They shall not be heroes but the next best thing; they will have walked with tall men comrades.

The appeal does not arise from frustration at failing to become a hero. Rather, from gratification at having known and profited by walking with so many whose stature was larger than mine. But if one hopes to increase one's dimension, the "walk" must be more than a stroll sprinkled with trivial talk. The spectator who merely watches a hero pass by in parade never achieves the "next best thing." Only those who share every ounce of their being with "tall men" can hope to gain any of their height. The relationship can blossom and bear fruit only if, from its inception, it is nurtured by an honest disclosure of what each is and each hopes to become.

The walking, the sharing, which is the subject of this quotation seems to include only those contemporaries who are physically part of one's own community. Both geography and time, in this sense, restrict those with whom we may walk. But such a limitation is false. Consider the truth in the following quotation. It is in a book about his mother by Dr. Charles Lowry. It was from her that he learned it: "The chamber of the soli-

tary student is peopled with immortal guests."

We often fail to appreciate how fortunate we are that our culture makes it possible to leap across great distances and to reverse the forward motion of time. We are able to "walk" with "tall men" who died before we were born; with members of our own generation whose orbits never came close to ours. Nor is language the barrier it once was. Even more advantageous, the "solitary student" enjoys uninterrupted access to the "immortals" never delayed by their own whims or personal engagements. "Tall men," in this sense, are slaves subject to the call of the "solitary student" very much as was the geni of the magic bottle obliged to appear whenever his master chose to rub it. When the student desires to walk with the "tall man" of his choice, he has only to open a book, play a recording, or look at a picture. We, with the "solitary student," can share a wealth greater by far than any of which Midas ever dreamed. As for me, I have found beauty — always before concealed — when we walked down long familiar paths. I have struggled with their help up rugged escarpments where old horizons disappeared and the magic of the unknown lay revealed at my feet.

Who are these with whom I have walked? Certainly Shakespeare and Goethe; Keats and Shelley and Wordsworth; Rupert Brooke, Robert Frost and Elizabeth Barrett Browning. I have walked joyous miles with Beethoven and Brahms; with Galsworthy, Conrad and Hardy; with some who lived as long ago as St. Paul, St. Augustine; with Homer and Dante; with Plato and Aristotle. And there are those who lived during the same years as I have: Martin

Buber, Abraham Joshua Heschel, Le Comte du Nouy and Teilhard de Chardin. To the hundreds whom I have slighted, my most sincere apologies. To all of you who have been and continue to be my comrades, I am grateful beyond my ability to express.

Each of you has helped me find harmony where there was discord, beauty where there was squalor, peace where there has been conflict. Each of you has, in the words of Shelley "... stripped the veil of familiarity from the world and laid bare the naked and sleeping beauty which is the spirit of its forms."

But even these immortals cannot pierce the forward "distant veil of time." The immortals can walk with us back some 3,000 years but together we know almost nothing of tomorrow. There is one, however, with whom I can walk into the future and learn of the road which I may travel. The 24th verse of the fifth chapter of Genesis tells of Enoch who "walked with God, and he was not, for God took him." Enoch was so filled with the spirit of God that there was no room for narrowness or selfishness. Enoch was transformed. The old Enoch ceased to exist.

The God who walked with Enoch comes to me as literally as do the "tall men" of William Bolitho and, in a more potent sense, the "immortals of the solitary student." It is only by walking with him that the forward barrier of time may be pierced. This once impenetrable obstacle was obliterated when God came as the Christ 2,000 years ago. It was destroyed not by his living as man for 33 years, but because upon his death he rose again to life, not to leave us alone but to stay and walk with us exactly as God did with Enoch thousands of years ago.

He is with me in the silent hours of the morning and helps me when I seek to express a truth which seems too large for the conventional symbols we call words. At nightfall when the hours of stress and haste are past, He joins and contributes to the meditations of my wife and me as we sit quietly together. He has come frequently and lent me strength when, in the din and confusion of impersonal cities, I have been most acutely alone. He is the living essence to which all we ordinary persons, all the "tall men" and all the "immortal quests" owe their being. We can walk with God, and those who do walk in sincerity and love, can truly experience the blessing of having him live in us and, as St. Paul says, become a part of him. But let us truly walk not only with him, but walk with all of mankind toward a convergence which is broad enough to harbor and submerge all our differences. Let us walk with each other and with God toward that great community where union with Christ is the Kingdom of God.

Craig Dyer, of Pinehurst, N.C., is a member of Emmanuel Church, Southern Pines, N.C.



How Roman Catholics and Lutherans Worship

By ROBERT M. BAUR

Liturgical reform — how many people would see it as a promising avenue toward broader cooperation and better understanding among the churches? Everywhere it has brought contention, anxiety and rebellion, has it not? That one could see it any differently never occurred to me until a few weeks ago. Let me explain how my viewpoint has changed.

A few weeks ago I found myself with two Sundays entirely free of clerical obligations. As an Episcopal parish priest for 31 years, I decided it had been much too long since I had attended regular Sunday services at either a Lutheran or Roman Catholic parish, so I set out to see what was going on, liturgically speaking.

The Rev. Robert M. Baur is a priest of the Diocese of Pittsburgh and was until recently the American correspondent for England's Church Times.

All of us have heard grumbling from traditional Roman Catholics about "what they have done to the Mass" — sometimes just from ordinary folk, sometimes high-level stuff from people like Bill Buckley. I was not quite prepared, therefore, to find two of the four Masses I attended crowded to the doors with wide-awake people wholeheartedly participating in the hymns and responses. The other two were only half-filled, and there was somewhat less participation. "Tradition" seemed to hang over these latter, but the atmosphere in the two crowded Masses was one of expectancy and joy.

In the Lutheran services, which were also well attended, it was clear that full congregational participation was the norm, but that people were experiencing a little confusion over the wording of their new liturgy. A glance at the new "Hymnal," as their service book is mostly called, showed that three Lutheran Churches in the United States, plus the

Evangelical Lutheran Church of Canada, had collaborated on a new *Book of Worship*, published in 1978. I, for one, had been so taken up with our Episcopal Prayer Book revisions that I had not even heard of a new Lutheran liturgy.

I was pleasantly surprised to see that the Lutheran Church-Missouri Synod had participated fully in the development of the new liturgy, along with the Lutheran Church in America, the American Lutheran Church, and the Canadian Church. It is a substantial volume of 960 pages. In this area, at least, it has been widely adopted for congregational use — how gladly, I cannot say.

Unlike the Lutheran and Episcopal Churches, the Roman Catholic Church does not place a prayer book or hymnal in the pews, but presents the liturgy month by month, or season by season, through inexpensive booklets containing both the spoken work and musical settings and hymns. Later inquiry at two local Roman Catholic bookstores for a copy of their Prayer Book produced only bewilderment. If you want the Mass and all the propers you have to buy a *Sacramentary* and a *Lectionary* (at \$25 each), and you would still need additional aids for the sung parts of the

Mass, and another book of congregational hymns.

Month by month all of this material is brought together for congregational usage in the *Monthly Missalette*, published by J.S. Paluch Co. of Chicago at seven and one-half cents per copy. *We Worship* is similarly arranged, but published eight times a year as the church seasons suggest (World Library Publications of Cincinnati and Chicago – \$1.09 per year).

Liturgy of the Word

Like our own, both the Roman Catholic and Lutheran liturgies are plainly divided into two main parts, the Word and the Sacrament. The big gain here is the much better balance that now obtains in the Roman Catholic rite: The Liturgy of the Word, together with the Introductory Rites, now has the same weight and impact that it has had for so long in Anglican and Lutheran practice. The readings are the same, with occasional variations: currently Year C of the ecumenical three-year cycle. In the Roman Catholic booklets, the readings are printed out in full for each Sunday in a brisk modern translation. The sermon, too, has taken its rightful place in the Roman Catholic liturgy. The ones I heard were direct, timely and forceful: also short – no longer than 10 minutes.

The Old Testament and Epistle were generally read out with clarity and understanding by lectors or readers in both Roman Catholic and Lutheran parishes, the gospel in each instance by the celebrant and preacher. As is now customary with us, a psalm, or part thereof, was read between the Old Testament and the Epistle. It was clear in all of this that a real effort – with appropriate training of the readers – is being made to communicate the spiritual message of the day, and to set in motion the sort of dialogue between God and his people which leads to *ex animo* reception of the sacrament – our idea exactly.

Introductory Rites

Both liturgies begin with the same responsive greeting: “The grace of our Lord Jesus Christ, and the love of God, and the fellowship (Lutherans say “communion”) of the Holy Spirit be with you all,” with the response, “And also with you.”

In the Roman Catholic liturgy, the greeting is followed by a corporate confession of sin, modeled on the older priest’s form. It is followed by a short prayer for forgiveness by the priest. Then come the *Kyries*, either said by the congregation with choral response, or sung entirely by the choir in varying combinations. Alternatives to the “greeting” and the “confession” are offered, but seem to be little used.

The Lutheran liturgy sets forth a “Brief Order for Confession and Forgive-

ness” for possible use before the responsive greeting. Here we find our familiar Collect for Purity; the statement from I John 8:9, “If we say that we have no sin. . .”; a General Confession much like our new Rite II form; and a declaration of God’s forgiveness. The responsive greeting is then followed by a short litany incorporating the *Kyrie*, which is always sung: “For the peace from above, and for our salvation, let us pray to the Lord, with the response: “Lord, have mercy,” and so forth.

Then follows the *Gloria in Excelsis* in the I.C.E.T. version, when seasonally appropriate, in both liturgies, as in our Rite II. Three musical settings are provided in the Lutheran *Book of Worship*, and three in the Roman Catholic booklets.

What we call “collects” are now known as “opening prayers” in the Roman Catholic Mass and “prayers for the day” in the Lutheran liturgy. The Roman Catholic booklets give two “opening prayers” for each Sunday or major festival, right after the *Gloria in Excelsis*. They appear to be new, though some may have been rewritten from earlier collects. The Lutheran “prayers for the day” are set out at the front of the *Book of Worship*, and derive from earlier Lutheran collects.

Creed, Intercessions, Peace and Offertory

After the sermon, both liturgies call for the I.C.E.T. “We believe” version of the Nicene Creed, with a few verbal simplifications in the Roman Catholic text, e.g. “one in being with the Father,” “born of the Virgin Mary and became man,” “suffered, died and was buried,” “in fulfillment of the scriptures.” Interestingly, both liturgies print the I.C.E.T. text of the Apostles Creed here also, for occasional use with children (Roman Catholic), or use after Epiphany and Trinity (Lutheran).

Unlike our new Prayer Book, neither of these liturgies gives any fully developed “Forms of Intercession.” Subject outlines similar to ours are set forth, together with some suggested forms of response. But clearly it is the minister or priest who is intended to lead the intercessions – a direction opposite to the one we are encouraging.

The Lutheran liturgy suggests the Peace next. The Roman Catholic usage is to have it after the Lord’s Prayer, just before the distribution, and this is also suggested as an alternative usage in the Lutheran book, as it is in ours.

Many options for the Offertory are provided in these liturgies, both of song and prayer. Clearly, as with us, each parish settles into its own usages, both choral and non-choral. I did not observe the bread and the wine of the Eucharist being brought forward by members of the congregation. It was interesting, however, to reflect that after many cen-

turies the Episcopal Church is back in step in placing the Offertory here, just before the *Sursum corda*.

Great Thanksgiving

For the action of the sacrament, the new Lutheran liturgy uses the term “Great Thanksgiving,” while the Roman Catholic liturgy calls it the “Eucharistic Prayer.”

The *Sursum corda* and *Sanctus* are identical to our Rite II form, except that the Roman Catholic liturgy says, “We lift them up to the Lord.” Prefaces are printed out *in situ* in the Roman Catholic booklets, but omitted altogether from the congregational edition of the Lutheran book.

The Mass now offers a choice of four Prayers of Consecration, five Acclamations of the Mystery of Faith (“Christ has died,” etc.), and four Memorial Prayers. How these are to be combined is not spelled out in the *Missalette*, and at the Masses I attended the priest simply proceeded into them without announcement. One of the “Prayers of Consecration” reflects traditional wording; another is quite brief – the “words of institution” and not much else, while another is a little like our Eucharistic Prayer C.

The new Lutheran liturgy provides three eucharistic prayers, two of which are quite short. Only the longest calls for the now familiar congregational response, “Christ has died,” etc., and a little later we find the response, “Amen! Come, Lord Jesus!” in two places. In both the Lutheran and Roman Catholic liturgies, the final clause of these prayers, “through him, with him, in him,” etc. is to be sung by the minister or priest.

Likewise, both liturgies call for the Lord’s Prayer to be sung, the Lutheran book bravely offering the I.C.E.T. text, as well as the familiar version, the Mass only the latter. Interestingly, the singing of the Lord’s prayer at Mass stops with “deliver us from evil,” and the priest then gives a short prayer asking for freedom from sin and anxiety, after which the “ascription” is sung. I found this dramatic and effective.

At Mass the Peace is then invited with the prayer, “Lord Jesus Christ, you said to your apostles, I leave you peace, my peace I give you. Look not on our sins but on the faith of your church, and grant us the peace and unity of your kingdom. . . .” The congregation is then invited to “offer each other the sign of peace,” with words and gestures of one’s own choosing.

I saw no ceremonial fraction in either of these liturgies, such as our Rites I and II set forth. In the Lutheran rite the words of administration are: “The body of Christ, given for you,” “The blood of Christ, shed for you,” with optional

response, "Amen." In the Roman Catholic booklets "The blood of Christ" is mentioned in addition to "the body of Christ," but the cup is evidently still reserved for special situations.

Thanksgiving, Blessing, Dismissal

The Roman Catholic rite calls for a very short prayer of thanksgiving, which changes each Sunday, and this is followed by announcements. Then come versicles and responses and a short triune blessing. One of three dismissal sentences is then used: "Go in the peace of Christ"; "The Mass is ended, go in peace"; or "Go in peace to love and serve the Lord." The response to each is "Thanks be to God."

In the Lutheran thanksgiving, a canticle is sung (the *Nunc Dimittis* in modern translation, or another), followed by one of three short prayers of thanksgiving, a short blessing, and the dismissal, "Go in peace. Serve the Lord," with the response, "Thanks be to God."

A Few Conclusions

From this outline, it will be apparent how closely the Roman Catholic Mass and the new Lutheran liturgy have come to share a common structure, and at crucial points even the same words. It is also clear that our revised Episcopal liturgies share almost all of this structure. The influence of the International Consultation on English Texts, and much earlier ecumenical scholarship, is of course quite evident; yet each of these liturgies has also clearly evolved in its own way, and at its own pace, out of earlier usages familiar in its own communion. But the outline of a modern, ecumenical "shape of the liturgy" is unmistakable.

Depending on how they are used in the parish situation, each of these liturgies seems well suited to communicating the Gospel Sunday by Sunday and season by season, and eliciting meaningful participation in the sacrament. Communication as amongst clergy, reader, choir and congregation was good to excellent in the parish services I attended. In most places, there seemed to be a willingness to enter into the responses, limited, if at all, mostly by the congregation's unfamiliarity with the texts. As is true with us, participation will probably improve with continued usage. But of the *thrust* of all three liturgies there is no doubt: the congregation is being invited into the dialogue.

It should be noted that many Lutheran parishes continue, as they have for many years, to use the "Service of the Word" alone as the principal Service on many Sundays, reserving the Eucharist for festival and occasional Sunday use. I am not aware of a very wide trend among Lutheran churches toward Eucharist every Sunday. When the "Service of the

Word" is used alone, the sermon, of course, takes on relatively more importance — and greater length. The "Service of the Word" alone concludes with the offertory, the intercessions and the Lord's Prayer, and a final blessing — an option our parishes also have.

In many ways, the most notable change in the new liturgies is to be found in the strong effort being made to restore the "Liturgy of the Word" to its rightful place in the Mass. It is taking on life and movement, and now seems to be recognized as the vehicle by which

the sacred dialogue between the people and God is set in motion. Each parish develops its own distinctive action in this part of the Mass, with the alterations of voices — priest, reader, choir and congregation — contrasting markedly to the solemn tones of the priest alone in the Eucharist. I was heartened by the new balance between "Word" and "Sacrament" which has emerged in the Roman Catholic Church, and hope that we and the Lutherans will find, in our own ways, as lively and moving a balance.

A Father's Prayer Upon the Murder of his Son

O God

We remember not only Bahram
but also his murderers;

Not because they killed him in the prime of his youth
and made our hearts bleed and our tears flow,

Not because with this savage act they have brought further
disgrace on the name of our country among the civilized
nations of the world;

But because through their crime we now follow Thy footsteps
more closely in the way of sacrifice.

The terrible fire of this calamity burns up all
selfishness and possessiveness in us;

Its flame reveals the depth of depravity and meanness and suspicion,
the dimension of hatred and the measure of sinfulness
in human nature;

It makes obvious as never before our need to trust in God's
love as shown in the Cross of Jesus and His resurrection;

Love which makes us free from hate towards our persecutors;

Love which brings patience, forbearance, courage, loyalty,
humility, generosity, greatness of heart;

Love which more than ever deepens our trust in God's final victory
and His eternal designs for the Church and for the world;

Love which teaches us how to prepare ourselves to face
our own day of death.

O God,

Bahram's blood has multiplied the fruit of the Spirit
in the soil of our souls;

So when his murderers stand before Thee
on the day of judgment

Remember the fruit of the Spirit by which
they have enriched our lives.

And forgive.

H.B. Dehqani-Tafti

The Rt. Rev. Hassan B. Dehqani-Tafti is President-Bishop of the Episcopal Church in Jerusalem and the Middle East, and Bishop in Iran. His son, Bahram Dehqani-Tafti, was ambushed, shot and killed in northern Tehran in May.

EDITORIALS

Clear Communication

Several weeks ago, when we pointed out the advantages of using the title Archbishop for our Presiding Bishop, we did not suggest any change in his duties or authority. Rather we urged this change for the sake of a clear, distinctive, and forceful title. The present title lacks these qualities, because all bishops preside in the performance of their duties. In short, we were speaking of clear communication.

More recently, one of our readers has pointed out that Episcopalians do not really desire clarity, but prefer odd or exotic terminology. There is much truth in this observation. Indeed religion may naturally tend to shelter its sacred truths by mysterious terminology. There are certain areas of our spirituality, in the field of prayer, sacramental practice, or the communion of saints, which are highly personal and which we do not desire to share with the public. But if a certain reticence is appropriate for some aspects of religion, a forthright clarity is appropriate to other aspects. The Holy Catholic Church is not a secret sect, but a public movement, called by God to declare itself in every age and in every land. It belongs to the very nature of the episcopate to be an organ of the public proclamation of the church's message. Even in times of persecution when the church must go largely underground, bishops usually must remain known and identified. (This is one reason so many bishops have been martyred in the course of history.) This is preeminently true for the primate or chief bishop of a church. He should be clearly, easily, and unmistakably identified by an obvious title. Presiding Bishop is an interesting title for students of 18th century American history, but it is of little help as a handle for the general public.

Of course this is not the only ill-chosen term we have. When a contractor goes to the diocesan headquarters to discuss repairing the heating system and is directed into an office with a shingle saying "Canon to the Ordinary," we can imagine his confusion. Those of us who are examining chaplains are sometimes asked to explain our connection with the Armed Forces. Unlike the Church of England, we at least do not have to explain the existence of royal peculiars. Many odd little curiosities may be enjoyed by people within the church. Yet its chief leaders, who are charged to speak in the church's name to the general public, ought not to be encumbered with odd titles. The Presiding Bishop, according to Canon I.2, Sec. 4a(2), is to "Speak God's words to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity."

Gloom or Optimism?

We recently encountered the statement that the so-called clergy surplus in the Episcopal Church, that is the number of clergy so far exceeding opportunities for placement, will probably be cleared

up by the end of the 1980s. Was this intended as good news or as bad news?

No doubt it depends on where you are sitting. For the vestryman in a church which cannot hire a new rector because they are literally inundated by candidates, it is hardly cheerful. Nor is it much comfort to a curate in a parish which has had to eliminate his salary from next year's budget. Nor is it consoling to the middle-aged priest who expects to be alive and active beyond the '80s, but who will still have little chance of getting a new job just before retirement.

The Clergy Deployment Office is, we believe, doing a commendable and needed work in providing information for parishes. They have enabled many congregations to make excellent choices. But CDO did not create the clergy surplus, nor can it be expected to make the surplus magically disappear.

What does it matter? Right now, tens of thousands of dollars are being invested in the education of most ordinands, although we suspect that a large percentage of them will be out of the active priesthood within



seven or eight years. In the process, individuals are being disillusioned, marriages are being broken, and not a few children may grow up to hate the institution which a parent tried unsuccessfully to serve. Rivalry for the few vacancies in some dioceses has undermined the spirit of collegiality and teamwork which ought to characterize the priesthood. It is increasingly doubtful whether young persons of outstanding ability will be attracted into the ordained ministry in the future. All of that adds up to a problem which can only be described as serious. Will the church have the courage to "bite the bullet" and take the necessary steps to solve this problem? One such step would be to ordain no one to the priesthood below the age of 30. Another step might be to extend the transitional diaconate to five years. Another might be to require an authenticated record of effective lay ministry for a certain number of years. Would the church have the courage to take such steps? No, not unless lay people and clergy band together to demand that bishops adopt a new approach.

Another alternative would be for dioceses to undertake comprehensive missionary programs in which the available time and energy of all clergy and trained lay workers, stipendiary and non-stipendiary, would be challenged and utilized in significant ways. Then there would no longer be a "surplus."

NEWS

Continued from page 7

members at Holy Communion and recognize and accept one another's ministries as true ministries of word and sacrament. On the practical level, the churches would bind themselves to develop methods of joint decision-making and action. They would be committed to seek the unity of all Christian people.

Canada: End "Conventional Prissiness"

A recently released Anglican Church of Canada report says that some forms of informal cohabitation can be sacramental and a "means of grace" for the couple involved. It calls for an end to "conventional prissiness" in dealing with the growing trend.

The report, a product of the Marriage and Related Matters Sub-Committee of the Doctrine and Worship Committee, upholds the traditional view of marriage, and states that the authors would like to see all such relationships officially sanctioned. However, it distinguishes between various kinds of living together and says that where "free consent and sexual consummation" are found in the context of a life commitment, a marriage already exists "in substance" if not conventionally or legally.

The Rt. Rev. Geoffrey Parke-Taylor, Assistant Bishop of Huron and a member of the committee that prepared the report, said in an interview that, in the past, the church had fallen in the trap of being overly condemnatory. "There are a lot of anachronisms in our attitudes; more and more people are living together without formal marriage and the sooner we face this reality, the better. But we walk a knife edge on the issue. If we condone such relationships, we're seen as too permissive; if we're rigid and judgmental, we turn people away just at a critical time when they need our ministry."

The report notes that many clergy across Canada have been asking their bishops for an "open and consistent" pastoral policy toward such couples.

Although the church has traditionally limited the word "sacramental" to marriage within the church, the report states, "In an age when devout Christian men and women are found living together without the official sanction of marriage, we know from their experience that they minister God's grace to one another."

The report also raises the question as to whether the church has a double standard for clergy involved in marital difficulties — "It seems to deal with the divorcing priest in a less compassionate way than with the divorcing parishioner." This attitude, it says, is hypocritical.

PEOPLE and places

Appointments

The Rev. Randolph M. Bragg is assistant, Christ Church and St. Paul's-on-the-Hill, Frederick Parish, Winchester, Va.

The Rev. L. Maxwell Brown is vicar, Holy Family Church, 909 S. Darling St., Angola, Ind. 46703.

The Rev. Charles H. Christopher, Jr., is rector, Calvary Church, Golden, Colo. Add: 1320 Arapahoe St. 80401.

The Rev. Lewis M. Cobb is rector, St. Mary — White Chapel, Lively, Va., and Trinity Church, Lancaster, Va.

The Rev. E.A. deBordenave III is rector, St. Matthew's Church, Richmond, Va.

The Rev. Ronald Norman DelBene is rector, Church of the Holy Cross, Trussville, Ala. Add: 90 Parkway 35173.

The Rev. Norman S. Johns III is rector of St. John's Church, King George; St. Paul's Church, Owens; and Emmanuel Church, Port Conway, Va.

The Rev. Charles A. Joy is associate rector of St. James's Church, Richmond, Va.

The Rev. H. Vance Mann III is rector of St. Anne's Parish, Scottsville, Va. The parish includes St. John's Church, Scottsville, Christ Church, Glendower, and St. Stephen's Church, Estmont.

The Rev. Richard William Reid is vicar of St. Augustine's/St. Martin's Church, Boston, Mass.

The Rev. Gary Burrows Rundle is rector, St. Mary's Church, Dorchester, Mass.

The Rev. William L. Sachs is assistant rector, St. Stephen's Church, Richmond, Va.

The Rev. Dennis J. Schmidt is rector, Abingdon Church, White Marsh, Va.

The Rev. Robert Kent Stuhlmann is rector, the Church of Our Saviour, Roslindale, Mass.

The Rev. Robert P. Taylor is program director for the Episcopal Charities of Chicago.

The Rev. Philip J. Tierney is rector, Church of the Ascension, Pittsburgh, Pa.

The Rev. Noble Walker is priest-in-charge, Bishop Otey Church, 3246 East Raines Rd., Memphis, Tenn. 38118.

The Rev. Taylor Wingo is part-time rector, St. Francis of Assisi Mission, Pelham, Ala., and assistant, St. Stephen's Church, Birmingham. Add: 713 Morris Blvd., Birmingham, Ala. 35209.

Ordinations

Deacons

Alabama — Wilbur Foster Eich, M.D., non-stipendiary associate, St. Bartholomew's Church, Florence. Add: 201 Flurnoy, 35630. Mary Adelia Rosamund McLeod, to share joint ministry with the Rev. Henry McLeod, St. Timothy's Church, 207 E. Washington St., Athens, Ala. 35611. Mark Wylie Johnston, deacon-in-charge, St. Michael's Church, Box 333, Fayette, Ala. 35555. Charles Bankston Roberts, on chaplain's staff, University of the South, Sewanee, Tenn. 37375. William McDermott Hudson, deacon-in-charge, St. Michael and All Angels, Robinson Springs. Add: Box 586, Millbrook, Ala. 36054.

Central Gulf Coast — Robert Augustus Boone, Jr., deacon-in-training, St. Christopher's Church, Pensacola, Fla. Add: 3524 Dunwoody Drive, 32503.

Chicago — Janice Evelina Gordon, curate, St. Chrysostom's Church, Chicago. Chilton Abbie Richardson Knudsen, deacon assistant, St. Benedict's Church, Bolingbrook. Carol Margaret Iford Amadio, curate, Church of Our Saviour, Chicago. Janice Louise Ficke Lee, curate, St. Mark's Church, Barrington Hills, Ill.

Lexington — Leewin Glenn Miller. Add: 36 East Lexington Ave., Winchester, Ky. 40391. William Littleton Winston, Jr., curate, St. Andrew's Church, Arlington, Va. James Henderson Winborn, Jr. Add: 540 Sayre Ave., Lexington 40508. Steven Robert Rottgers, curate, St. John's Church, Florence, S.C. Add: Two Lakes Apartments, #98, 516 Laketower

Dr., Lexington, Ky. 40502. Gregg Les Riley, curate, Calvary Church, Ashland, Ky. Add: 1324 Greenup Ave. 41101. Joseph Maloney, Jr., vicar, St. Matthew's Church, Lexington. Add: 2484 Wanda Way 40505.

Massachusetts — Donald Lyon, deacon-in-charge, Calvary Church, Underhill, Vt. 05489. Margaret Guinness, assistant, Christ Church, Zero Garden St., Cambridge, Mass. 02138. Norman Desrosiers, curate, St. Paul's Church, 55 Main St., N. Kingstown, R.I. 02852. Dean Borgman, professor of youth ministries, Gordon-Conwell Theological Seminary, So. Hamilton, Mass. 01982. Samuel B. Abbott, associate professor of law, Boston University. Add: 15 Cambridge Ave., Brookline, Mass. 02146. Susan Skinner, hospital chaplain-in-training, Deaconess Hospital, St. Louis, Mo. 63100.

Minnesota — Roger Sonnesyn, appointed by the Presiding Bishop as missionary to the Diocese of Butare in the new Anglican province serving the nation of Rwanda (Africa). He will work in diocesan administration for the Rt. Rev. Justin Ndandali. Add: c/o Ed Crocker, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

Washington — David Dewitt Stanford, assistant rector, Christ Church, Roanoke, Va. Add: 1819 Westover Ave., S.W., Roanoke 24015.

Deaths

The Rev. John Sears Baldwin, OHC, a priest of the Diocese of Dallas and former prior of Holy Cross Mission in Liberia, died April 28 at Mount Calvary Retreat House, Santa Barbara, Calif.

Fr. Baldwin was born in New Haven, Conn., July 25, 1896. He received the A.B. degree from Columbia University in 1916, was ordained deacon in 1921 and priest in 1923. He also became a member of the Order of the Holy Cross in that year. Fr. Baldwin served at Mt. Calvary, Santa Barbara from 1948-58, and 1964-74. He was prior there during the years, 1959-60. Fr. Baldwin was the author of *God Came Down*.

The Rev. Gilbert Sterling Bancroft Darlington, former treasurer and investment officer of the American Bible Society, died at his home in New York City on May 30. He was 88 years old.

Born January 7, 1892, he was the son of the Rt. Rev. James H. Darlington, who was Bishop of the former Diocese of Harrisburg from 1915-1930. Dr. Darlington was ordained deacon in 1915 and priest in 1916. He served as chaplain, United States Navy from 1917-1919, and chaplain, New York Naval Militia, 1928-1957. In 1970, Dr. Darlington received a Distinguished Civilian Service award from Army Chief of Staff, Gen. William C. Westmoreland, for his "distinguished patriotic service for the period of March, 1962, to May, 1970, exemplifying his lifetime devotion to the promotion of understanding between the military and civilian communities." His service to the American Bible Society began in 1920 and included compiling the *American Bible Society Illustrated New Testament* in 1955, commissioning paintings of past presidents of ABS, and serving as vice president of the British and Foreign Bible Society. His wife, Elizabeth Remsen Thompson, died in 1971. He is survived by a daughter, Jane Irwin, of New York.

The Very Rev. Alden Drew Kelley, president and dean of Seabury-Western Theological Seminary from 1944-56, died April 18, in Gambier, Ohio. He was 77.

Dean Kelley was born in Brooklyn, N.Y., February 22, 1903. He held the B.A. degree from Tufts and an M.A. from the University of Wisconsin. He received the S.T.B. degree from General Theological Seminary in 1930 and the S.T.D. from GTS in 1946. He received honorary doctorates from Kenyon college, Hobart College, and Seabury-Western. Ordained deacon and priest in 1930, he began his career as curate, Christ Church, Oyster Bay, N.Y., but soon moved to Nashotah House where he

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POSITIONS OFFERED

EPISCOPAL CHURCH IN MICRONESIA considering applicants as "mission" priests oriented to evangelism - mission development for team ministry on Guam, U.S. Territory. Demanding full-time schedules. First position, Jr. High School chaplain with mission church duties; second position, priest for new-mission development. These are difficult, challenging, and rewarding positions. Contact: Clergy Placement Office or World Mission Officer, E.C.U.S.A., 812 2nd Avenue, New York, N.Y. 10017. Interviews possible in U.S. with Guam clergy.

ORGANIST/CHOIRMASTER for liturgical parish. Adult and two junior choirs; applicants must be familiar with Anglican tradition. Send resume including all requirements and salary history to: Music Committee, 412 N. Church, Rockford, Ill. 61103.

NON-STIPENDIARY or retired clergyman wanted for small west Kentucky mission. Lovely three bedroom vicarage, utilities and car allowance provided. Reply Box T-462.*

POSITIONS WANTED

ORGANIST/CHOIRMASTER: dedicated churchman, M.M. degree; quality music based on Anglican tradition; experience with boy, girl, adult choirs; good organizer. Interest in possible teaching position in local private school, small college. Eastern U.S. preferred. Resumé on request. John W. Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

DEACON - ordained May. Married, 29, no children. Seeking position midwest preferred. Consider any location. Desperately needs placement. No vacancy home diocese. Pastorally oriented. Reply Box A-461.*

EUCCHARISTIC-centered priest, evangelism and renewal orientation, seeks responsible position. Reply Box E-462.*

MODERATELY high church cook, 53, houseman, good references, free to relocate. Write: J. T. Sabin, 919 Stratford Ave., Stratford, Conn. 06497.

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

was an instructor during 1930-31, and then to St. Francis House, Madison, Wis., where he was chaplain from 1931-39. Prior to his tenure at Seabury-Western, Dean Kelley served the Executive Council as executive secretary of the College Work Division, 1939-44, and following his presidency was subwarden and librarian, St. Augustine's College, England, 1957-60, and Prof. of Christian Apologetics and Ethics, Bexley Hall, Ohio, 1960-69. Dean Kelley served as president, editor, and assistant editor of the *Anglican Theological Review*, during the years 1946-69, and was the author of *Christianity and Political Responsibility*, and *The People of God*, as well as many articles in various publications. He is survived by his wife, the former Edna Beatrice West.

The Rev. Canon Harvey Peter Knudsen, rector emeritus of St. Paul's Church, Philipsburg, Pa., died of a heart attack April 24 in Philipsburg State General Hospital. He was 75.

Fr. Knudsen was born September 9, 1904, in Waupaca, Wis., and earned the B.A. and M.Div. degrees at Nashotah House. He was ordained deacon in 1934 and priest in 1935, and was assistant, St. Michael and All Angels, Baltimore, Md., from 1935-41. He served churches in Carmel and Centralia, Pa., from 1941-43, and in 1948, became Archdeacon of Altoona, a post held until 1955. He served as rector of St. Paul's, Philipsburg, from 1943-74, and was made honorary canon of St. Stephen's Cathedral, Harrisburg, in 1968. Fr. Knudsen was married to the former Mildred Caroline Benson, who survives, and three sons: Harvey Peter Jr., Germany; Michael J., Wheaton, Ill.; and James C., Philipsburg, Pa.

The Rev. Canon David Ackley Jones, priest of the Diocese of Dallas for nearly 30 years, died April 1. He was 75.

Canon Jones was born May 25, 1904, in Trenton, N.J. and received the B.D. and M.Div. degrees from Nashotah House. He was ordained deacon in 1934 and priest in 1935, and served in Louisiana, Nebraska, Iowa, and Colorado, prior to becoming rector of St. Luke's Church, Denison, Texas, in 1952. He served there until 1965 and following that served as headmaster of St. Vincent's School, Euless. He officially retired in 1972, but continued to serve the diocese in many capacities including acting city missionary for the Diocese of Dallas, and acting priest-in-charge, Our Merciful Savior Church, Kaufman, Texas. Canon Jones was married to the former Marian Huck Saufley.

Deaconess Mary E.S. Dawson, a missionary assigned to Hankow, China, as a teacher in 1921, died in Chula Vista, Calif., in April.

From 1932 until her retirement in 1960, she was an evangelistic worker in the Philippines, except for the World War II years when she was in the U.S. During her retirement in Chula Vista, Deaconess Dawson remained active in her parish, the Church of the Good Shepherd, Bonita, Calif.

Georgiana Harding Farr Sibley, a former president of the United Council of Church Women, and former member of the Executive Council, died of a stroke at Sharon Hospital, Sharon, Conn., June 10. She was 93.

Mrs. Sibley, widow of Harper Sibley, a former president of the U.S. Chamber of Commerce and one-time head of Church World Service, addressed herself to the issues of world peace, civil rights, and the status of women. In 1948, she spent three months in war-torn Germany to advise the U.S. Military Government there and to serve on a team of prominent educators and social workers aiding in the restoration of German religious and cultural institutions. She held 13 honorary doctorates in the humanities and was named "Mother of the Year" in 1945, and "Lay Woman of the Year" in 1954. She is survived by 3 daughters, two sons, 22 grandchildren, and 34 great-grandchildren.

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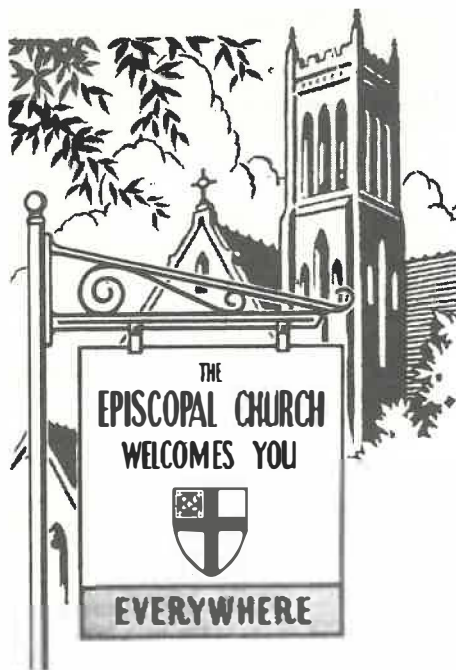
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SUMMER CHURCH SERVICES



SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie, the
Rev. Frederic W. Meahger
Sun HC 8 & 10; Wed HC & Healing 10.

DURANGO, COLO.

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

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

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

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

THE CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave., downtown, off I-4, near Disney World
The Very Rev. O'Kelley Whitaker, dean
Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillcopp III, r
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs
11

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; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James' Pl.
Canon Pierce Middleton, r; William Doubleday, ass't
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9,
Ev Mon-Fri 5

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
The Rev. J.R. MacColl III, D.D., r
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
4800 Woodward Ave. at Warren
The Very Rev. Bertram Nelson Herlong, dean
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS' 170 E. Jefferson

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

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

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun,
the Rev. Canon William P. Scheel, the Rev. William Speer
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10
Eu

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. south of I-85
Sun 8, 10; Wed 10

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. 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 Pe first Sat 5-6.

ROSS, CALIF.

ST. JOHN'S Lagunitas & Shady Lane
The Rev. J. Barton Sarjeant, r; the Rev. Bavl R. Moore; the
Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the
Rev. Trevor Hoy
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &
HU; Fri 5, C; 5:30 Eu

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.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkds: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
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ass't
Sat V & H Eu 5; Sun MP 9:35, Sol Eu 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.
Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H
Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H
Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues &
Thurs. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd 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
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

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

ST. MARY THE VIRGIN
48th St. between 8th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 8. Daily Mass
7:30, 12:10, 8:15; MP 7, 10, EP & C daily 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue and 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. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to
8

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

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

TROY, N.Y.

ST. PAUL'S Third and State Sta.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

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 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3820 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

NEWPORT, R.I.

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Bradley C. Davis, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC
& HS 12; HD HC 8. Founded in 1698. Built in 1728.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eucharist/sharing 6:15. Sun 8 & 10:30, S.S. all
ages 9:15

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 78801
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3666 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH 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

PETERSBURG, VA.

ST. STEPHEN'S 228 Hallifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

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 ex-
clusively)

MADISON, WIS.

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

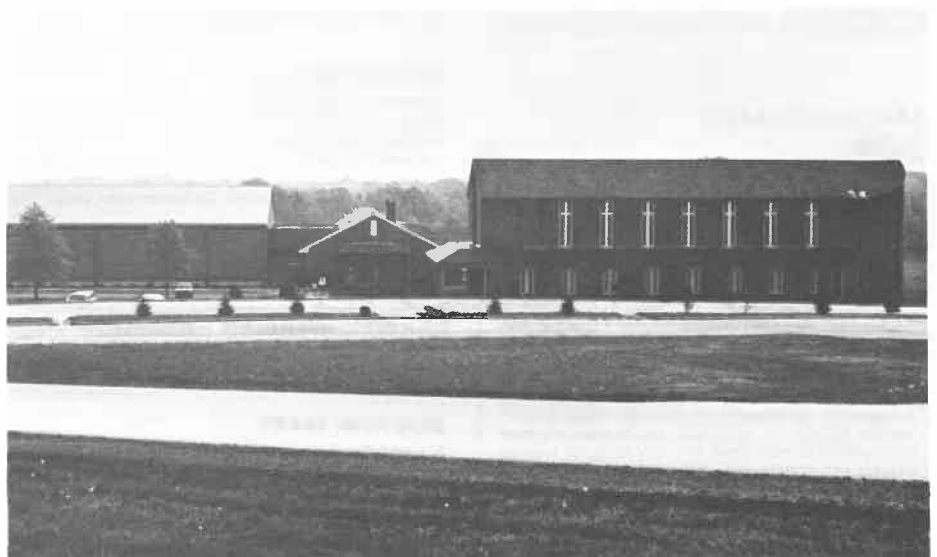
MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 10.

PARIS, FRANCE

(Junior Year Abroad Programs)

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 8m3
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holston; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkds: H Eu 12:30
(Wed 9:30)



St. Bartholomew's Church, Nashville, Tenn.