

THE LIVING CHURCH



RNS
The Archbishop of Canterbury greets the Queen Mother at St. Paul's Cathedral, London, after an ecumenical service in honor of her 80th birthday [see page 6].

The First Article



Surely a lake is one of the most distinctive of all features on the landscape. Every lake is unique. Yet lakes share certain characteristics. Any lake situated in the more populous parts of the United States shares one important characteristic, namely the pressing question of its future. This is obviously the case with the small lake near Milwaukee which I pass on the way to work in the morning.

A lake can be a source of water for drinking or other purposes, or it can be a dumping place for sewer or other wastes. It can be a place of beauty and refreshment, or an obstruction to the planners of roads, quarries, and industrial parks. It can be "developed" as a resort area for the general public, or as an exclusive retreat for the few. It can become a cause of high real estate values and profits, or a noisy nuisance to the surrounding area. It can be promoted as an amenity for human consumption, or reserved as a natural or even as a "wilderness" site.

A century ago a lake could, to some small extent, be all of these, and even more. It was also a means of transportation from the town to outlying farms. At the "lower end" where the water drained out, there was typically a water mill which supplied power to grind grain,

saw wood, or perform other tasks. In the fall people shot ducks, geese, and loons, which were valued as food. In the winter ice was sawed from the lake's surface and stored in ice-houses, insulated with sawdust for the warmer months. Today, only those of us who are middle aged or older can remember the ice man - with the milk man once a characteristic figure in American life - who came with his horse-drawn ice wagon two or three times a week, and who, with his iron tongs, carried to your back door a huge block of ice for your wooden icebox. A few people skated or even ice-boated on lakes in winter and sailed on them or swam in them in summer. Here and there a wealthy summer home overlooked the shore, as did some humble summer cottages. (Rich and poor alike thought it a great treat to spend the summer 15 miles away from the city where they spent the winter.)

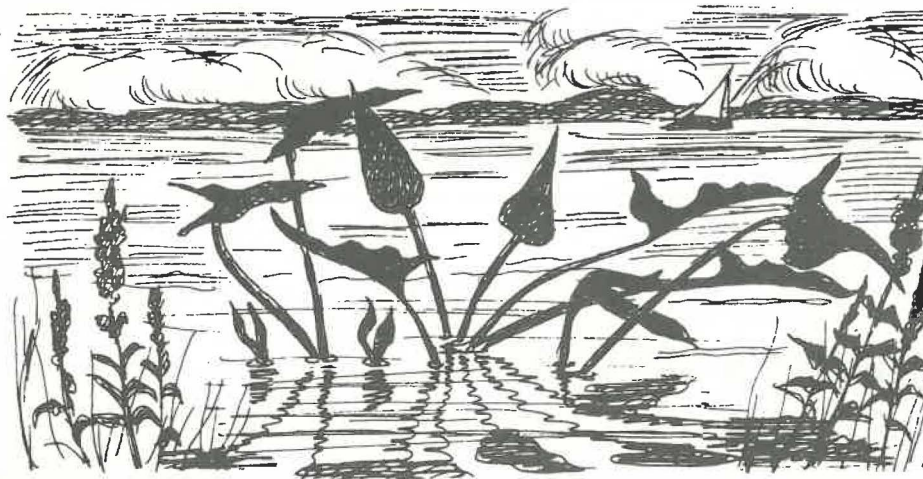
Here was a farm where the cattle went down to the shore to drink, and half a mile away was a little beach, beer hall, and hotel (a plain frame house with several bedrooms) which constituted a resort, where our great-grandparents, dressed in voluminous bathing apparel, might cautiously venture into the water.

Today a small lake cannot fulfill all of

these functions at once, and even the larger ones can only do so with difficulty. People must somehow decide which functions are to be given the priority. The choice is not easy, but to make no choice, or to delay the choice too long, is in effect to choose the "lowest" function for a body of water. If regulations against pollution are not enacted and enforced, the water will become undrinkable (this stage has already been passed in most instances), and then unsafe for swimming or fishing. Ultimately, the odor and foul appearance will make the shore unattractive for any residential or recreational purpose. Nature has wisely instilled in us a distaste for poison, and when we know that the water has become totally contaminated, we will no longer even enjoy looking at its blue surface.

But before this final offensive step has been reached, our constant manual, the Book of Genesis, has wisdom to offer us. Human beings are vested with responsibility for the surface of this earth, and our intelligence is the tool we are to utilize in carrying out this stewardship. We are able to look ahead, at least a short distance, into the future, and we are instructed, at least in some ways, by the record of the past. We know that even a small lake involves legal and political factors, economic interests, and the social groupings of people who live around it or utilize it. Even aesthetic beauty is quantified in the sense that real estate values (and hence taxes) are raised by the view. Some plans must be made or the lake, as we have known it, will cease to exist, and we ourselves, by failing to plan, will lose our own capacity to cope with all of the subsequent developments.

In dealing with our natural environment, it becomes very obvious that our God-given freedom can only be exercised when we recognize and understand the limits within which we can operate, and the responsibilities which freedom imposes.



Margaret Persbacher

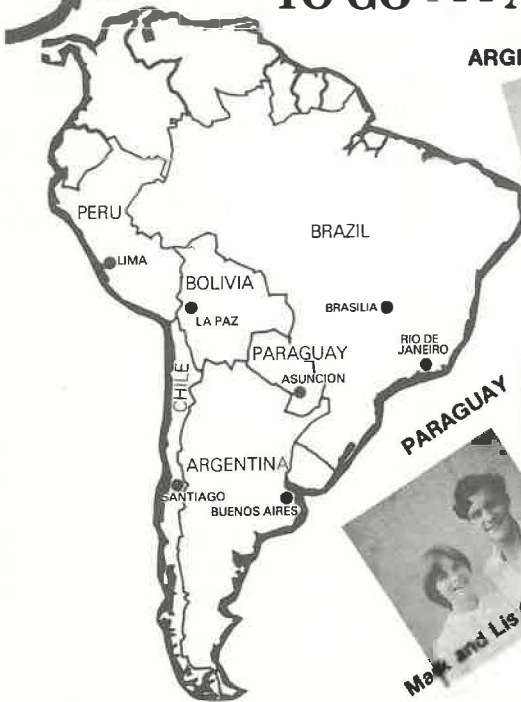
THE EDITOR

Introducing

SAMS Missionaries

WHO ARE OBEYING GOD'S COMMANDMENT TO GO - - - AND MAKE DISCIPLES OF ALL NATIONS.

MATT. 28: 19



ARGENTINA



Aaron and Sandy Zull



Henry and Catherine Scriven and child Anna Charis

John and Debbie Hervey



Frank and Hebe Jackson



Doris Kirk



Ida Diener in England studying midwifery



Noel and Virginia Rich and daughter



Mark and Lis Crawfo



Sky and Lauren Wiley and children Andrew and Sarah



John and Susan Hart

PERU



WILL YOU HELP WITH YOUR GIFTS TO SUPPORT MISSIONARIES IN SOUTH AMERICA?

WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations

and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it cost about \$14,000 per year to keep a missionary couple in the field and about \$10,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

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Latimer Garrett, Director



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LETTERS

In Gratitude

In "Liturgical Limerick VII" [TLC, July 6], I remarked that the only rhyme for *charisma* is *melisma*. I was set straight by a letter from Merlin Packard, to whom in gratitude I dedicate the following palin-limerick.

To the canon whose special charisma
 Was to warble an endless melisma

Said the Pope
 "Let us hope
 You'll give scope
 To this trope,

This ProtoGregorian quilisma."

ANNE C. GARRISON

East Lansing, Mich.

Atheists and Christians

Atheist existentialist Marxist J-P. Sartre, whose death has recently attracted comment, had a conscientious commitment against what he considered social injustice. This is far different from "Christian" existentialist commitment to one's own personal thing or pleasure as well as social change. Both kinds discourage society from stabilizing moral principles. Unlike the "Christian" existentialist, Sartre opposed abortion as an accommodation to free love. He, like the "Christians," was always "right" at any given time, but he was shocked in May, '68 when dissident students wanted only to burn down the Sorbonne! And he lived to regret the holocaust that followed the U.S. defeat in Vietnam which he helped bring about.

JOHN H. FAWCETT

Paris, France

Spiritual Parents

Several months ago, "Letters" carried a series of lively dialogues on what to call women priests. This prompted me to do some historical research on the use of ecclesiastical titles, particularly, "Father."

By the third century, "Abba" or "Father," was a title given to the superior of a religious order, as one who stood in a particular familial relationship in a community. He may or may not have been ordained. Women in similar positions were called "Mother." By the 13th and 14th centuries it became the custom to call priests in religious communities "Father." This grew out of the pastoral relationship which developed through the sacrament of confession. By the late 18th and early 19th centuries, secular priests assumed this title as well.

Considering the historical development of the use of "Father," the appropriate and parallel title for women priests would be "Mother." Like all

changes, early awkwardness will subside with usage. Such has been the case with several women in our diocese, and the parishes they serve.

(The Rev.) GERALYN WOLF

Church of St. Martin-in-the-Fields
 Philadelphia, Pa.

Seeing Red

Will one or more of the readers of **THE LIVING CHURCH** please answer this inquiry from me? Why do the Sundays after Pentecost not follow the color scheme of the Holy Spirit, i.e., red? Or why, at least, is red not used for as many Sundays after Pentecost as white is used for Sundays after Christmas and Easter?

Is not the third person of the Trinity just as important as the second person? Is not Pentecost as important as Christmas and Easter?

Since red is used in the calendar for Sundays after Pentecost by the Armenian Apostolic Church and is, I believe, employed in the Sarum Rite in the Church of England, why doesn't our church use a little imagination?

Would a compromise such as we use here at St. Stephen's be more to the point? We use the color red for the first half of the Sundays after Pentecost, and green for the second half.

I ask these questions after having inquired of many clergy locally from various churches and their answers add up to: "I really don't know." Surely there is some one out there in Readerland who can help this presbyter who wants to do right by the Holy Spirit.

(The Rev. Dr.) CARL R. SAYERS
 St. Stephen's Church

Troy, Mich.

The Lord's Day

Robert Zimmerman's editorial ["Summer By the Sea," TLC, June 29] begs a response. I am beginning my fifth year in a resort area parish of approximately 100 active year-round souls, who annually greet the deluge of "seasonal parishioners" with mixed emotions. (Our town of 800 goes to 10,000 for the summer weeks.) Commerce depends on them and many wonderful associations are rekindled annually. My parish happens to be on a mountaintop, high in the northwest corner of the North Carolina expanse of the Blue Ridge Mountains.

My real problem is with Fr. Zimmerman's remarks in the heart of his editorial. If he can justify alternating Morning Prayer and Eucharist in his own parish on Sundays as "pastorally necessary" then he has no right to make suggestions to others. "Strategically expedient" or "personally easier" would be better terms. It's time the parish clergy of this church accept full credit and blame for whatever patterns their par-

ishes have adopted. The new Prayer Book rubrically reaffirms the historic and continued centrality of the Eucharist on the Lord's Day. I challenge Fr. Zimmerman's claim to pastoral necessity in his teaching vocation.

In two previous cures in Massachusetts as well as here, without benefit of the '79 Prayer Book support, I managed sensitively but firmly to establish the Lord's Supper as the Lord's Day liturgy without qualification. It can be done. It is being done, and I know personally that Fr. Zimmerman has the ability to do so.

The Roman solution with Saturday masses is cheap. It destroys the significance of the Lord's Day. Does Sunday have to be rewritten for the sake of personal convenience? Furthermore, if Morning Prayer with Offertory onward is a "practical" solution, then perhaps St. Mark's, Frankford, ought to lead the way.

No, the real resolution to Fr. Zimmerman's predicament is local parish clergy asserting their teaching and liturgical roles and facing the possible consequences. That will ease the resort problem, because, candidly, the only time we experience grief around here is in the summer season when this parish welcomes an influx of Episcopalians from other places where the Eucharist is not the Sunday norm, where the '79 Book is still not used, where sermons are omitted at the early "golfers' special," and where ordinary music, ceremonial and vesture are rejected for something quick, easy, and non-participatory.

Thanks but no thanks, Fr. Zimmerman. We are not the problem — you are. We've paid our dues for liturgical renewal, pastoral integrity, and token worshipers. Summertime is our penitential season par excellence. We trim our ceremonial. We modify the liturgical clarity of our off-season experience — all to placate processional/"recessional" mindsets. But the Eucharist is all you'll find here on Sundays — 8 and 10, with Morning Prayer each weekday. Come Labor Day we'll return to normal and re-enter the celebrative seasons of the calendar, untarnished by the potshots of people from other congregations.

You may be right about resort churches being clubs of wealthy full-time residents (vast majority?), but once again the blame rests upon the clergy. Extricating a parish from the clutches of the country club set is possible but it comes with a price. (A worthwhile price in my opinion.) That's not so different from "ordinary" Episcopal parishes, especially in the view of my friends in less establishment-type denominations who view us all that way in the Episcopal Church.

(The Rev.) ROBERT J. McCLOSKEY, JR.

St. Mary's of the Hills Parish
Blowing Rock, N.C.

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DEPARTMENTS

Books	5
Deaths	14
Editorials	12
The First Article	2
Letters	4
News	6
People and Places	13

ARTICLES

St. Augustine's Two Cities	Justus D. Doenecke 8
Should We Have an Archbishop?	Walter C. Righter 10

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BOOKS

Technique and Experience

CENTERING PRAYER: Renewing an Ancient Christian Prayer Form. By M. Basil Pennington, OCSO. Doubleday. Pp. 222. \$8.95.

One of the most welcome movements in the church in this century has been the recent liberating of imageless, concept-less prayer — simple contemplative prayer — from the private preserve of the esoteric few, and our awakening to its availability as part of everyday life.

Fr. Basil Pennington has been one of the prime disseminators, and *Centering Prayer* is his second book on the subject. The product of further experience with teaching this ancient technique of being to and with God, it is not a book for those who feel they have no familiarity with this sort of prayer. For people who have worked with it, however, this book is quite helpful.

In addition, it is a source book for passing on the method, and a sounding board for personal experience. The references to and quotations from the Fathers, the mystics, and the work of Dom John Main, are particularly valuable, as is the bibliography, though there are omissions here.

Another flaw is the unevenness of the writing. When dealing with objective material, Fr. Basil writes well; but in subjective descriptions, there is more than an occasional slip into cloying condescension. And while he acknowledges in passing that there is more than one means to delve into this sort of prayer, centering is obviously his "thing." It needs to be said that there are many other ways and ideally each person will freely evolve his or her own as a unique child of God.

(Reviewed by a religious leading the contemplative life.)

Books Received

PRAYING OUR EXPERIENCES. By Joseph F. Schmidt. St. Mary's Press. Pp. 48. \$1.95 paper.

THE MORAL CHOICE. By Daniel C. Maguire. Winston. Pp. 477. \$7.95 paper.

PRAYERS THAT ARE ANSWERED. By Betty Malz. Chosen Books. Pp. 168. \$6.95.

AGING IS A FAMILY AFFAIR: How to Cope with Growing Old. By Victoria E. Baumagin and Katryn Hirn. Thomas Y. Crowell. Pp. 276. \$10.95.

HUMAN SEXUALITY. By Anthony Kosnik. Doubleday. Pp. 352. \$3.95 paper.

EISENHOWER DECLASSIFIED. By Virgil Pinkley with James F. Scheer. Revell. Pp. 400. \$12.95.

THE TREE OF LIFE. By Lo Ann Merrell. Bethany. Pp. 59. \$3.50 paper.

THE LIVING CHURCH

August 24, 1980
Pentecost 13/St. Bartholomew

For 101 Years
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Werner Linz Leaves Seabury

Werner Mark Linz has announced he is leaving Seabury Press to establish his own firm, Crossroad Publishing Company.

Crossroad will publish a first list of 100 new books in January, 1981, said Mr. Linz, who added that he plans to continue substantially the international publishing programs started while he was with Herder and Herder.

The new firm has acquired a backlist of 200 titles from Seabury. They include such authors as Karl Rahner, Edward Schillebeeckx, Hans Kueng, David Tracy, Bernard Haering, Martin Marty, John A.T. Robinson and Karol Wojtyla (Pope John Paul II).

Mr. Linz has been president and publisher of Seabury, owned by the Episcopal Church, since 1973. A native of West Germany, he held executive posts with Herder and Herder, American branch of Verlag Herder, one of Germany's major publishing houses, from 1959 to 1971. The American branch was then sold to the McGraw Hill Book Company, and Mr. Linz continued as general manager of its Herder line. When he joined Seabury, he took with him the Herder backlist he had developed.

Named president of Seabury Press is Edward J. Bermingham, an investment banker who has been a member of Seabury's board of directors since 1973. Avery Brooke has been named vice-president and publisher in charge of the editorial division. She was the founder and publisher of Vineyard Books sold to Seabury in 1971 and since then had been a contributing editor to that firm.

John P.R. Budlong, chairman of the Seabury board, praised Mr. Linz for his work in enlarging the firm's line and increasing annual sales more than fourfold. Seabury in recent years has published 100 books annually — general trade books, reference and education texts, children's books and paperbacks.

Mr. Linz has served as chairman of the religious publishing division and the education committee of the Association of American Publishers, a member of the board of the Protestant Church Publishers Association, and a member of the national advisory committee of the Center for the Book at the Library of Congress.

Crossroad's program, Mr. Linz indicated, will include a new line of religious paperbacks, a major encyclopedia entitled *Religion and Society*, and a multi-

volume biblical commentary. Also planned are new editions of works by Karl Rahner and Edward Schillebeeckx and of the 10-volume *History of the Church* by Hubert Jedin and John Dolan.

Speedy Response

Episcopalians were quick to respond to a special appeal by the Rt. Rev. John M. Allin, Presiding Bishop, to help Cuban/Haitian refugees, and the Presiding Bishop's Fund for World Relief has promised \$15,800 to their assistance.

The fund sent \$7,900 as the first of two payments to the Church World Service campaign to provide sponsors and support for the thousands of refugees who poured into the southeastern U.S. from Cuba and Haiti in late spring. Many of those people still await sponsors and funds are still needed to support the massive resettlement and relief effort.

The fund also responded to emergency appeals launched by Church World Service for victims of drought in Uganda and wars in Afghanistan and Chad.

The fund sent \$10,000 to the appeal for Uganda — triggered by four years of low rainfall and the continuing instability of that country. Nearly 500,000 people are affected.

A \$10,000 emergency grant was also sent to help meet medical needs of the 10,000 Afghans who cross into Pakistan each week. The funds will be used for two hospitals and a mobile medical mission.

The small country of Cameroon on Africa's west coast has found itself host to over 200,000 natives of Chad who have fled civil war and are in need of food, shelter and medical help. The fund sent \$4,000 as its portion of a Church World Service appeal.

Defiance an "Option"

Although some church and secular anti-draft groups are counseling draft-age men to defy the new registration law at the risk of felony charges carrying a maximum penalty of five years in prison and a \$10,000 fine, others are taking a more moderate stance.

Dr. Charles R. Lawrence, president of the House of Deputies, and the Rt. Rev. Otis Charles, Bishop of Utah, were two of the religious and academic leaders from a broadly representative religious

coalition, the Fellowship of Reconciliation, who signed a statement recently urging draft-age men to consider defiance of registration law an "option."

The statement argued that "registration for the draft cannot be separated from the eventual return of conscription." The peacetime draft, the statement points out, "provided Presidents Truman, Johnson and Nixon with a blank check for the nation's manpower" for use in the undeclared wars in Korea and Vietnam.

The signers pledged to "share some of the terrible burden put upon our young people by a compulsory registration and draft system that threatens once again to send them to far parts of the world to kill or be killed." They called upon "those beyond draft age to make conscientious decisions for peace and to join us in openly declaring our intention to offer every possible moral, emotional, and legal support to all who make conscientious decisions for peace, even through acts of civil disobedience."

Other signers included the Roman Catholic Bishop Carroll T. Dozier of Memphis; Donald W. Shriver, president of Union Theological Seminary; Rabbi Balfour Brickner, Union of American Hebrew Congregations, and William P. Thompson, Stated Clerk of the General Assembly of the United Presbyterian Church in the U.S.A.

Britain Celebrates Queen Mother's Birthday

On a rare sunny day in this rainy English summer, tens of thousands of Londoners turned out to greet Queen Elizabeth, the Queen Mother, as she drove in the state landau from Buckingham Palace to St. Paul's Cathedral for a special ecumenical service in honor of her 80th birthday. She was accompanied by a Sovereign's Escort of the Household Cavalry, a personal tribute from her daughter, Queen Elizabeth II.

Born Lady Elizabeth Bowes-Lyon in Scotland, the Queen Mother is the widow of George VI, who ascended the throne upon the abdication of his brother, King Edward VIII, in 1936.

The presence of the Primus of the Episcopal Church in Scotland in the procession, and that of the moderator of the General Assembly of the Church of Scotland (Presbyterian), who read a Scripture lesson at the service, attested to the

Queen Mother's "beloved links with Scotland," according to the *Church Times*.

George Cardinal Basil Hume, Roman Catholic Archbishop of Westminster, offered prayers, and the Most Rev. Robert Runcie, Archbishop of Canterbury, hailed the Queen Mother's vitality and strength of character in the sermon.

Archbishop Runcie noted the words appearing on a great festal banner in honor of the occasion: "All shall be well, all manner of things shall be well," taken from the writings of the 14th-century visionary, Dame Julian of Norwich.

The message on the banner might be simple, "but it isn't naive," the archbishop told the huge congregation, "as you will see if you consider the contrasts between the satirists indulging in repeats and revivals and the Queen Mother appearing as fresh and forward-looking as ever." Pointing out that scarcely any institution of Britain's national life had escaped the satirical attention of critics, Archbishop Runcie said, "The monarchy and the royal family have not been exempt from this kind of criticism, but the Queen Mother has continued to speak out and stand for abiding virtues and to express her confidence in things that are pure, things that are lovely, things that are of good report."

Bishop: Some Church Property Should Be Taxed

In a recent television interview, the newly consecrated Bishop of Rhode Island, the Rt. Rev. George N. Hunt III, expressed the opinion that non-religious church property should be taxed, and churches "should be willing to pay for the services they receive from the state," such as police and fire protection.

Church buildings which serve a religious purpose should not be taxed, said Bishop Hunt, because they, in turn, provide a service to the public, he said, "but I can see no reason why unrelated church businesses should not be taxed" or "why the house I live in should not be taxed. Other people pay taxes on their homes and I don't think my home qualifies for any different treatment."

Bishop Hunt conceded, however, that changing the system "would be a terrible blow to the churches," since many base their finances and programs on the lack of taxation.

The interview also touched on sex education in the public schools, homosexuality, and religious cults.

In supporting the concept of sex education in public schools, Bishop Hunt said, "It's obvious from the pregnancy rate among teenagers and pre-teenagers that we're not doing a very good job in church or home with sex education . . . the venereal disease rate is incredibly high among teenagers and

pre-teenagers. To fail to recognize it and try to deal with it is to have the church fail in its role."

Bishop Hunt would neither condone nor condemn homosexuality because, he said, not enough is known about it. He did condemn "predatory behavior," however, in which "one person is abusing another to his or her own gratification. But predatory behavior and long-term monogamous behavior are two different things."

The need for "certainty" in life may cause some people to react against homosexuality, and is also the reason cults seem to flourish, Bishop Hunt said. "A religious group that makes pronouncements about God that seem to be absolute is going to be attractive because people need a certain amount of certainty in their lives to survive."

Urge Controls on Genetic Engineering

Three national religious leaders have signed a petition urging President Carter and Congress to set up public control of genetic engineering.

Dr. Claire Randall, executive secretary of the National Council of Churches, Rabbi Bernard Mandelbaum of the Synagogue Council of America, and Bishop Thomas Kelley of the U.S. (Roman) Catholic Conference noted in their petition that geneticists might be tempted to "play God," change "our mental and social structures by genetic

means," or inadvertently turn loose new life forms they "may not be able to recall." Their statement said that "no government agency or committee currently is exercising adequate oversight or control, nor addressing the fundamental, ethical questions" raised by the production of new life forms for profit.

They declared, "New life forms may have dramatic potential for improving human life, whether by curing diseases, correcting genetic deficiencies or swallowing oil slicks. They may also, however, have unforeseen ramifications and at times the cure may be worse than the original problem. Control of such life forms by any individual or group poses a life threat to all of community. Those who would play God will be tempted as never before."

The U.S. Supreme Court ruled on June 16 that federal patent laws extend to human-made living organisms. By a 5-4 vote, the high court held that General Electric Co. scientist Ananda M. Chakrabarty's laboratory creation of a form of bacteria designed to break up oil spills was protected by patent laws dating back to 1793.

Neither the majority opinion, written by Chief Justice Warren Burger, nor a dissent by Senior Justice William J. Brennan, Jr., addressed the bio-ethical issues involved in creating life in the laboratory.

The decision is considered certain to assure greater profitability to the genetic engineering field, and will probably result in its expansion.



RNS
Archbishop Iakovos, Primate of the Greek Orthodox Church in the Americas, led a delegation to the burial place of the Rev. Dr. Martin Luther King, Jr., in Atlanta recently. The archbishop, spiritual leader of nearly two million Greek Orthodox in the U.S., placed a wreath on the grave and told the father of the slain civil rights leader that "We . . . have come in continuance of the journey commenced by your son . . . in pursuit of the liberties to which all Americans are entitled. We came to pray so that his dream, only partially fulfilled, may someday be fully realized." Mr. King thanked the archbishop and his group for their "expression of love and friendship for my son."

St. Augustine's Two Cities

*On August 28, we commemorate St. Augustine,
the man whose influence is difficult
to exaggerate and whose writings have played
such a role in Christian thought.*

By JUSTUS D. DOENECKE

Without question, it is difficult to exaggerate the influence of St. Augustine (354-430 A.D.), the theologian whose writings have played such a role in Christian thought. His influence not only towered over the next thousand years, but has permeated all ages since. His *Confessions* remains one of the most moving classics in devotional literature; his learned apologetics, with their stress upon man's estrangement from God, possess new relevance to all living in this brutal century. Although occasionally confused with Augustine, the first Archbishop of Canterbury, he is a most

different man living in a most different time.

Born in North Africa of a Christian mother and pagan father, Augustine did not convert to Christianity until he was 32. He soon became a protegee of Bishop Ambrose of Milan, a man who much appreciated Augustine's mastery of classical learning and skill in rhetoric. Upon returning to the African coast, he first lived a monastic life, then became a priest. In 375 he was chosen Bishop of Hippo, where — for the rest of his life — he combined administrative duties with writing on a variety of theological questions.

Some Christians stress Augustine's call for life in the church, the community of grace, and his emphasis upon the power received through the sacraments. Others focus upon his insistence upon a

radical turning of the will, one that comes through the death of pride. Often neglected is his view of history, a circumstance that is particularly unfortunate. For in so many ways, the times in which he lived were like our own. There was the fall of great empires, the conflict of ideologies, the disintegration of culture. Indeed, all that was enduring suddenly appeared to be passing away. But in all of the tragedy and conflict, Augustine perceived God's activity at work, and his insights can illuminate similar problems today.

The learned ecclesiastic presents his views most thoroughly in the massive tome formally called *XXII Books of St. Aurelius Augustine the Bishop on the City of God against the Pagans*, or — as we know it — simply the *City of God*. The book may be read in many ways. On one level, it is a morality play, one showing how good continually emerges out of evil. On another, it is a historical commentary, and there is hardly a historical figure of his time, and of many ages before him, for whom he does not have a pointed remark. On still another level, it is a theological treatise, as he ex-

Justus D. Doenecke is professor of history at the University of South Florida, Sarasota, Fla.

plores one Christian doctrine after another.

With much about the *City of God*, we are familiar. We know, for instance, that he began the book in 413 A.D., three years after the Goths had sacked Rome. As the Roman Empire had been perceived as synonymous with the known borders of the civilized world for four centuries, its fall was an unparalleled shock. "It was," writes Augustine's biographer Peter Brown, "as if an army had been allowed to sack Westminster Abbey or the Louvre," and the biblical scholar St. Jerome mourned, "The whole world perished in one city." Many upper-class Romans (like Edward Gibbon 13 hundred years later) blamed the ruin on the Christians, people who supposedly so weakened the empire that it could not resist the barbarians.

According to Augustine himself, he wrote the *City of God* to confute the "blasphemies and falsehoods" concerning the Christian faith, doing so by "defending the glorious City of God against those who prefer their gods to the founder of that city." Yet the book can no more be regarded as simply a work focusing on Rome's decline than Melville's *Moby Dick* is a mere account of a whaling voyage. The *City of God* is far more than a tract for the times. It is a reflection on human history offered by one who has spent a lifetime searching for its meaning.

In Augustine's eyes, there is nothing not subject to divine Providence, for God reveals his activity in every moment. We may think we are acting freely, but the Lord knows all before it happens. And this knowledge includes not only all past and present but all yet to come. The important thing for the believer to understand is that God "is himself in control, as the master of events, and arranges the order of all things as governor." Power was not given to the debauched Nero or the Christian Constantine "save by the providence of God." The evils of man, as well as his finest achievements, are in the hands of the Lord.

God's Providence

Again and again, Augustine stresses that it is God's Providence that is at work. God grants dominion to the Assyrians, Persians, and Romans, each in their turn, while never leaving the human race unattended by his mercy or his help. "It is clear," he writes, "that God, the one true God, rules and guides these events according to his pleasure." And "if God's reasons are inscrutable, does that mean that they are unjust?"

Even tragedy, Augustine writes, is part of God's plan. God, so he stresses, bestows both "temporal goods and temporal evils" upon good and bad alike, doing so to keep Christians from believing

that piety brings earthly reward. For the believer, suffering tests and purifies. Indeed, God can even use war "to correct and chasten the corrupt morals of mankind," rape to prevent "swollen pride about the virtue of chastity."

Yet through all hardships, Augustine tells Christians not to worry. "Who knows," he asks in commenting on the fall of Rome, "what is God's will in this matter?" In brief, the significance of the secular drama has yet to be disclosed. As St. Paul (whom Augustine simply calls the Apostle) has said, "We know that God makes all things cooperate for good for those who love him."

Although Augustine does not comment on what church-state relations should be, he finds true justice "only in that commonwealth whose founder and ruler is Christ." And without such justice, "what are kingdoms but gangs of criminals on a large scale?" Augustine likes to tell of Alexander the Great who — upon capturing a pirate — asked the buccaneer, "What is your idea, in infesting the sea?" The pirate responded, "The same as yours, in infesting the earth. But because I do it with a tiny craft, I am called pirate; because you have a mighty navy you're called an emperor."

Different Loves

And to speak of the secular realm is to speak not just of Rome, but of the archetypal earthly city, whose citizens "prefer their own gods" to their true creator and redeemer. In contrast is the second city, the City of God, founded by "the God of Gods." In the present world, the two cities are interwoven, awaiting separation at the Last Judgment. They center, however, on different loves, and Augustine expresses this point most graphically: "The earthly city is created by self-love reaching the point of contempt for God, the Heavenly City by love of God carried as far as contempt for self. In fact, the earthly city glories in itself, the Heavenly City glories in the Lord." The former is dominated by pride, pursuing the goods of the body or the mind; the latter dominated by devotion, looking for its renewal in the fellowship of saints.

To Augustine, of course, it is the story of the City of God, or what he calls "sacred history," that is most significant. Here God exercises his saving work amongst his peoples, preparing them in the Old Testament and fulfilling his promises in the New. Although God is just as active in each moment of time, and in every part of space, his purposes in secular life remain inscrutable. It is not secular history, or everyday events, that are redeemed, but God's people. About secular history we can only guess.

The fall of Rome, more than any other events, forced Augustine to distinguish

between the two types of history. At first he saw the Roman Empire as occupying a definite place in salvation history, and he spoke of an *imperium Christianum*. But after the Gothic invasion, he could no longer feel certain how God acted in the temporal past. The old confidence no longer existed, while the future remained indeed cloudy. From 412 on, Augustine will speak of Rome as an outsider. Of only one thing he is certain: the purposes of God do not stand and fall with the fate of the Empire, or with the rest of the earthly city.

No Retreat

Augustine, however, calls for no retreat from life. In this world, the City of God is in pilgrimage, and part of being a pilgrim is to recognize your dependence upon life around you. Hence Augustine calls upon the Christian to realize "our business within this common moral life." Membership in the Heavenly City is compatible with participating in the Roman state — or any other. The question is always one of ultimate loyalty.

In addition, the *City of God* cannot simplistically be associated with the church, for the church contains false Christians within it; that is, "people who are united with her in participation in the sacraments, but who will not join with her in the eternal destiny of the saints." Ever cautious, Augustine claims that the church has no certainty concerning one's salvation. At one point, he does refer to the City of God as "God's Church," but usually he does not resolve the ambiguity. "As in a sea," he writes, "both kinds [genuine Christians and reprobates] swim without separation, enclosed in nets until the shore is reached."

Both cities stem from Adam, with the murderer Cain founding the city of man and the innocent Abel becoming the first citizen of the City of God. The world's history embodies the conflict between the spiritual descendents of the first man, a struggle that will continue until the end of time. In one era after another, for century upon century, Augustine attempted to show the struggle, and Romulus's slaughter of Remus was only one instance in the conflict.

Yet, throughout the entire Old Testament narrative, God is ever showing his faithfulness to the citizens of his city. Every sentence of Scripture, Augustine finds, has prophetic meaning, with even the story of Noah's ark symbolizing Christ and his church. Although to Augustine the Fall was a historical event, he stressed the pride of man, who turned from "the real ground of his being" and attempted to act as a god. After tracing the patriarchs, he tells of the coming of Christ, which he sees as the climax of all human history. The account ends with the Last Judgment, the time

when "we shall be still and see; we shall see and we shall love; we shall love and we shall praise."

Citizenship in God's city can, so Augustine writes, be acquired "only with faith and through faith," and its earmark is always love "rightly placed." Everything but God himself, to use the phrasing of philosopher Etienne Gilson, "is for the City and has no meaning apart from the City." The faithful, gathered in worship, participate in the offering the church makes at the sacrament of the altar. One's riches are considered "as belonging to all, according to the principle described in the Acts of the Apostles." A Christian ruler must govern with restraint, avoiding pride and remembering that he is but a man.

At no point, however, does Augustine neglect the earthly city. Though it is not everlasting, it "has its good in this world," for it seeks to maintain peace among its citizens. In fact, there are times when its wars have been waged "on the authority of God." Even in its fallen state, the world has a relative order and grace. The worldly city can make family and social life possible, and its peace can foster true religion.

As, however, its order is based on self-love, it is unjust and coercive. Destruction is its very law of life, for war and death is of its essence. And worst of all deaths, Augustine writes, is where death does not die. Ever seeking conquest of others, its citizens soon find pride the cause of their destruction.

The lessons offered by the *City of God* are many, and foremost among them is a kind of skepticism, a reluctance ever to identify any secular movement with God's purpose. There is hardly a nation or a social movement that does not claim to be the Lord's instrument, and one will always find a clergyman or a religious body willing to baptize the varied ideologies that confront us. The church has a different task — that of being faithful, and such fidelity involves realizing that all institutions are under God's judgment. In brief, if the Gospel is to be the Gospel, it must be in permanent tension with the world, and it must subject any political order to the most radical of questioning. Of course, the believer is obligated to fight oppression and to support justice, and the detachment of Augustine should not lead us to apathy or irresponsibility. However, we must all realize we cannot speak for God.

Augustine also gives us a new kind of hope, not that the world will inevitably progress or that tragedy will end. As G.K. Chesterton once wrote, "The sky grows darker yet/ And the sea rises higher." The meaning of secular history stays cloudy until the end, though in all of its activity God is working. Rather the hope lies in Christ's victory over sin and death, and in the final consummation of the Heavenly City.

Should We Have an Archbishop?

*If we are seriously to consider
the idea of archbishop, we
need to think about how the church
wishes to express her life and work.*

By WALTER C. RIGHTER

Should we have an Archbishop of the Episcopal Church in the United States?

Good question!

The answer, it seems to me, lies not only in the faith and order but in the life and work of the church — and certainly not in a simple "aye" or "nay" from clergy and lay persons.

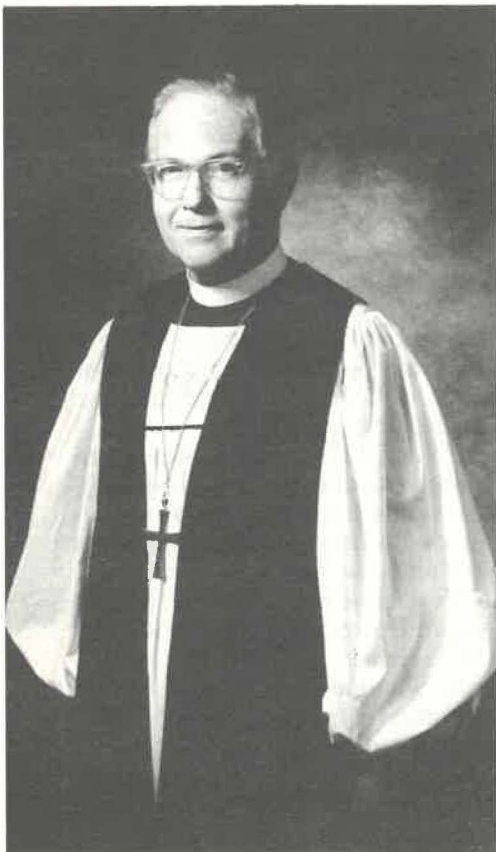
What do I mean?

As a priest in 1971, I was a member of the General Convention's Joint Commission on Structure. As a part of that task, I was a member of the sub-committee of that commission called Executive Function. As a neophyte member of the sub-committee I became convinced that we should recommend to the whole commission the creation of an archbishop. It seemed to me, at that time, that people

were actually thinking of the Presiding Bishop as an archbishop. I recommended it. And the whole commission turned me down. It has since been suggested that northeastern churchmen don't want the idea. And that midwestern churchmen do. Having served in Pittsburgh, New Hampshire and Iowa, and having made the suggestion as a northeastern churchman, I would suggest that such explanations are simplistic. My suggestion was turned down by the commission for good reason. More about that later.

In the same year in which I suggested to the Joint Commission on Structure the creation of an archbishop in the Episcopal Church in the United States, the House of Bishops was challenged by the same Structure Commission. Two members of the Structure Commission — Ross Sidney, present chancellor of the Diocese of Iowa and Reynolds Cheney then chancellor of the Diocese of

The Rt. Rev. Walter C. Righter is Bishop of Iowa.



Bishop Righter: First — our life and work.

ing of the House of Bishops in October of 1980. The research points to the need for bishops to be pastoral and personal.

The 1979 Book of Common Prayer makes clear that the office of bishop is pastoral. I can remember hearing Massey Shepherd, in his clear, crisp way, call for the church to realize the pastoral nature of the office of bishop by shaping similar (numerically and geographically) dioceses. There is some activity taking place in this direction now. That activity seems to me to be largely in response to population growth and possibly cultural shift, but it also seems to me to be reactive. To be pro-active as a redemptive force in the midst of culture, and in the midst of areas where there is no population growth, is more expressive of the life and work of the church. Both recent research and new forms of worship point in this pastoral direction.

Two things at least seem to me to be necessary for us to think about before we think about an archbishop.

First — the whole church in the United States, not just one state or one dioceses, needs to reshape itself to accomplish a more pastoral, personal, evangelical, redemptive ministry as the Body of Jesus Christ in the midst of our society. We need, in order to be pastorally and personally effective, at least two or three times as many dioceses as we now have, smaller in geographical size, smaller in numbers. When I became the Diocesan of Iowa, within a week of my election, several suggestions came at me from various people outside of the Diocese of Iowa — in Nebraska on the west, in Minnesota in the north, and in Illinois on the east — speculating about how this kind of reshaping might take place. That reshaping was all to take place at the expense (geographically) of Iowa, and to the benefit of others. I realized in those conversations that the whole idea of reshaping was a very serious matter. Once you talk about making one move, everything becomes like a bowl of jelly — you poke it in one place and it wobbles all over. What I am proposing therefore, I am sure might take 30 or 40 years of serious study, intention and work. I have no easy answers as to how it might be done, nor do I have a plan. I have had *some* thoughts about how smaller dioceses and their bishops might relate to each

other. Bishops might be rectors of small parishes, vicars of missions, or rectors of large parishes with staff to help with the parish. There is precedent for this in our past history. Some bishops, in very poor situations, might even be non-stipendiary — working at secular jobs. But before we even think about how bishops might relate to the whole church, we need the intention to do the 30 years of study and work mentioned above.

I am sure, in order to be pastoral and personal, bishops must be given the opportunity to work in smaller geographical areas with smaller numbers of people and with greater lengths of time available for pastoral activity instead of simply moving around in automobile traffic, on trains, or in the air. (In eight years in the episcopate, based on a model 40 hours week — which I have never had — I have spent three years in a car, and I would guess my brethren in the House of Bishops, regardless of the geographical or numerical size of their diocese, have spent similar amounts of time getting from place to place.

If the division of a diocese can be thought of on some other basis besides geography and numbers, (i.e., to be pro-active in our culture) then gradually I think we will need to develop provinces with greater cohesion both geographically and legislatively. Several secular models have been suggested for a fresh division of the United States into workable units. These need to be studied by the church. There are persons of whom I have some knowledge and for whom many others have great respect, who are capable of sharing great wisdom with the church in order to do this. They are geographers and their knowledge is invaluable. Gradually we might discover the need for provinces to change and become expressive of the life and work of the church as expressed in the reshaping of dioceses. I hope they would have very real regional bite and clear emphasis on mission.

If all of the above were to take place, emphasizing the life and work of the church, the pastoral, evangelical task of the church, then I think we might gradually come to consider the faith and order question — creation of an office of archbishop — and we might even be able to assign some duties to that office. But first — our life and work.

Mississippi — attended the meeting of the House of Bishops in the Pocono Mountains in Pennsylvania. They suggested to the House that any reshaping of the dioceses (as to population and geography) needed to be initiated by bishops. Since that time bishops have been kept busy dealing with lots of other concerns besides reshaping dioceses!

I think the challenge to the House of Bishops about reshaping dioceses far more significant than whether we should have an archbishop. I think, also, if we take seriously the whole idea of mission we will not only reshape dioceses, but the concept of leadership — archbishop, etc. — will also be dealt with in a constructive way.

I would suggest if we are seriously to consider the idea of archbishop, we need to think about how the church wishes to express her life and work and, as a part of that, we need to think about a massive nationwide reshaping of dioceses and ultimately provinces. In a crude, but sensitive way, I think this is why the Commission on Structure turned down my suggestion. I think they were on target.

Some clues are emerging in the life of the church that may be pointing in a direction. There has been, in recent years, some serious thought given to the office of bishop as to its practice. The House of Bishops Committee on Pastoral Development has done the research and it has been published for the meet-

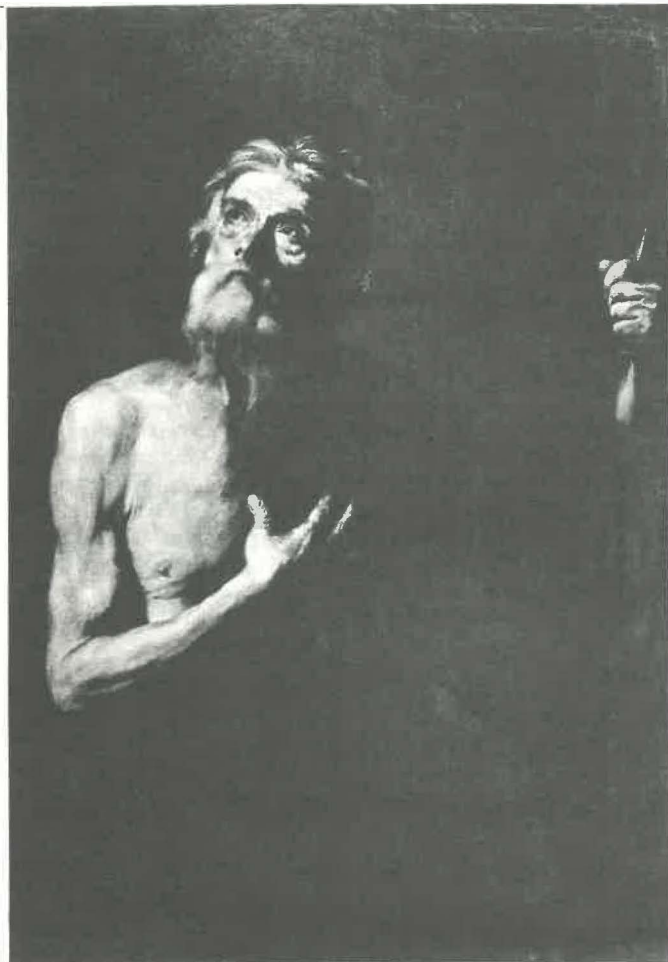
Bishops must be given the opportunity to work in smaller geographical areas with smaller numbers of people and with greater lengths of time available for pastoral activity.

EDITORIALS

St. Bartholomew's Day

We do not know very much about the apostle Bartholomew whose name appears briefly in the first three gospels and who is believed to be the individual called Nathaniel at several points in St. John's account. On the other hand, the feast of St. Bartholomew, which we will observe either today or later in the week, is all too famous in history. On this day in 1572, Queen Catherine de' Medici of France arranged for a systematic massacre of the Protestant Huguenots. Beginning in Paris and spreading to some of the provinces, the killings continued into mid-September, and it is estimated that about 50,000 persons were murdered.

Today, it is said that many French Roman Catholics observe this occasion by praying for the forgiveness of the sins their church has committed against Protestants. It is a good time for Protestants also to pray for the forgiveness of their many offenses against Roman Catholics. Anglicans can pray too, for our church has had at least a modest record of persecuting both Protestant and Roman Catholic dissenters, and almost all of us have been guilty of uncharitableness on some occasion.



Courtesy of the City Art Museum, St. Louis

St. Bartholomew by Giuseppe Ribera

Chinese Christianity Today

China continues to loom as a mysterious giant — recumbent but not sleeping — on the horizon of our known world. Christian missionaries have penetrated it in early Christian times, in the middle ages, during the Counter-Reformation, and very notably during the last century, yet converts have always been few, and the mainstream of Chinese national life has disregarded or even denied their existence.

Subsequent to World War II, the communist government has placed all Christian churches in a most difficult position and the continued existence of a Christian community has been in doubt. In recent months, news of Christian groups in China has begun to trickle out, and visitors from the West have been allowed to meet Christian leaders. Veteran Episcopal missionaries, the Rev. and Mrs. Leslie L. Fairfield, in China earlier this year, met old friends in Shanghai and elsewhere and returned to the U.S.A. "greatly encouraged."

The Fairfields and some other recent visitors to China have obtained an open letter to all Chinese Christians from the "Standing Committee of the Christian Movement for Self-government, Self-support, and Self-propagation" in which a nationwide Christian organization is proposed. Perhaps predictably, the letter bases the tribulations of Christians in China on Lin Piao and the "gang of four," but goes on to assure the reader that all is now well and that things can go forward. The publishing of Christian literature, the training of clergy, and the obtaining of greater religious freedom are among the immediate objectives named. Everywhere, however, the independence of Chinese Christians from churches of other lands is emphasized.

The Chinese "Three-Self Movement" (self-government, self-support, and self-propagation) has represented commendable goals, and yet these words have been a long-standing slogan of resentment and reaction against the Christian churches of the colonial era during which, it is claimed, missionaries from the West exercised all control of the church life and Chinese culture and heritage were in disrepute. Today the principle of self-government in indigenous churches is everywhere recognized, and no one is more glad than missionaries themselves to see new Christians assume proper responsibilities in church life. At the same time, a capacity for partnership is part of Christian maturity, for churches as well as for individuals, and this is well expressed for Anglicans in Bishop Bayne's well known phrase, "mutual responsibility and interdependence."

Precisely because of the particular situation in which the Christians of mainland China find themselves, we must sympathize with their problems and respect those who are working within this situation as best they can. Can there be any restoration or revival in China of the distinctive Anglican contributions of apostolic order, sacramental life, and traditional theology? Perhaps, in some way. In the meantime, the Christians of that vast land need and deserve our prayers.

Excerpts from "Open Letter to Brothers and Sisters in Christ of Whole China from the Standing Committee of the Christian Movement for Self-government, Self-support, and Self-propagation."

All these years we have firmly believed that the correct line of the Communist Party would return to New China. We have firmly believed that the policy of religious freedom laid down by Chairman Mao and Premier Chou En-Lai was correct and could not be permanently abrogated by anybody. We have firmly believed that the Chinese church, through the Three-Self movement, would become cleansed and fair, an abode for the Lord. We have firmly believed that upheavals would pass and stability would be restored, bringing a bright prospect for New China. And we firmly believed that we Christians who cherish a love both for our motherland and for our religious faith would surely be able to work alongside the rest of our Chinese people and make our contributions to our motherland.

Brothers and sisters, today, China has indeed returned to the correct orientation. As we met and listened to all the encouraging reports summarized above, we were greatly moved and inspired by Christian examples. They turned our hearts to thanksgiving. Our faith in the gospel of Christ became strengthened. We are resolved more than ever to unite and do the

work entrusted us by God and by the fellow-Christians of the whole country, so that what we have firmly believed can all be turned into facts.

• • •

We also need to help elevate the consciousness of our constituencies so that all Christians in China will love our motherland, adhere to state laws and prevent anyone with ulterior motives from using Christianity as a cover for activities detrimental to social order, endangering our people and defaming our church.

• • •

We are aware that in churches abroad there is a small number of people still hostile to New China today. They attack our principled stand on Three-Self and put their hands into our church life in the name of "evangelism" and "research." Regardless of the color of their skin, they are trying in reality to push Chinese Christianity back to the colonial past and earn for it again the onus of a foreign religion taking its stand against the Chinese people. We hope that these individuals would not receive the support of the other Christians abroad and their leaders. We are sure their pursuits will not bear good fruit in the long run.

As to those Christians abroad that assume an attitude of equality towards us and respect our principled stand on independence and self-government, we are ready to enter into friendly relations and fellowship with them.

PEOPLE and places

Appointments

The Rev. Stephen T. Ayres is associate, Christ Church, 601 East Walnut St., Springfield, Mo. 65806.

The Rev. Charles D. Crandall is rector, Christ Church, Collingswood, N.J. Add: 346 Richey Ave. 08107.

The Rev. Martin Gutwein is rector St. Paul's Church, Camden, N.J. Add: 1197 Lake Shore Drive, Collingswood, N.J. 08108.

The Rev. H. Francis Hines is part-time assistant, Church of the Holy Spirit, Bellmawr, N.J. Add: 1307 1/2 Rodman St., Philadelphia, Pa. 19147.

The Rev. Cornelius Caleb Tarplee, Jr. is deacon-in-charge, St. Thomas' Church, Hamilton, N.Y. Add: 14 Madison Street 13346.

Ordinations

Priests

Central New York - Pamela C. Shier, chaplain resident of University Hospital, Ann Arbor, Mich. Add: 1141 Nielsen Court, Apt. 2, Ann Arbor 48105.

Colorado - John Charles Connelly, assistant chaplain, University of Colorado, Boulder. Add: 900 13th St., 80302. George Frederick Lewis, Jr. Add: 81 Sierra, Alamosa, Colo. 81101. Elton Stanley Wright. Add: 8023 Wyandot St., Denver, Colo. 80221.

Indianapolis - Richard D. McCall, assistant minister, St. Stephen's Church, Terre Haute, Ind. 47807.

New Jersey - Daniel S. Moore, assistant, St. Andrew's Church, 419 South St., Murray Hill, N.J. 07974.

Olympia - Mark Joseph Miller, assistant, St. Andrew's Church, Port Angeles, Wash. Add: P.O. Box 609, 98362. Gerald Martin Lawrence, non-stipendiary assistant, St. Margaret's Church, Bellevue, Wash. Add: 10637 S.E. 29th St., 98004.

Stephen James Gehrig, assistant, St. Stephen's Church, Longview, Wash. Add: 1428 22nd Ave., 98632. Guy Charles Sherman, assistant non-stipendiary priest, Trinity Church, Everett, Wash. Add: 1014 Hoyt Ave., Everett, Wash. 98201.

South Dakota - Robert Two Bulls.

Deacons

Colorado - James Owen Cravens, curate, Christ Church, Ridgewood, N.J. Add: Box 764, 07451. Gerald Charles Anderson, curate, Christ Church, Denver. Add: 2460 E. Bates 80110. John Woodham Raish, vicar, St. Elizabeth's Church, Brighton, and St. Andrew's Church, Ft. Lupon, Colo. Add: 22 S. Ash, Denver 80222.

Kansas - Charles Bradley Wilson, assistant, St. Paul's Church, Salem, Ore. Add: 1444 Liberty, S.E. Salem 97302. Michael Joseph Combs, Grace Cathedral, 701 W. Eighth St., Topeka, Kan. 66603.

Montana - James Thaddeus Butcher, vicar, St. Patrick's Mission, Bigfork, Mont. Add: P.O. Box 431, 59911.

South Dakota - Leonard American Horse. Charles Moose. George Medicine Eagle. Robert Mesteth. Benjamin Tyon.

Western Louisiana - Hal Hutchinson, headmaster, St. Paul's School, New Orleans, La.

Other Changes

The Rev. Daphne Hawkes is no longer assistant at Trinity Church, Princeton, N.J.

St. Thomas' Church, Red Bank, N.J. Address Change: P.O. Box 502, Red Bank 07701.

Retirements

The Rev. William H. Schmaus, as rector, Trinity Church, Woodbridge, N.J. Effective: September 1.

Resignations

The Rev. Charles R. Summers, rector, Grace Church, Pemberton, N.J. Effective: August 31.

Renunciation

On July 9, 1980, the Bishop of Southwest Florida acting in accordance with the provisions of Title IV Canon 8, Section 1, and with the consent of the clerical members of the Standing Committee of the diocese

cese, formally accepted the renunciation of the ministry of this church made in writing by Elizabeth C. Stephens. This action is taken for causes which do not effect her moral character.

Correction

We have been advised that our source for the death notice of Deaconess Mary E.S. Dawson, who died April 24, 1980, was in error. Diocesan Press Service stated that Deaconess Dawson was in the U.S. during the World War II years. In fact, she was interned during that time, first in the internment camp in Davao on the island of Mindanao, and later in Santo Tomas Internment Camp in Manila.

Deaths

The Rev. Irvin F.A. Kracke, retired priest in the Diocese of Texas, died February 11 in Sealy, Texas, his retirement home.

Fr. Kracke was born in Baltimore, Md., Sept. 3, 1905. Following a 19-year ministry in the Evangelical and Reformed Church, he was ordained deacon in 1951 and priest in 1952. He served his entire priesthood in Texas, serving churches in Belton, Killeen, Houston, Livingston, Cleveland, and Eagle Lake. He retired in 1971. Fr. Kracke is survived by his wife, Ethel, two sons, Frederick and William, and five grandchildren.

The Rev. Thomas Matteson Whitfield Yerxa, associate rector, the Church of St. James-by-the Sea, La Jolla, Calif., died May 16. He was 64.

Fr. Yerxa was born October 25, 1915, in Bay City, Texas, and held degrees from the University of Houston and Virginia Theological Seminary. He was ordained deacon in 1943 and priest in 1944.

Following rectorships of churches in Orange and Austin, Texas, Fr. Yerxa was named dean of St. John's Cathedral, Wilmington, Del. In 1956 he returned to the west to become dean of Trinity Cathedral, Phoenix, Ariz. He served St. James Church, Los Angeles, from 1970 to 1972, and St. James-by-the-Sea, La Jolla, from 1972 until his death. He is survived by his wife, the former Edith Anne Holloway.

The Rev. Edward P. Wood, a priest of the Diocese of Montana, died June 12. He was 56 years of age.

Fr. Wood was born February 28, 1924, in Allentown, Pa. He studied pre-med at the University of Illinois and received his M.D. degree from Washington University School of Medicine, St. Louis, Mo., in 1947. He served at St. Luke's Hospital, St. Louis, and as a radiologist in the army. In 1973 he entered Nashotah House and was ordained deacon in 1975 and priest in 1976. He served as curate and assistant at St. Paul's Church and Trinity Chapel, Alton, Ill., and as a radiologist at Alton Memorial Hospital. Fr. Wood is survived by his wife, Mary Elizabeth and six children.

Mr. Clinton McClarty Harbison, chancellor of the Diocese of Lexington from 1921 to 1960, died June 9, at his home in Lexington, Ky. He was 93.

Mr. Harbison was a lifelong resident of Lexington, leaving only for studies at Harvard Law School and military duty. He served as a major in the field artillery in France during World War I, and with the Army of Occupation in Germany after the war. He was a member of Christ Church where he served on the vestry and as senior warden of the parish. Mr. Harbison was the senior partner in the law firm of Harbison, Kessinger, Lisle, and Bush. He was preceded in death by his wife, Harriett McCreary Gay Harbison. Survivors include a nephew, Shelby T. Harbison and several cousins.

Mr. William Harris, partner in the Bunting and Harris Episcopal Book Store, Philadelphia, Pa., died May 4.

Mr. Harris was born February 1, 1897, in Philadelphia, and confirmed Nov. 26, 1913. He was a member of Trinity Church, Oxford (Philadelphia), and Holy Trinity, Rittenhouse Square, Philadelphia, and served as lay reader and church school teacher for over 60 years. Mr. Harris ran the bookstore with Miss Hattie K. Bunting from 1950 through 1973. He was known as a scholar in church history and the Bible and had a wide knowledge of the religious book field.

Josephine Hale Whitcomb, wife of the Rev. James L. Whitcomb, retired priest of the Diocese of New York, died May 26 at Sarasota Nursing Pavilion, Sarasota, Fla.

Mrs. Whitcomb, who was 90 years of age, was born in Keene, N.H. and married Fr. Hale in 1918. They had lived in Sarasota for the past 20 years, following a very active ministry in the Diocese of New York which included the chaplaincy of St. Mary's School, Peekskill, N.Y. Mrs. Whitcomb is survived by her husband, two sons, and a daughter, Priscilla, wife of the Rev. Benjamin Ford of Indianapolis.

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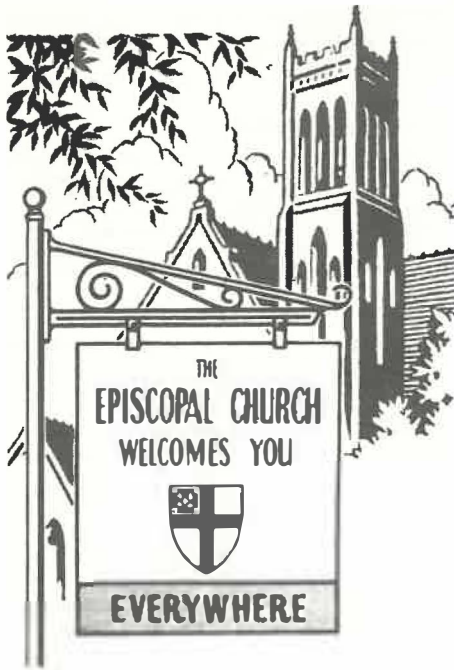
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SUMMER CHURCH SERVICES



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 6

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.



Mariners' Church, Detroit, Mich.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillcropp 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

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

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. Bavi 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

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.

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)

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.

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley, 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. & 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
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
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6, C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, 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 Sts.
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 1898. Built in 1726.

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 Eu/breakfast/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. Kelthly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 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. 78107
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 Halifax 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. & Beinbridge 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.

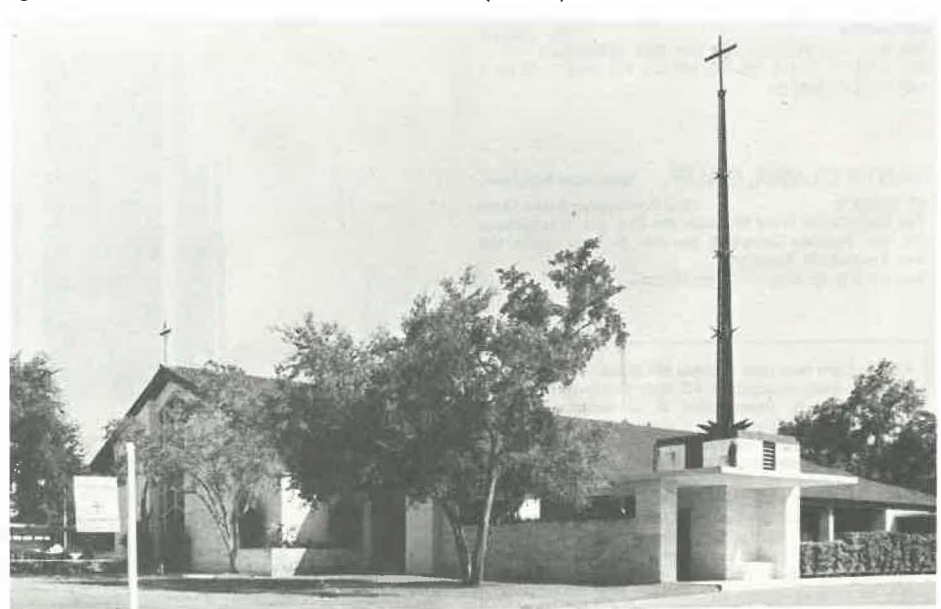
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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. Holton; the Rev. John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30 (Wed 9:30)



St. Stephen's Church, Coconut Grove, Miami, Fla.