

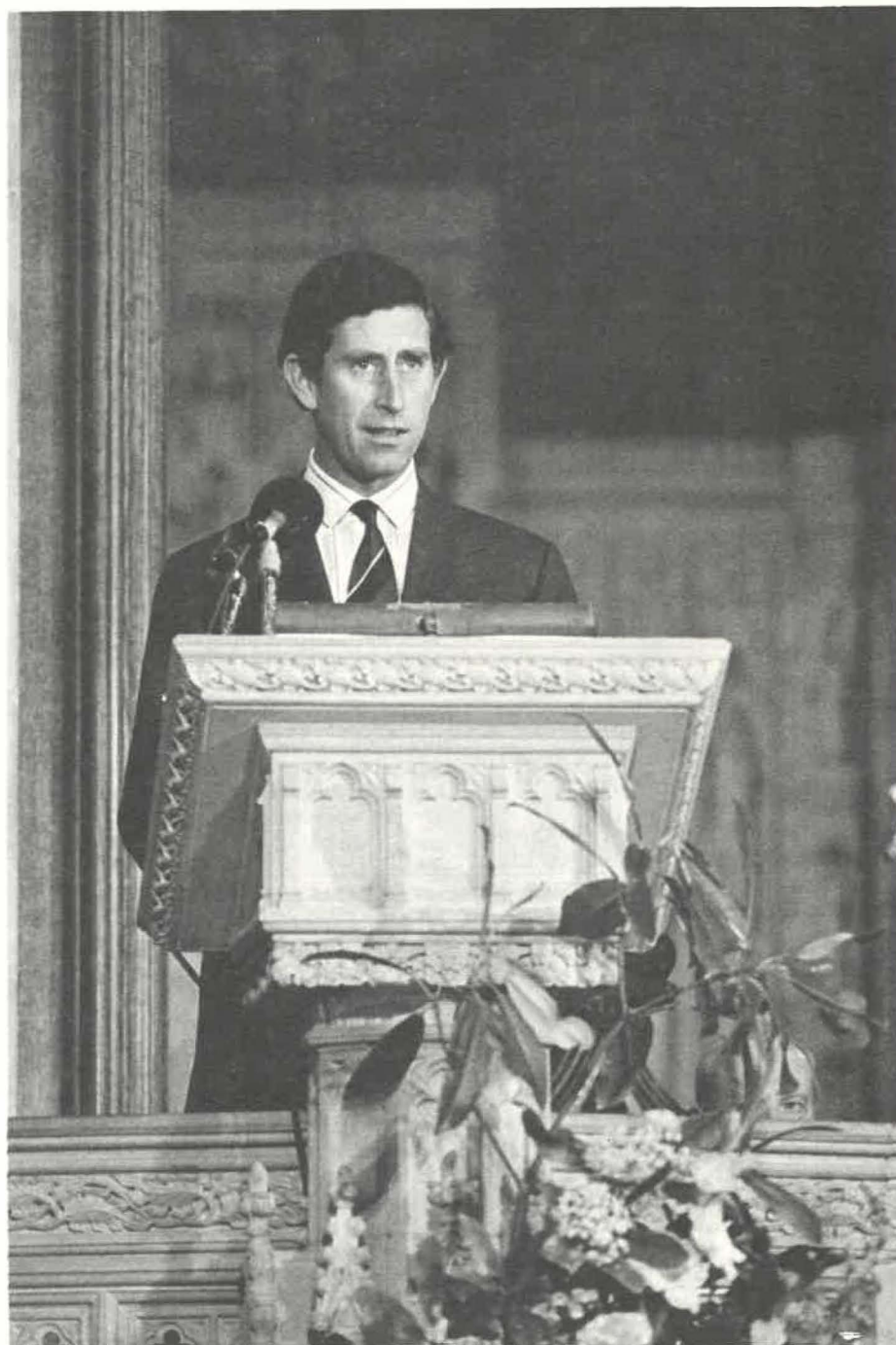
THE LIVING CHURCH

Anglican Primates Meet in Washington

• page 7

Tradition and Nostalgia

• page 10



H.R.H. Prince Charles at Washington Cathedral: In clear and reverent tones bespeaking a familiarity with the words [see page 8].



THE LIVING CHURCH

Volume 182 Established 1878 Number 23

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

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

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

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	4
Calendar	5
Editorials	12
Feasts, Fasts, and Ferias	13
The First Article	2
Letters	3
News	6

ARTICLE

Tradition and Nostalgia	Alden Hathaway 10
-------------------------	-------------------

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo., Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O. C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyrone, N.C.; the Rev. Murray Trelease; the Rev. Kenneth Trueman; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; Robert L. Hall; Mrs. William Horstiek, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

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

PHOTOGRAPHS. THE LIVING CHURCH cannot assume responsibility for the return of photographs.

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

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

© The Living Church Foundation, Inc., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

Thomas Traherne (1637-1674), Anglican priest, mystic, and poet, had much to say about this present feast of Pentecost. Last week we shared with readers of THE LIVING CHURCH the excitement of delving into his *Church Year Book*. This is a book in the author's own handwriting, preserved in the Bodleian Library in Oxford University. Apart from a few excerpts, it has never been published. It is therefore a special pleasure to present portions of his thoughts and devotions in this column.

It is characteristic of Traherne that on this feast he seeks signs and likenesses in the created natural world in order to understand better the mysterious ways of the Holy Ghost. Wind becomes the theme of an extended meditation.

"He came to the Ear in a Noise of Wind, for suddenly there was from Heaven as the Noise of a Rushing Mighty Wind: serving as a Trumpet to Awaken the World & give Warning of his Coming.

"He came in a Wind, because that, of all Bodily Things, approacheth nearest to the Nature of a Spirit. For it is Invisible, yet Great and Powerful, as a Spirit is. . . ."

There follows an interesting and suggestive series of reflections on different activities of wind. Among the first we find "for as the Wind resteth upon the Waters so doth the Spirit upon the Hearts of Man."

This is an oblique reference to the biblical story of creation, to Genesis 1:2, in which "the Spirit of God" hovering over the waters may be translated as "the wind of God." We may compare this in passing with T.S. Eliot's lines:

"Out at sea the dawn wind
Wrinkles and slides . . .

In my beginning."
(*East Coker, I*)

To American readers, especially those who are gardeners, a more surprising reference is to the alleged effect of wind on plants: "As the Wind Quickeneth and Reviveth flowers, & causeth the Spices of a Garden to flow out so doth the Spirit Animate and Diffuse Affections. . . As it were to fulfill the Prayer of the Church, made by the Wisest of Kings in the profoundest of Songs;

'Awake O North Wind, & come Thou South Wind, blow upon my Garden that the Spices thereof may flow out' " [Song of Solomon 4:16].

"It came from Heaven to fill us with the Breath of Heaven."

"This Wind came from Heaven, to make us Heavenly Minded."

Another passage is suggestive of the cyclone belt of the American midwest. "Winds. . . sometimes Blow down Trees and Pinacles, & rend the Rocks, & overturn Houses; & should they be let alone, they would tear even Towers, & carry Temples as the chaff before them."

Other reflections take other directions. "Like a Blast of Rams Horns (in the Mouth of Priests) it layeth flat the Walls of Jericho. Like the Wind that is breathed into Organs, flutes, & sackbuts, & other instruments of Musick, it causeth all the Melody."

At the end of this subsection, Traherne gathers these quaint and sometimes rambling reflections into intense prayer: "O Spirit of Life who breathing upon the Dead Bones which Ezekiel saw, didst instantly Revive them, come & Breathe upon all Souls that are Dead in Sin, and revive them by thy Grace. Awake O North Wind, & Come Thou South Wind, breathe upon the Garden of my Soul. . . And, O Thou Gracious Lord, who inclinest thy Children with a Gracious yet forcible violence, Breathe Gently yet vehemently upon me, Enforcing me to do all that is Wellpleasing unto Thee."

All of this is only a part of what Whit-sunday meant to Thomas Traherne. Pages later, he closes his devotions for this day with a prayer built on the idea of the seal of the Spirit. This is usually associated with Holy Baptism (II Corinthians 1:22 and Ephesians 1:13, 4:30), but here apparently it is used referring to the Eucharist. He gives the theme of the seal a surprising twist, relating to it contemporary 17th century England. "Seal all thy Promises to me, This Day by thy Grace, and by thy H. Sacrament. O Thou that bearest the Privy Seal of God, make me partaker of all thy Joys in Eternal Glory. Amen."

Next week we will see something of what Traherne has to say for Trinity Sunday.

THE EDITOR

LETTERS

Church's Sabbath

I thought your editorial, "A Church's Sabbath Rest" [TLC, May 10], was absolutely right on the money. THE LIVING CHURCH has certainly taken a turn for the better. . . . Now I read it from cover to cover!

(The Rev.) DONALD N. WARNER
St. Mark's Church

Durango, Colo.

Needs of the Poor

While he is correct in testifying that it is "cruel to expect those at the lowest income levels to bear more than they already do," the Rt. Rev. John T. Walker is wrong in suggesting that Congress raise and not cut funding on programs designed to meet the basic nutritional needs of the poor [TLC, Apr. 26]. Instead of turning to Congress, Bishop Walker should be turning to his flock.

Bishop Walker's reason for recommending increased funding of the programs is the severe impact of inflation and unemployment on the poor in urban areas. However, Bishop Walker apparently does not realize that the latest siege of inflation, in large part, began

with President Johnson's attempt to fund both the Great Society and the Vietnam War in the late sixties.

The cost of the war and social programs is now hurting the poor. Increased government spending would further fuel inflation, thus hurting the poor more, and could lead to the eventual collapse of our government.

The vote recently in the House of Representatives means there probably will be cuts in the social programs. An increasing number of national leaders are beginning to concentrate more on balancing the budget and rebuilding the military and less on the social programs.

As members of the body of Christ, we cannot sit back and say, "It is such a shame the poor have to suffer." We need to find ways to help where the government cannot.

While the Episcopal Church has a number of programs helping the poor, they are not enough, especially in the light of recent congressional action. Unfortunately, however, too much of our attention is directed toward the church buildings instead of the world which we were called to serve.

This call frightens me. Quite frankly, I trust God to a point — and that point is my pocketbook. How many of us suffer just this lack of faith?

Bishop Walker and the other ministers

and teachers need to emphasize teaching us how to give. We must learn to give freely and trust God's promise to fulfill our needs, and be able to distinguish between our wants and actual needs.

JERRY M. MORRIS
El Dorado, Ark.

Anything to Laugh At?

I suspect that your predecessor as editor is hiding his light under a bushel, in characterizing the verse you recently published as "an old man's first poem" [TLC, May 10]. To take a Latin verse original and turn it into felicitous English verse demands a poet's talent.

Although he does not explicitly claim authorship, I deduce that Fr. Simcox may be the originator of a delicious fragment appearing in his own work, *Is Death the End?* (Seabury, 1959).

The verse (from *Animula blandula vagula*, an "Alloquy to his Soul," ascribed to Hadrian) is surely brief enough to quote:

Odd little comrade, comfortable
guest, Capricious, elfin puff of air,
You're off: but where? And when
you've left this breast, Tense little
traveler, pale and bare, Will you find
anything to laugh at there?

NIGEL RENTON
Oakland, Calif.

Two pastor's wives make impressive strides toward

SPIRITUAL FREEDOM & CHRISTIAN MATURITY

They share their findings through lively, life-changing books.



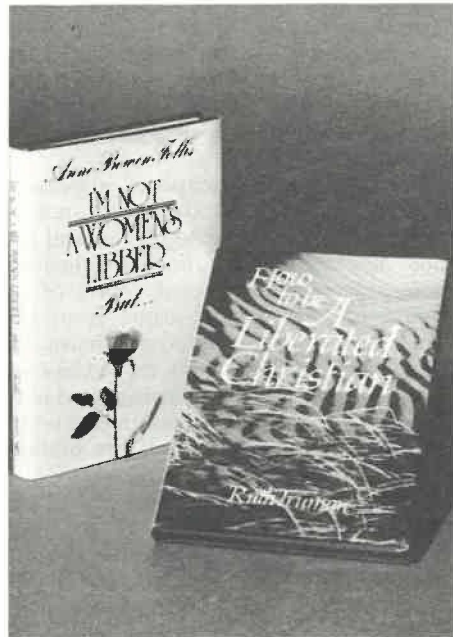
"I'M NOT A WOMEN'S LIBBER, BUT . . ."

ANNE FOLLIS—homemaker, minister's wife, mother, Christian—recounts her personal struggle to remain true to the Word of God and at the same time recognize the realities of the world in which we live. This struggle has convinced her that feminism—the ideal of basic equality between women and men—is entirely consistent with her Christian faith.

A founder and president emerita of Homemakers Equal Rights Association, Anne has been featured in leading magazines, including *Family Circle* and *Woman's Day*, and has appeared on television talk shows such as the Phil Donahue Show. She travels across country several times a month promoting HERA. \$7.95

"A marvelous book! Warm, witty, informative, and at times hard-hitting . . . will be an eye-opener to many."

—LETHA SCNAZONI, coauthor, *All We're Meant to Be: A Biblical Approach to Women's Liberation*



HOW TO BE A LIBERATED CHRISTIAN

RUTH TRUMAN speaks from her personal experiences of examining, discarding, and arriving at solutions as she guides readers toward liberating maturity in Christian living today. Dr. Truman begins with the basics—becoming a Christian, learning to pray, reading the Scriptures, and rejoicing. She explains the choices, the decisions, and the results—a life totally committed to Christ, knowing yourself and your possibilities, and projecting your new self-image into the world around you.

An educational consultant in Whittier, California, Dr. Truman and her minister husband, W. Lee Truman, have four children. \$7.95

" . . . particularly helpful to Christians struggling to find themselves in a world of clichés."

—KEITH MILLER, bestselling author of *Taste of New Wine* and *Please Love Me*

Order through your
local bookstore or Abingdon



201 Eighth Avenue, So.
Nashville, TN 37202



**8th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA. SPAIN**

July 24 - August 4, 1981

Theme: "SPIRITUALITY, CATHOLIC & PROTESTANT"

Lectures in English by Spanish & British leaders.
Optional Spain/Portugal tour & low cost
transAtlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of
one of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM!
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical Relations,
and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRETARY
150 Graevos St. Phone 814/837-9178 Kane, Pa. 16735



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

TRACTS

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

For further information, address

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

**LOOKING AT THE
EPISCOPAL CHURCH**

William Sydnor

paper \$4.50

for inquirers & confirmands

MOREHOUSE-BARLOW CO.

TO THE CLERGY:

Introduce your parishioners to
the challenges and responsibilities
of the Church by subscribing to
**THE LIVING CHURCH BUN-
DLE PLAN.** Rates are nominal.

Participation by every parish
would make the Episcopal Church
the best informed Church in
Christendom.

Write for details to
Subscription Manager

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

Subscribe to

The Living Church

one year\$19.50

BOOKS

Best of Two Worlds

BY WAY OF RESPONSE. By Martin E. Marty. Abingdon. Pp. 143.

Martin Marty's latest book tells about his progress from the little windswept churches of the Great Plains to the neogothic temples around the Chicago Midway; from the country with the big sky to the patches of blue visible on Harper Avenue; from hot true believers next door to such distinguished theologians in Chicago as Joseph Sittler. That is no small change.

What I liked particularly about this book is that the author has been able to respond to both worlds, giving each its due without losing his sense of how funny we all are. The hometown rural fold had sincerity, passion, and a willingness to play for keeps (sadly needed today).

The sophisticated crowd in Chicago has intelligence, information, and what is better, sympathy for the losers of the world, the insulted, and the injured, the people to whom so little trickled down (also sadly needed today). Marty has known both worlds and in a way past describing he incorporates the best of both.

This may be a slightly florid way of saying that this is a good book.

(The Rev.) PAUL ELMEN (ret.)
South Woodstock, Conn.

A Journey of Faith

ON THE HOLY SPIRIT. From the writings of St. Basil the Great. St. Vladimir's Seminary Press. Pp. 118. \$3.95 paper.

Reading St. Basil's *On The Holy Spirit* is like seeing a travelogue about the country of our origin which we have not ourselves visited, but have heard stories about from grandparents. The descriptions are strange, and yet familiar. His journey of faith is familiar, yet foreign.

For example, the type of argument which he uses from the scriptures to prove the equality of the Father and the Son and the Holy Ghost reaches an agreeable conclusion, but many of us would not be able to argue from the same texts with the same confidence. Indeed, reading Basil leads us to the conviction that our most pressing need is to study sufficiently to be as much at home as Basil was in explicating the biblical teachings about life and man and God.

Incidentally, in passing, St. Basil gives some reasons for current liturgical practices, see page 100, and has a number of clarifying images he uses to describe the Triune God.

However, the power of the book is its

vision of life in the spirit to which we are likewise called. The vision is familiar enough to make us want to follow where Basil leads us: "so, too, Spirit-bearing souls, illuminated by him, finally become spiritual themselves . . . from this comes knowledge of the future . . . endless joy in the presence of God, becoming like God, and the highest of all desires, becoming God."

(The Rev.) RONALD L. WOODRUFF

A Revealing Survey

ARC MARRIAGES: A Study of U.S. Couples Living Episcopal-Roman Catholic Marriages. By a joint standing committee of the Episcopal Diocesan Ecumenical Officers and the National Association of Diocesan Ecumenical Officers. Pp. 30. \$2.50 paper.

The sponsors of this third report by EDEO/NADEO employed the use of questionnaires, visitation teams, and evaluations by several experts in the fields of religion, family life, and canon law.

The study, which seems to have been a careful one, speaks of the initial frustration and anger that so often attended mixed marriage ceremonies in the past. "It was as if the church was saying it was embarrassed by such marriages," says the report.

Some of the couples have not been back to their respective churches. Others take turns going together one Sunday to an Episcopal church and another Sunday to a Roman Catholic church, often with the children in tow. The survey shows that the Roman Catholic partner often makes his or her communion in the Episcopal church, where there is no rule against it.

These and many other findings are in the report, which was designed to provide the necessary data so that ways can be found to minister to the special needs of these families.

L. DAY

Galloping Triumphantly

TRUE PRAYER: An Invitation to Christian Spirituality. By Kenneth Leech. Harper & Row. Pp. 202. \$10.95.

I always approach the writings of Fr. Leech with a sort of reserved enthusiasm. Let me deal with my reservations first. Fr. Leech belongs to the honorable company of Anglo-Catholic Socialist priests who have brought passion and color to the endemic blandness of Anglicanism. He is no moderate, indeed he eschews moderation as a vice.

I rejoice that he exists and that he sounds forth so frequently and so effectively, but I do not agree with everything he says even though he delivers his opinions with exalted assurance. I share with him in his passion for high-

teousness on earth. I do not now think that his prescription for achieving it are the only ones a Catholic Christian can hold. I do not buy the Leech line on politics, then, but I find much to be enthusiastic about in his writings, not least in this book.

True Prayer could serve as a primer on Catholic spirituality to anyone in that growing band which knows little and practices less of the Christian ascetical tradition. His book introduces us to the riches of Christian prayer down the ages. The text is studded with quotations from the spiritual fathers of our tradition, both East and West. He seems to have read and digested everything on the subject, though his learning does not bring heaviness to the book. It fairly charges along, galloping triumphantly through the whole landscape of the Christian spiritual tradition.

All the elements in a serious rule of life are dealt with: private prayer in all its forms and richness, the Divine Office (any priest who presently shirks this duty should read what he has to say about it), the Mass, the sacrament of confession, the Christian and his duty to the world. The book is nicely printed and has a useful bibliography.

(The Rev.) RICHARD HOLLOWAY
Church of the Advent
Boston, Mass.

Primal Elements

FIRE IN THE DUST. By John Bennett. Houghton College Department of Writing, Houghton College Press. Pp. 55. \$3.50 paper.

The poet in residence of St. Norbert College, author of *Echos From the Peaceable Kingdom*, now offers us a fine, small collection of poems that falls with grace into three natural divisions: hymns and meditations; observations on the nature of hell; and poems from a Christian enclave.

The movement is from the streaming of light and images of becoming on God's earth, where every man can live in grace; to the darkness and stench of hell; and back again

"where the twisted corridors of night grow straight with ordinary light."

These are poems concerned with the primal elements — the ancient, enduring symbols of faith. The old, familiar themes of birth, of quotidian reality, isolation, death, "the long unities of love," are presented in fresh images created by one who is lyric in his own becoming. Here is a poet who is blessed and has been given the gift to sing his own song.

Good little books of poetry deserve a lovely presentation. *Fire in the Dust* has been carefully designed and executed on excellent paper.

BOBBIE BARBER
Topeka, Kan.

Calendar of Things to Come

June

- 1-5 Episcopal Communicators (Sierra Madre, Calif.)
- 7 Pentecost
- 8-19 Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.)
- 10-12 Province IV Synod (Hendersonville, N.C.)
- 12-13 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 13 Annual Confraternity of the Blessed Sacrament Mass and Conference (Church of the Good Shepherd, Rosemont, Pa.)
- 16-20 Executive Council
- 19-21 Convention, Diocese of Utah (Salt Lake City)
- 23-24 Seminar on Involuntary Termination, CDO (Bexley Hall)
- 27 Consecration of the Rev. Alden Hathaway as Bishop Coadjutor of the Diocese of Pittsburgh (Trinity Cathedral, Pittsburgh)
- 30-July 4 Full Gospel Business Men's World Convention, (Philadelphia)

July

- 9-11 Episcopal Renewal Ministries Conference (Santa Clara, Calif.)
- 15-24 Anglican/Orthodox doctrinal discussions
- 26-Aug. 1 Annual Evergreen Conference for Christian Educators (Evergreen, Colo.)
- 27-31 American Festival of Evangelism (Kansas City, Mo.)

August

- 20-23 Evangelism Congress '81, sponsored by the Evangelism and Renewal Office and the BSA (Evanston, Ill.)

October

- 2-9 Meeting of the House of Bishops (Bahia Hotel, San Diego, Calif.)
- 14-17 General Board of Examining Chaplains (College of Preachers, Washington)
- 23-24 Convention, Diocese of Western New York (Amherst, N.Y.)

November

- 9-11 Annual Conference of Diocesan Liturgical and Music Commissions
- 13-14 Convention, Diocese of Northwest Texas (Midland)
- 13-15 Convention, Diocese of West Missouri (Joplin)

HOLY CROSS MONASTERY

HOLY CROSS INCENSE

SAMPLER
PACK
\$10.00 POST-PAID.

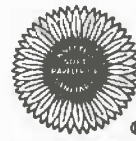
WEST PARK, N.Y. 12493

NEEDLEPOINT KNEELERS

We finish needlepoint kneelers, cushions and prayer benches using light/foot rubber filler. Estimates on request.

Elegant Needleworks
(Successors to Siebert Decorators)
4938 St. Elmo Ave.
Bethesda, MD 20014
(301) 654-1883

ATTENTION: CHURCHES, SCHOOLS ALL ORGANIZATIONS



- Effective Results
- Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.
- Cohoes, New York 12047
- SANGAMON MILLS, Inc.
- Excellent Profits

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

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

UNDER
ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

**VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING**

COME IN. PHONE. OR WRITE FOR INFORMATION

Cuthbertson

2013 SANSON STREET • PHILADELPHIA, PA 19103 • 215-564-6033



The Book of Gospels

A handsome addition to any parish, this genuine leather, gold stamped volume contains all the gospels for Sundays, Major Feasts and Fasts, and the special occasions, each drawn from the Common Bible (RSV) and edited for liturgical use. A perfect gift or thank offering. Red (8½ x 11) gift boxed, \$95.00.

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

THE LIVING CHURCH

June 7, 1981
Pentecost/Whitsunday

For 102 Years
Serving the Episcopal Church

Interim Warden Named

The Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia, has been named interim warden of the College of Preachers by the Rt. Rev. John T. Walker, Bishop of Washington.

On the recommendation of the college council, Bishop Marmion will serve in this capacity for approximately one year. During that time, the work of the college will be assessed by the council and a search conducted for a permanent warden.

Bishop Marmion will replace the Rev. Canon Clement W. Welsh, who is retiring in June. Canon Welsh was Director of Studies at the college from 1963 to 1972, when he was appointed warden.

Other college staff members, the Rev. Canon Earl H. Brill and the Rev. H. Barry Evans, will work with Bishop Marmion to provide a full curriculum of conferences at the college.

Covenant Agreement Signed

The formal signing of a covenant agreement between Nashotah House and Sacred Heart School of Theology, a Roman Catholic theologate in Hales Corners, Wis., took place May 5 at a joint service of Evensong in Sacred Heart's chapel.

The covenant, which is believed to be the first between a Roman Catholic and Episcopal seminary, involves common prayer and social activities, and does not address theological problems. The two schools have committed themselves to work together for social justice and the common good, and to a calendar of shared liturgical celebrations. "Though separated by 400 years of disunity, we recognize that in God's spirit we are one," states the covenant.

It was signed by the Very Rev. John S. Ruef, dean of Nashotah House, and Fr. Thomas J. Garvey, SCJ, rector, Sacred Heart School of Theology, and by members of the covenant committees of the two seminaries. Students from both schools have been working on the agreement for two years.

Varying Reactions

A letter sent last December by the Rt. Rev. John S. Spong, Bishop of Newark, to 59 of his brother bishops, asking their help in improving the chances for women who want to be ordained to the priest-

hood and employed in parishes [TLC, Feb. 1], netted 33 replies with widely varying reactions, according to Mary Louise Michal, writing in the *Virginia Churchman*.

The bishops were asked to respond to three questions: whether they would be willing to have their dioceses screen women candidates who were without "an environment of support . . . in their own dioceses;" whether, if that were impossible, they and their diocesan committees would be willing to have women deacons transfer to them for ordination to the priesthood; and whether they would be willing to aid the deployment of women priests by recommending at least one woman and one member of an ethnic minority to every vacant congregation, and by recommending the use of women priests as interim rectors or supply priests.

The Rev. Patricia Park, president of the Episcopal Women's Caucus, said that of the 33 replies, 11 were positive, 11 negative, four gave mixed reactions, and seven requested more time.

Mixed reactions, according to Mrs. Park, were not necessarily negative. "California, for example, said it couldn't handle any more candidates in terms of

numbers, with 50 already considered."

The Rev. Suzanne Hiatt, professor of pastoral theology at Episcopal Divinity School and a member of the *ad hoc* committee that met with Bishop Spong, said she thought bishops were reluctant to reply positively to his letter, reflecting the feeling, "We don't want to be the diocese where everyone comes pounding on the door."

Ms. Hiatt is "hopeful that we can get something moving." If sympathetic bishops do band together to help women candidates, Ms. Hiatt will serve as a clearing house for the process.

Conflicting Ideas Related to the Cursillo Movement

In order to avoid a lawsuit by a Roman Catholic body, the United Methodist Church has changed the name of a spiritual renewal program that it sponsors from Cursillo to Emmaus, according to Religious News Service.

Since 1977, the United Methodist program has been called Cursillo. The name was taken from that of the popular renewal movement originally developed by Spanish Roman Catholics. Since being brought to the United States in the 1950s, the Cursillo movement has been adopted by people of various traditions, including Episcopalians.

Jerry Hughes, director of the Roman Catholic National Cursillo Center in Dallas, told THE LIVING CHURCH that the threat of court action against the Methodists would not affect the Episcopal Church, which has been granted the right to use the name Cursillo. He said:

"We entered into an agreement with the National Episcopal Cursillo Committee and helped to set up the national Cursillo structure for Episcopalians who were interested in having such a program. Cursillo is meant to produce leaders *in one's own church* who can then be instruments of renewal (in one's church) for *one's own people*.

"The United Methodists were not willing to enter into such an agreement, and were more interested in developing an outreach program through their large Upper Room agency in Nashville, Tenn. Cursillo is a renewal program, and most churches would not want their people to be 'renewed' by other churches."

RNS reported that Roman Catholics of the Cursillo Center in Dallas had also objected to intercommunion services being held at some Methodist Cursillo retreats.



RNS
The Rev. Richard Grinstead of Havering-atte-Bower Anglican parish in Essex, England, hauls in a high shot during a light soccer workout near the church. The Rev. Mr. Grinstead is the star goal keeper of the Church of England team. The squad schedules games for weekdays to avoid interference with weekend church activities.

Anglican Primates Meet

At their recent week-long meeting, 27 primates of the Anglican Communion, assembled in Washington April 26 to May 1, pledged themselves to work for multilateral disarmament and an end to the nuclear arms race, and for ultimate unity with the Roman Catholic Church.

These, along with world poverty and the issue of Anglican authority, were the main thrusts of the closed sessions held at Washington Cathedral's College of Preachers, and presided over by the Most Rev. Robert A.K. Runcie, Archbishop of Canterbury and spiritual head of the world's 65 million Anglicans. A cross section of bishops and archbishops was present at the daily press briefings to answer questions.

The primates divided into three groups to discuss ecumenical and interfaith policy, Christian attitudes toward war in the nuclear age, and world poverty, bringing their findings to the plenary sessions. They also talked about mission and evangelism, political controversies facing the church, and liturgical revision.

With every province updating its liturgy, will there be any overall guidelines? The new International Doctrinal Commission set up by the Anglican Consultative Council (ACC) may have something to say about this. Women's ordination was not a topic, save for the understanding that no province will unilaterally consecrate a woman to the episcopate.

In closing they issued a statement on their conclusions, "with awareness of the depth and riches of our shared responsibilities and the immense complexities of the issues we face, but also of God's being at work in our world and with us in our struggle to understand, to influence, and to play a more effective role in our own provinces." A panel of primates from five continents joined Archbishop Runcie for the only press conference.

Authority

Two papers on the locus and exercise of Anglican authority were delivered by Prof. Stephen Sykes of Durham University and Bishop N.W. de Souza of Jamaica, and a statement on the practical implications was drawn up by the primates. In sum:

Authority, which flows from God, has been exercised in the universal church in a variety of ways, and beyond the ecclesial, has social, political, national, and international aspects.

Ours is a dispersed authority, as set forth at Lambeth '48; not pyramidal or located in one particular office or person, but diffused and exercised through appropriate individuals and

corporate bodies, (i.e. the episcopate and general synod or convention), with criticism and response an essential element in maintaining the church in fidelity to the Apostolic Gospel.

The Anglican Consultative Council (which includes clergy and laity) represents the synodically governed church, in which all baptized persons have their own vocation; the primates' meeting, the episcopate, with special responsibility for proclaiming the Gospel and teaching the faith and of sharing episcopacy with bishops of other apostolic churches, recognizing, in our claim of comprehensiveness, the need for clearer understanding of our own identity and tradition.

As bishops in the church of God, we are called, in a divided world, to ecumenical leadership, and to be symbols of unity and living links between the local and universal church. This entails personal loyalty to Christ and willingness to suffer for him, commitment to the poor and outcast, and appeal to the common conscience of fellow human beings.

Archbishop Runcie expressed confidence in "our Anglican style of dispersed authority within a fellowship of autonomous churches, which this meeting has reinforced."

Ecumenical and Interfaith Policy

The church has been involved in ecumenical interchange on the local level and the official bilateral talks with the Orthodox, Lutheran, and Roman Catholic Churches. Here attention centered on the report of the Anglican-Roman Catholic International Commission (ARCIC) by the Most Rev. Henry McAdoo, Archbishop of Dublin and Anglican chairman of the commission. Its three agreed statements were pronounced "a solid achievement in which we can recognize our Anglican faith, and which hopefully will provide a basis for sacramental sharing when approved by both churches."

Full agreement has been reached on the Eucharist and on ministry, and to a lesser extent on authority. Is papal infallibility versus primacy an issue here? Yes, but a secondary one, being "just one manifestation of authority, and not the starting point."

Intercommunion is a lesser problem for the Anglican Church, where all baptized persons who can do so in conscience may receive the sacrament. Archbishop Scott of Canada noted that when more and more are convinced they should move in that direction, and official sanction is withheld, loyalty to their own tradition is strained. "In the history of the church some of the best theology has been a justification *after* the act."

Local ecumenism is largely conditioned by the cultural context. In Africa, the conflicts of the Reformation are "long ago and far away." In the South Pacific, Anglicans and Roman Catholics are more open to each other because of the personnel shortage.

Archbishop Runcie feels it is time the two churches made some concrete response to the unity talks, "something more than just another paper to gather dust at Lambeth and the Vatican."

Relations with non-Christian faiths are becoming increasingly urgent. In Canada, Moslems now outnumber Presbyterians. This also raises the question of interfaith marriages and polygamy, particularly in the Third World. What happens when someone with many wives is baptized a Christian? An African primate said that the man must choose one from among them, "but is still responsible for the others and for their progeny."

World Poverty

While all Anglican provinces are members of international organizations for the relief of world hunger and poverty, no specific statement was made "on a subject so complex and hard to define." One primate was from a country with not too much poverty, but one whose people were poor in self-esteem. Another deplored the intellectual and cultural poverty in his area, where almost no one had ever heard a symphony orchestra; still another, the spiritual poverty of the wealthy nations.

Archbishop Haggart (Scotland) warned that while our main concern is with physical poverty, "it would be a serious delusion, especially in our more affluent societies, to imagine that poverty is confined to a lack of material resources. There is also the spiritual malnutrition which is a consequence of ignoring God. The issue is how to get all this into the right focus and do something about it."

Nuclear War

The primates declared the Christian theory of a "just war" to be "no longer tenable in the nuclear age . . . for its very conditions in themselves condemn not only the use of nuclear weapons, but their possession as a deterrent." While recognizing the legitimacy of a pacifist position, they were not agreed that the church "ever has or ever will officially adopt such a stance."

They called for continued and determined negotiations for the reduction of nuclear weapons and resumption of the SALT talks, pledging themselves to work for nuclear disarmament in their own provinces and to support those organizations similarly engaged.

Strong support was given to the 1978 UN statement on disarmament: a halt to

nuclear testing and to conventional arms procurement and trade, mobilization of public opinion against the arms race, and development of an alternative system of security.

"As Christians we recognize a demonic element in the complexities of our world, but reaffirm our belief in the purpose and providence of God for his whole creation. This requires us to work for a world not characterized by fear but by justice and mutual trust."

Evaluation

Was this meeting successful? The consensus was strongly affirmative, especially in terms of sharing and interchange.

It was "an eye-opening experience" for Bishop Kwong of Hong Kong. Does he have any contacts with Anglican bishops in China? Some contact, but "not as Anglican to Anglican." The Christians who survived are now all together in one church, and he cannot say whether there will ever be an Anglican identity in mainland China again.

Archbishop Palmer of Melanesia finds communication with those from developed countries sometimes difficult "because our ways are so different." But he learned a great deal from his brother primates and is "grateful for a wonderful experience." Archbishop Reeves of New Zealand, a multiracial country, is himself multiracial. His province has ordained women, so must keep in close contact with other provinces on this issue. General Synod turned down the unity plan in his area, "so while we tend not to bend the rules, our relations with these other churches are somewhat looser — a bit untidy perhaps, but a kind of creative chaos."

Archbishop Makhulu said that "as Africans we don't really understand some of the more obtuse philosophies and theological issues, which can't even be expressed in our native languages." He would like a dialogue with the Anglo-Saxon primates, "who almost always expect us to respond in their way of doing things. Without seeming presumptuous, I would like to say to them that our existential experience is different, and there are other ways. This is what I hope this meeting will lead to — a closer encounter within the church."

Some had feared there would be too much concentration on "churchy" things. The Primus of Scotland warned that "we must never let questions of internal authority, no matter how venerable, blind us to the realities of the whole of humanity, and the need for relating a Scottish situation to an African or American or Asian one. My concern is for the church in its totality, so that, through this mutual sustenance and encouragement, we can help our own province play its role in the local situation. It is only in the last decade that the Angli-

can Church has really come to terms with its own international quality. It is all part of learning what it means to be a part of the Holy Catholic Church."

The largest growth has been in Africa. There are more Anglicans in Uganda than in all these United States.

DOROTHY MILLS PARKER

In the Steps of St. Augustine

Though ever mindful of the dignity and obligations of his office, the Archbishop of Canterbury tempers his authority with humility and unfailing courtesy, and his scholarship with delightful flashes of humor. He is obviously a man of prayer and deep compassion, determined to use his high office to ease some of the world's social and political tensions and to forward the cause of unity.

Dr. Runcie was directly responsible for effecting the release of the British hostages in Iran, and he hopes, when the Pope visits Canterbury Cathedral next year, "to be able to make some kind of joint statement, even if it is just one of aspiration for the future."

Attired in prelate's purple and gaiters, he delivered a sparkling lecture at the Folger Shakespeare Library on Canterbury Cathedral, past and present, and accepted that group's edition of the Elizabethan Prayer Book as his "treasure of our culture and heritage, which I am pledged to maintain in our worship and our religious life."

He was given a key to the city by the Mayor of Washington, lunched with officials of the World Bank, and was received at the White House, with all his primates, by Vice President Bush, acting for the still convalescing President Reagan.

He charmed the National Press Club with his wit and his perceptive grasp of world affairs, but made it clear that as archbishop, his main task, like that of Christ's apostles, "is to communicate faith and hope and to promote love in the world."

Dr. Runcie clarified his stand against the ordination of women on two points: it is less urgent than the cause of church unity, and would undoubtedly adversely affect our progress toward reunion with Rome and Orthodoxy; and secondly, it would divide the church when it is facing so much that is more crucial, in its confrontation with an often hostile and violent world.

But he has tried to listen to the feminist movement, which his wife ("a very independent lady" and a concert pianist) doesn't let him forget, and he strongly advocates an expanded role for women in the church, and is open to learning from those Anglican provinces which have ordained women.

DOROTHY MILLS PARKER

Special Services Held During Primates' Meeting

The Most Rev. and Rt. Hon. Robert A.K. Runcie, Archbishop of Canterbury and Primate of All England, speaking from the Canterbury pulpit of Washington Cathedral on the opening day of the week-long meeting of Anglican primates, charged that "in a world where we stand appalled by the disparity between technical and moral progress, Christians must be determined that the choices we have to make will be for life and for peace and for human brotherhood."

Dr. Runcie presided over the 27 primates from five continents at the daily sessions at the Cathedral's College of Preachers, the first such gathering outside England. "This meeting," he said, "is one sign of that brotherhood that springs from Christian conviction, for these leaders of the Anglican Communion represent a church which spread around the world with the British Empire, but which now looks to its Third World leadership for much of its inspiration." Only the exiled Bishop of Iran, hospitalized in England, was absent.

In his sermon, he noted that the disparity between technical and moral progress was all the more terrifying because the former has now given us the capacity to destroy civilization, and equally as urgent as exploration of outer space is "a corresponding exploring of the inner space which harbors the fears and the desire to dominate that are the cause of the violence and division that disfigure the world. The launching and recovery of the space shuttle was a superb feat that could have benefits throughout the world, but the shuttle is already being discussed in terms of its military potential."

The Christian Church, he said, must stand for reverence for the Word and respect for truth in its use; a sense of universal brotherhood; and opposition to any attempt to stir up fear and violence by divisive methods. "All this we assert, yet these things in themselves are powerless before the forces which have been unleashed," he warned. "But Christ in his death and Resurrection has given us a living hope, and there is no situation so barren, so full of pain and suffering, that it can defeat God's power and love. But if we are slothful, if we lock our doors, they will be battered down. There is no safety in flight."

It was this, he said, that gave Ugandan Archbishop Luwum the courage to speak out against oppression and "to die full of hope that a bettering was possible if we live out our faith. This gives us the courage still to love those who mean us harm, to hope and work and build, when fear is immobilizing some of our best people. There is nothing inevitable about violence and hatred if we

choose the way of Christ and refuse to regard such things as the natural order. On that night when the disciples were together behind locked doors for fear of the Jews, Christ came and said 'Peace be with you.' The inheritance we are born to is one that nothing can wither or destroy."

Thousands jammed the cathedral for the week's three services. On Sunday morning Archbishop Runcie was celebrant as well as preacher, with many of those present bringing children to the rail for a blessing. At the opening convocation that afternoon, he walked alone in the procession of primates as "first among equals," but here the emphasis was on equality rather than primacy, with all vested alike in rochet and chalice.

In another break with tradition, he was at no time seated in the great *cathedra*, or throne, made of stones from Glastonbury Abbey and a link with the mother church.

All rites took place in the crossing, with Dr. Runcie at center of a semicircle of his primates, between Presiding Bishop John Allin and host Bishop John T. Walker. Only once did they move to the sanctuary, where he read a litany and gave the blessing from the high altar, and the cathedral choral society joined the cathedral choir in a festival *Te Deum*. Lectors were the Most Rev. Titus Nakamichi of the Nippon Seikokai, and the Most Rev. Bezaleri Ndahura of Burundi, Rwanda, and Zaire, the newest province.

But the closing rites on Friday reflected all the splendor of Anglican ceremonial: trumpet fanfares, crucifer and torches, flags and banners, plainsong processional — all heralding that long line of primates from every clime. And behind them the Presiding Bishop and the Bishop of Washington in cope and miter, and at the end, the spiritual head of 65 million Anglicans worldwide, in the magnificent archiepiscopal vestments of his enthronement, preceded by his chaplain, the Rev. Richard Chartres.

The service was traditional Evensong, to the music of Purcell, Byrd, and Vaughan Williams, with Bishop Allin as officiant, intoning the suffrages and prayers. Lectors were the Most Rev. Edward Scott, Primate of Canada, and H.R.H. Charles, the Prince of Wales, who was seated in the font nave with Vice President (and Episcopalian) George Bush and Mrs. Bush, and British Ambassador Sir Nicholas Henderson and Lady Henderson. Ambassadors from countries represented by the primates were among the honored guests.

Led to the lectern by the cathedral verger, Prince Charles read from II Corinthians and St. John's Gospel in clear and reverent tones bespeaking a familiarity with the words. In his greeting, Bishop Walker welcomed him as a fellow Anglican, "who as heir to the throne will

one day be Defender of the Faith." Queried later about what preparation he had had for this, Dr. Runcie said, "He is a loyal and deeply committed, if not uncritical, member of the church."

In his sermon on Sunday afternoon, Bishop Walker had noted that Anglicanism from its beginnings has been committed to a diversity within the household of faith and within the social order, and to being a sign of unity between Catholic and Protestant Christendom.

"It is significant," he said, "that this meeting is held in the United States, from earliest days a sign of hope for new emerging nations. And in this cathedral, where not only every Christian denomination, but Jews and Muslims as well, have prayed separately and together for unity and peace. If Anglicanism can continue to be a church no longer simply Anglo-Saxon, but Oriental, African, and Latin, with such vitality at its center, it can be a sign of the hoped-for unity among all God's people."

This was strongly apparent on Friday, with the Most Rev. Paul Khotso Makhulu of Central Africa as preacher. "In the Christian life, we are restored to our full humanity, beyond international and cultural boundaries," he said. "We in the church belong to one another as a

community of pilgrims. We come from a variety of directions, but our real destiny is God."

Despite the social and political problems of his part of the world, his message was almost entirely pastoral, save for the one poignant reference to the five million refugees in his province — enjoining those present to "follow Christ as the Way, the Truth, and the Life."

At the close, Archbishop Runcie, standing on the steps of the choir screen, read a litany for the universal church and the clergy and people of the Anglican family of churches, calling them out by name, "that, set on fire with a new love for Christ, they may proclaim thy Gospel with urgency and love, for the furtherance of thy kingdom of justice and peace on earth."

Some 4,000 people received his primal blessing, and joined in "Now Thank We All Our God," as he, preceded by the cross of his office, led the procession down the nave, pausing to greet Prince Charles and other dignitaries, and the prelates of the Roman Catholic and Orthodox Churches, who included the Most Rev. Pio Laghi, the Apostolic Delegate, and Archbishop James A. Hickey of the Roman Catholic Archdiocese of Washington. D.M.P.

The Primates of the Anglican Communion

The Most Rev. and Rt. Hon. Robert Alexander Kennedy Runcie, Archbishop of Canterbury and Primate of All England and Metropolitan.

The Rt. Rev. John Maury Allin, Presiding Bishop of the Episcopal Church in America.

The Rt. Rev. Colin F. Bazley, President of Consejo Anglicano Sud Americano.

The Most Rev. Bill Bendyshe Burnett, Metropolitan of the Church of the Province of South Africa.

The Rt. Rev. Hassan Barnaba Dehqani-Tafti, President of the Central Synod, Jerusalem and the Middle East.

The Most Rev. Gregory Hla Gyaw, Metropolitan of the Province of Burma.

The Most Rev. Alastair I.M. Haggart, Primus of the Scottish Episcopal Church.

The Most Rev. Geoffrey David Hand, Archbishop of Papua New Guinea.

The Most Rev. E.U. Trevor Huddleston, Archbishop of the Indian Ocean.

The Most Rev. Musa Kahurananga, Archbishop of Tanzania.

The Most Rev. Arthur R. Kratz, Primate of the Episcopal Church of Southern Brazil.

The Most Rev. Manasses Kuria, Archbishop of the Province of Kenya.

The Rt. Rev. Peter Kwong, Bishop of Hong Kong for China.

The Most Rev. Marcus Lawrence Loane, Primate of the Church of En-

gland in Australia.

The Most Rev. Walter Paul Khotso Makhulu, Archbishop of Central Africa.

The Most Rev. John Ward Armstrong, Archbishop of Armagh, Primate of All Ireland and Metropolitan.

The Most Rev. Titus Y. Nakamichi, Presiding Bishop of the Nippon Seikokai.

The Most Rev. Bezaleri Ndahura, Archbishop of Burundi, Rwanda, and Zaire.

The Most Rev. Elinana J. Ngalamu, Archbishop of the Sudan.

The Most Rev. Timothy Olufosoye, Archbishop of Nigeria.

The Most Rev. Norman K. Palmer, Archbishop of the Province of Melanesia.

The Most Rev. Paul Reeves, Archbishop of New Zealand.

The Most Rev. Edward Walter Scott, Primate of the Anglican Church of Canada.

The Most Rev. Moses Nathaniel Christopher Omobiala Scott, Archbishop of West Africa.

The Rt. Rev. Basil Temengong, Bishop of Kuching (Borneo).

The Most Rev. Silvanus G. Wani, Archbishop of Uganda.

The Most Rev. Gwilym Owen Williams, Archbishop of Wales.

The Most Rev. George Cuthbert Manning Woodroffe, Archbishop of the West Indies.

Tradition and Nostalgia

**“When you stay in a living relationship
with Christ, and his arms are around you,
you are blessed with this peace. . . .”**

Jesus and his disciples had come to Jerusalem for the last time. It was just before the Passover festival. Jesus had been teaching daily in the temple. The storm clouds of opposition to his doctrine and his claims to divine authority as the Son of God were gathering.

One day, as they were leaving the temple, one of his disciples commented on how beautiful it all was. Jesus turned, looking up at the magnificent buildings, “Not one stone will be left upon another; all will be thrown down.” It was only about 40 years before these words came true. In 70 A.D., the Romans destroyed the whole city of Jerusalem, every man, woman, and child, was killed, and the temple was completely destroyed — never, to this day, to be rebuilt.

Understand what the temple and its worship meant to Judaism. It was the center and focus for the ancient faith and culture of Israel. Here Jesus is preparing his disciples for what is to come — the destruction of that which had always symbolized their faith in God.

As is the case with so many of Jesus’ utterances, we must understand his words here on two levels. At one level, this is specific instruction to his disci-

The Very Rev. Alden Hathaway is the Bishop Coadjutor-elect of the Diocese of Pittsburgh. This article was adapted, with permission, from a sermon. He has been serving at St. Christopher’s Church, Springfield, Va., and working as a regional dean in the Diocese of Virginia.

By ALDEN HATHAWAY

ples in the context of their situation and events immediately to come. At another it is an eternal spiritual message to all who shall follow and come to call him Lord.

The other day I was talking to a person who had not been to church in a long, long time. “It’s all different, Alden, I just don’t feel comfortable anymore. It’s all changed. I want the ‘traditional’ Episcopal worship.” How much we have heard these words lately. How much they reflect the feelings of so many about what has been happening in the church.

Another said to me, “In these unsettled and difficult times . . . inflation, elections, nothing secure, everything changing — we look to the church for stability. That is one place we need to find things the way they have always been. Security, stability, consistency, tradition — unchanging tradition — that’s what I need. That’s what I look for from my church. That’s what my religion is for. And, Alden, I’m not finding it.”

What is the good news of the Gospel for us in these words? — “And he said to his disciples, ‘. . . not one stone will be left upon another. All will be thrown down.’” Where is there any good news in that?

There is indeed good news, and it has

to do with this word *tradition*. Let’s look at some definitions: tradition is the act of transmitting or handing down, from one generation to another, statements on beliefs, rules, customs, or the like, by word of mouth or by practice without writing. A theological definition of tradition is: a body of teachings transmitted orally from generation to generation since early times. Probably more to our point would be: a long established and generally accepted custom or procedure having almost the force of law.

“I want the ‘traditional’ Episcopal Church.” Two questions arise: long established — where? Generally accepted — by whom? The Anglican heritage has been a rich mix of many different traditions.

There is another word we must consider. It is made up of two Greek words: “*nostos*,” which means return home, and “*algos*,” which means pain. Nostalgia. It is defined: a severe melancholia caused by protracted absence from home; homesickness; any wistful or excessively sentimental yearning for return to some past period or irrecoverable condition.

When we talk about tradition, it is the passing along of teachings, customs, and ceremonies from generation to generation, rather informally, with each gen-

eration expressing, adding, subtracting something of its own character to that which is passed along. It always must be checked against formal written standard to insure the truth and integrity of its message — the standard of Holy Scripture.

Look in the Articles of Religion in the back of your Prayer Book: Article XX of the Authority of the Church says that the church has power to decree rites and ceremonies; yet it is not lawful for the church to ordain anything that is contrary to God's written word. In article XXXIV of the Traditions of the Church, it is stated that it is not necessary that traditions and ceremonies be in all places one, or utterly alike.

When we talk of nostalgia, it is to have things just as they were when we knew them first. The best way to illustrate it is to tell of the child who hops into your lap and says, "Read me this story, the one you always read. Read it just the way you always do. . . . Don't change a word."

"Not a stone will be left upon another. All will be thrown down." Jesus was preparing his disciples — as he is preparing us — to build our faith upon the solid rock of living truth, and not upon the shifting sands of dead traditions.

You see, a living faith is not fed by a given set of externals alone: the old hymns, the old worship, the old ceremonies. But rather it is fed by the living Lord Jesus Christ, who is behind and over and in them all, and without whom they are all empty. No matter how precisely they are arranged to duplicate the way they were when the Lord was alive in them for us, they simply cannot completely satisfy us. All they can do is give us that bittersweet poignancy of remembered beauty, peace, and contentment, like the fleeting fragrance of lilacs in the spring breeze.

This "old Episcopal Church" of ours has, I believe, been expressed in our sentiments by three things: its worship enshrined in the 1928 Book of Common Prayer; its ministry of stable, dependable, self-confident, gracious, and gentle clergy; and something, for want of a better term, called Episcopalianism — a friend calls it "the smell of old books and mahogany — you know, that quiet, understated, elegant dignity, no matter how poor the setting."

Now all of that is challenged. The old Prayer Book is gone, a new one that seems to many confusing, jarring, and unpredictable is in its place. The ministry is a center of controversy — women's ordination, lay ministry *versus* ordained clergy. And where is that quiet dignity? Now it's everything goes — or everything "has went."

But these things were always only the outward shells of the inner life of our church. Our church's inner life has always been the living truth that God loves us and has given his life for us and

that in our personal relationship to the risen Jesus, we have eternal life. When the church is truly the church, that never changes.

When you stay in a living relationship with Christ, and his arms are around you, you are blessed with his peace that passes all our human longing. You simply cannot stop going to church for a period of time and then come back, even when everything externally is exactly the same, and expect to have that peace again just as it was. Change is as much a part of us as our very nature.

The church I grew up in and that I fondly remember with those old nostalgic emotions had a long center aisle, with the altar up against the east wall, and a vested choir in the sanctuary singing the old canticles.

But what of your children? They will grow up being nostalgic about a place where the people sit around a half circle with the altar in the middle, and where songs, new and old, are sung with the choir behind. Let us pray that these children of ours will have come to know the Lord Jesus so beautifully and personally here that though they will always have fond memories of this place and these ways, they will be able to worship him anywhere.

You know as well as I do that the old "traditional" ways can be as dead and as dry as the new ways can be chaotic and disturbing without the living Lord at the center. With him there, those old ways sing with the spontaneity and joy that enshrined them from the beginning. And the new ways become gracious and dignified in the awesome glory that is the rock of Jesus Christ, the same yesterday, today, and tomorrow.

Jesus tried to prepare his disciples for the time when the old forms no longer would be the focus for their relationship with the heavenly Father, when changes and tumults of history would alter, even destroy, the outward signs. To the woman at the well, Jesus said, "Whether you worship on this mountain or in Jerusalem, the hour is coming, and now is when you shall worship the Father in spirit and in truth, for that is the worship he desires."

It is not to return home that our Lord is leading us, but ahead to that heavenly home, where he will unite us fully and completely with God — that heavenly home that is more wonderful than anything our hearts desire; a home of which all the various and different traditions of Christian life and worship only give us pieces and glimpses.

Dawn on Iona

Upon this beach are many shells.
I reach for one, then put it to my ear
To hear the timeless murmur of the deep.
(Help us learn to listen to you, Lord.)

I turn the shell
And see a little coracle
Like the one in which Colomba
And his fellow monks
Sailed from Ireland.
They listened, to you, Lord,
Then ventured forth at your command,
A colony of heaven to change the world.
(Help us to launch out when you call us, Lord.)

This little shell was once a home.
The creature in it lived through crashing wind and wave,
Lived and grew, clinging to a rock.
(Help us, Lord our Rock, to cling limpet-like
to you. Then we need fear no storms.)

Holy Island, Holy Shell,
Thank you for the tale you tell.

Elizabeth R. Sites

EDITORIALS

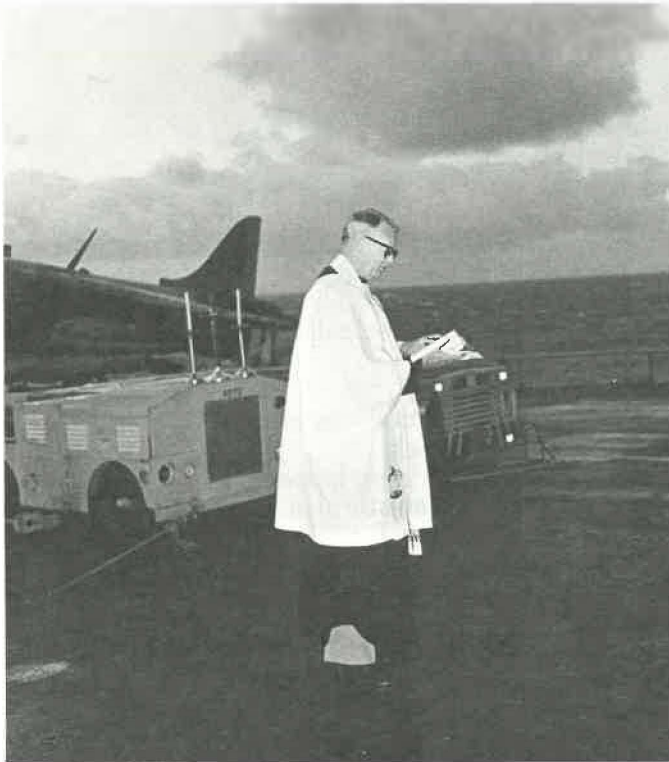
Continuing Glory

Whitsunday or Pentecost brings to a glorious conclusion the period of Christian rejoicing which began on Easter Day. During the seven weeks between these two preeminent days, the church has celebrated very fully the creative powers of God, the victory of Christ, and the new life in the Spirit. The meaning of Pentecost, and the present power of the Holy Spirit should propel us forward to carry the message to the world.

Meanwhile, the joy of the Great 50 Days is not terminated. It can be carried on, at least modestly, every Sunday in the months ahead. If we read the whole of the Pentecost story in the second chapter of the Book of Acts, instead of just the first 11 verses, we will see that in addition to the preaching and administration of Baptism, the first Christians, "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). Pentecost includes a model for the Christian observance of every Sunday.

Presenting the Primates

For Episcopalians, and many others all over the country, the glimpses of Archbishop Runcie and other Anglican primates on television, or the articles about them in the local press have, in many cases, provided more of an appetizer, rather than a feast. It is,



Chaplain Young: We gladly remember them in our prayers.

therefore, a privilege for THE LIVING CHURCH to present in successive issues a comprehensive report on this unique series of events.

The personal interview with the Archbishop which appeared last week, and the material now appearing on his Washington activities and the meeting of the primates, are the work of Dorothy Mills Parker, our experienced and respected Washington correspondent. Information on other phases of the Archbishop's tour will be principally reported by the Rev. James B. Simpson, editor of *The Anglican Digest*, who accompanied Dr. Runcie on his entire American trip. We are grateful to these veteran church journalists and for the cooperation of a number of others who have provided such full coverage of these unusual events.

For our part, we are delighted that Archbishop Runcie and other primates have been generally strong, vigorous, and positive in their positions and statements before the public. The meeting of primates from so many parts of the world has effectively underlined the international character of our Anglican family of churches. Not only have these prelates personally reflected a diversity of languages, ethnic groups, and cultures, but their discussions and deliberations have been addressed to matters of world-wide concern.

Whether one agrees with all of their conclusions or not, our own American Church will be strengthened by increased awareness of the privileges and responsibilities of belonging to an international communion.

The Church Is There

International questions of war and peace, and internal questions of military budgets are serious. At the same time, however, they should not lead us to forget that men and women in uniform are human beings to whom the church has both a mission and a ministry.

We recently received a photograph of Cdr. Christopher B. Young, CHC, USN, conducting services for sailors and marines aboard the *USS Nassau*, an amphibious assault ship, at sunrise on Easter Day, somewhere in the Mediterranean. Churchmen in the Armed Forces, both chaplains and lay persons, have unique opportunities to witness to their faith, and we gladly remember them in our prayers.

This Month

June is one of the best months, and it is good to begin it with Whitsunday, one of the best of feasts. As usual in the first issue of the month, we include our Calendar of Things to Come, and Feasts, Fasts, and Ferias. Next week, the Trinity Sunday issue will be our spring Parish Administration Number, and we hope it will be of particular interest to readers. During this month, in addition to our usual news coverage, we will continue to include information about Archbishop Runcie and his American trip. Happy reading to you!

Sacrament of the Holy Spirit

By THE EDITOR

Whitsunday is a day to remember that the basic sacrament of the Holy Spirit is, and always was, Holy Baptism. Perhaps we would always have been more vividly aware of this if the great Pentecost lesson from the second chapter of Acts did not end with the 11th verse, but went on to the baptism of "about 3,000" in verse 41 and "the breaking of bread" in verse 42. In some parishes, at least in some years, reading the entire passage has much to recommend it. (The rubrics, of course, permit the lengthening of readings.)

Partly because of this passage, partly for theological reasons, and partly because it represents the end of the Great 50 Days, Pentecost is one of the historic traditional occasions in the year for administering baptism publicly. Whether one is in a parish where this sacrament is actually administered on this day or not, it is certainly a time we can all reflect on what it means to be baptized people, and how that meaning can best be conveyed and expressed, whenever this first Christian sacrament is bestowed.

But such considerations raise a prior question. When *should* baptism be administered? Anglican Prayer Books have always urged Sunday as a primary day for baptism. This involves theological symbolism: Sunday is the Lord's Day, the first day of the biblical week, the day of light, of the Resurrection, and of the Spirit. It is also (for these same reasons) the day the church assembles and the day that the people of God can welcome their new fellow-members.

Having accepted Sunday as the normal and usual day (with the proviso that emergency baptism can take place at any time), we then ask if some Sundays are not better than others. In a large parish, where there are many baptisms every year, if most of them are to be public, they cannot be scheduled in succession week after week. One cannot sing "I bind unto myself today" more than so many times each month, or have more than so many sermons on this specific topic! Plainly, most (if not all) of a numerous list of baptisms must be grouped together at reasonably spaced times.

From a point of view of convenience

and expediency, one might choose the less important Sundays, at the less active times of the year. Many parishes have done so. On the other hand, if this sacrament is of basic and fundamental importance, and of overwhelming dignity, then our priorities must be reconsidered.

Catholic tradition certainly favors the great feasts, such as Whitsunday, as the ones most worthy of this solemnity. The probability in the future that there will be an increasing percentage of older candidates, who know what they are undergoing, lends pastoral weight to this traditional position.

Yet those of us who belong to smaller parishes (and there is an increasing percentage of us, too!) face a somewhat different situation. Where there are only one or two baptisms in half a year, there is no problem of overloading the schedule with them.

If Sarah Jones wants her baby baptized in the summer, when her aged grandmother comes up from Florida, everyone in the little church understands. Even though it is only the last Sunday of July (to choose a truly random example), they will be ready to make it a good

occasion. The Bible will be ready too. On this Sunday, as on so many others, the appointed scriptural readings offer a good basis for a baptismal sermon.

What about the specific emphasis on the Holy Ghost? One or more hymns invoking the Spirit can appropriately be chosen for any baptism. A good Psalm for an adult baptism is 143 (with reference to the Spirit in verse 10). According to widespread current custom, the paschal candle is lit for all public baptisms and of course it symbolizes the flame of the Spirit, as well as the presence of the risen Christ and the column of fire and smoke at the Red Sea — all pertinent to baptism.

At a more weighty level, the blessing of the font is a prayer for the present working of the Holy Spirit, and a commemoration of the action of the Spirit in creation and at the baptism of Jesus. The prayer following the administration of the water is specifically again for the action of the Third Person of the Holy Trinity and is inspired by Isaiah 11: 1-3.

Lastly, the sign of the cross and anointing with chrism form a ceremony very explicitly relating to the Spirit. Chrismation is historically linked with the understanding of the baptism of Jesus, in which the descent of the Holy Ghost expressed his messianic anointing as the Son of God.

All of this provides much for preaching and teaching, and for personal reflection. A greater consciousness of prayer for the Spirit, and of prayer in the Spirit, can certainly enhance the administration of baptism as a great event for the baptized persons and their families. It is also a great event for the church, which in the celebration of this sacrament re-experiences and renews its own birth in the water and in the life-giving Holy Spirit of God.

For Pentecost

Descend in power, O Holy Spirit, come
and make us whole again and truly free;
befriend us even as we wait for thee
and break the bonds of ills grown wearisome.
Take our false pride, that petty martyrdom;
bring us instead more perfect slavery:
awaken us to wider liberty
and sting to life once more our souls gone numb.

Nothing permit to tear or separate
us from the love of him our souls desire,
the King of Saints, our Maker, Savior, God.
So come, O Comforter, to consecrate.
Heal our weakness, set our zeal afire,
and seal us in the way thy saints have trod.

G.J. Frahm

CAUTION

CLERGY should be aware of an individual using the name Roy Rollins. This individual gains admission to hospitals feigning a heart attack, and claiming to be a transient trucker. Medical examination reveals no heart problem. He then asks the local Episcopal church for money to travel. This has happened in at least two communities in Montana.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

IDEAL, maintenance-free, economical, attractive home for retired couple. Interesting small town, N.W., N.C., foothills of Blue Ridge. All health care facilities and small Episcopal church, presently without priest. \$47,000.00. For details, please call 919-835-1691.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

WANTED: Housemother for small girls boarding school in midwest. Reply Box M-489.*

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus equal usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

PART-TIME position as organist and music director; youth and adult choirs; music education. Send resume and personal statement to the Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

ST. GEORGE'S Episcopal Church, Arlington, Va., seeks committed Christian as organist/choir director. Complete information as well as job description upon request. St. George's Church, c/o Music Committee, N. Oakland St. and Fairfax Dr., Arlington, Va. 22203.

ORGANIST-CHOIRMASTER, part-time, for Episcopal church in Western New York State. 54 rank pipe organ with antiphonal organ. New four manual Moeller console. Pipe organ in rehearsal room. Facilities for private teaching. Send application in writing and resume to: Rector, Box 446, Olean, N.Y. 14760.

POSITIONS OFFERED

DIRECTOR OF STUDIES in Hispanic ministries and professor on the faculty, Episcopal Theological Seminary of the Southwest. This tenure track appointment begins for the academic year 1982-83. Applications are invited from an Episcopalian or other member of the Anglican Communion, lay or clerical, who is fluent in Spanish and English, who is very well-acquainted with Hispanic culture, and who hold a doctorate in one of the traditional theological disciplines. Vita, four references, and a statement of interest in this position should be sent to the Secretary of the Hispanic Search Committee, Box 2247, Austin, Texas 78768, before September 29, 1981.

POSITIONS WANTED

ORGANIST-CHOIRMASTER: Young, strong liturgical background, seeks position Sept. 1 with active family-oriented parish. Master's degree, broad choral experience, high standards. Interest in teaching privately and on secondary, college level. Excellent references. Eastern U.S. preferred. Reply Box B-490.*

ACTIVE RECTOR, conservative, married, children grown, 50's, health good, desires small part-time congregation. Fine church background, fine references, excellent education. Prefer northwest, west, retirement areas. Small stipend and/or expenses, allowances. Prefer to purchase own home. Available July. Reply Box A-491.*

"ENTHUSIASTIC Episcopal gent/ Needs help paying his rent/ With kids he's first class/ Enjoys saying Mass/ While mending many a tent." Translation: Eucharistically oriented worker-priest seeks limited time position. Reply: Box G-492.*

YOUNG ENGLISH priest, single, seeks position in American Church. Any area considered. Presently finishing curacy in large London parish. Please reply: c/o R.C. Walker, 4430 Starboard Ct., Soquel, Calif. 95073.

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

PUBLISHING SERVICES

PUBLISH YOUR BOOK! Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LCF, 84 Fifth Ave., New York 10011.

TRAVEL

HUMBOLDT CO. The Redwood Empire. For those in search of Arcadian tranquility stay at a private guest house in delightful Victorian village. Delectable country cooking w/local produce, three miles to beach, warm hospitality, no pets or children. The Priory, Ferndale, Calif. 95536. (707) 786-9157.

WANTED

HISTORIC Church with insurance money wishes to replace stolen Communion silver with old, rather than new pieces. Chalice, paten, ciborium, cruets and flagon especially. Please send descriptions and photographs to: The Memorial Committee, St. Jude's Church, 907 Wichman St., Walterboro, S.C. 29488. Sterling only.

NEEDED: 1922 Journal of General Convention to complete series from 1795. ALSO NEEDED, 1923 Living Church Annual to complete series from 1885. The Church Pension Fund, George Cobbett, Secretary, 800 Second Ave., New York, N.Y. 10017.

"HOUSE of Prayer": Florence Converse. Any condition. Will pay for book, postage. Miss Lillian Weidenhammer, 1702 Adeline St., Hattiesburg, Miss. 39401.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

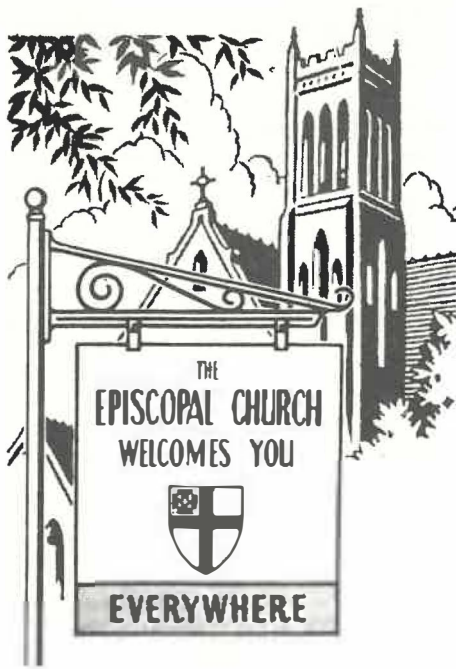
to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SUMMER CHURCH SERVICES



WASHINGTON, D.C. (Cont'd.)

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

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.

ST. LUKE'S (1928)

South Grand Ave. East
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD 9, others as anno

CORBIN, KY.

ST. JOHN'S 701 E. Engineer St.
The Rev. Lee Miller
Sun H Eu 8, 11; Ch S 10. H Eu Wed 7

MINNEAPOLIS, MINN.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. John Duke Eales, r; Canon B.G. Mlars, ass't
Sun HC 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5



Chapel of Christ the Lord, Episcopal Church Center,
New York City

BOSTON, MASS. (Cont'd.)

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

ST. JOHN THE EVANGELIST

35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

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

BOUND BROOK, N.J. 08805

ST. PAUL'S 214 Church St.
The Rev. Ronald W. Parker
Sun 8 & 10 Eu; Wed 10 Eu; 3rd Wed 8 Sac of Healing

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First
and third Sat 7

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope
HC 8:30, 10. Tues HC & Unction 11, Thurs HC 7:30

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; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S

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

(Continued on next page)

AUBURN, ALA.

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

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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

WASHINGTON, D.C.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
 Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
 Sun HC 11, V 5:30; Wed HC 8:30; Thurs HC & HS 12:10.
 Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
 Sun HC 8:30; MP 10:30 (HC 1S).

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

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
 The Rev. Martin 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, 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 6

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

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

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

BLOWING ROCK, (Western) N.C.
ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
 The Rev. Robert J. McCloskey, Jr., r
 Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, (Western) N.C.
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

SHAWNEE, OKLA.
EMMANUEL 501 N. Broadway 74801
 The Rev. O.M. Goller II
 Sun Mass 10 (Cho); Mass Daily; Always Open

PHILADELPHIA, PA.
S. CLEMENT'S, Shrine of Our Lady of Clemency
 20th and Cherry Sts., LO 3-1876
 Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-6); half hour before each Sunday Mass; at any time by appt.

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. Bullt in 1726.

WESTERLY, R.I.
CHRIST CHURCH Broad & Elm Sts.
 The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
 Sun H Eu 8, 10, 6:30

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

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
 The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

ST. LUKE'S 5923 Royal Lane, 75230
 The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
 Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

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

SAN ANTONIO, TEXAS
ST. MARK'S 315 Pecan St. at Travis Pk.
 The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
 Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP; 12:10 HC, 6 EP

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

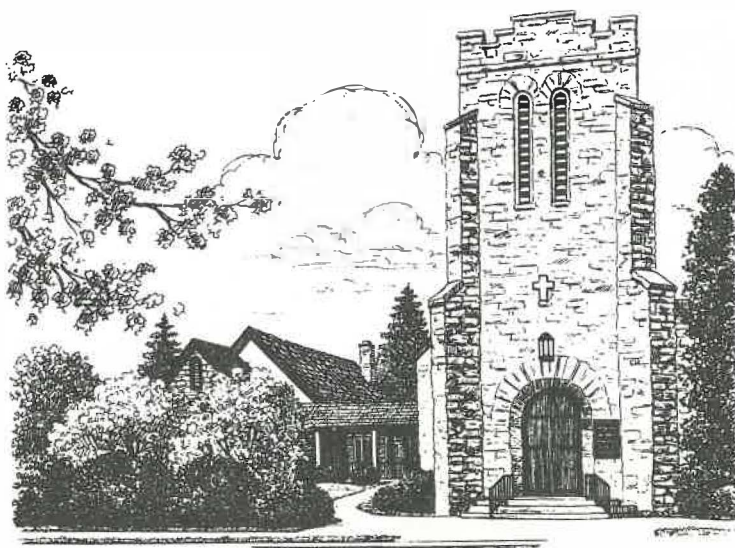
GIG HARBOR, WASH.
ST. JOHN'S 7701 - 46th Ave., N.W.
 The Rev. Charles F. Schreiner, r
 Sun Eu 8, 10. Wed Eu 10

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.
 The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
 Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10

SUPERIOR, WIS.
ST. ALBAN THE MARTYR 14th St. & Cumings Ave.
 The Rev. Winston Jensen, r; the Rev. Gary Turner
 Sun 8 Low Mass, 10 H Eu. Tues 7:30; Thurs 10

PARIS, FRANCE
THE AMERICAN CATHEDRAL IN PARIS
 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeyton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30



St. Philip's Church, Brevard, N.C.