

THE LIVING CHURCH

“Here Am I,
Lord....”

• page 9

St. Bernard
of Clairvaux

• page 11



Archbishop Kok (left) and Archbishop Runcie:
Celebrations in London commemorate the 50th anniversary of the Bonn Agreement [see p. 6].



The Watches of the Night

At every moment, half of the world is dark, and half of our lives are spent, knowingly or not, in the night. Night is a time of rest, a time (for most of us) to cease work, a time for social conviviality and for individual reflection. It also may be a time of loneliness, of discouragement, and of danger.

All of these different moods are reflected in the Bible, particularly in many familiar Psalms. Regarding rest, Psalm 4 at compline says,

“I lie down in peace; at once I fall asleep;
for only you, Lord, make me dwell in safety.”

Regarding conviviality, Psalm 81 summons us; it seems clear that this feast is at least partly celebrated at night, when the new moon and the full moon are seen:

“Raise a song and sound the timbrel, the merry harp, and the lyre.
Blow the ram’s horn at the new moon.
and at the full moon, the day of our feast.”

Corporate prayer at night is expressed in the familiar Psalm 134 at compline, addressed to those who “stand by night in the house of the Lord.” As to individual prayer, Psalm 63 puts it so well:

“My soul is content, as with marrow and fatness,
and my mouth praises you with joyful lips,
When I remember you upon my bed,
and meditate on you in the night watches.”

As we seek progress in the spiritual life, what Psalm 63 has said bears reading over. Modern books about religion do not usually say much about this. Yet

older devotional manuals, such as *Preces Privatae* of Lancelot Andrews, or *Holy Living* by Jeremy Taylor, regularly provide devotions for use when we cannot get to sleep, or when we wake up in the night.

At such times, any of us may occasionally think of our Creator — but usually we do not. Our minds are more likely to turn to impatience, to irritation at not being able to sleep, or to depressing reviews of the problems and unresolved issues of the past day. To turn consistently to God at such times, to put him first in our thoughts, is something of an acquired art. It involves discipline and practice.

A Prayer Book and Bible on a bedside table, and a cross on the wall at the head of our bed, may help remind us. Learning to pray in these vacant and often lonely spaces in our life opens a new field of prayer. When such a time has been well used, many will find that they fall into a peaceful and especially refreshing sleep. On the other hand, night really is a time of danger. As to enemies, Psalm 59 says,

“They go to and fro in the evening,
they snarl like dogs and run about the city.”

Describing the natural order, Psalm 104 speaks of dangerous animals,

“You make darkness that it may be night,
in which all the beasts of the forest prowl.

The lions roar after their prey and seek their food from God.
The sun rises, and they slip away
and lay themselves down in their dens.”

Psalm 30 reflects authentic human experience when it says,

“Weeping may spend the night,
but joy comes in the morning.”

For those in sickness, sorrow, or bereavement, dawn does often bring relief, hope, and a new sense of vitality.

The daily cycle of activity and repose (whether we work by day and sleep by night, or *vice versa* like the beasts of Psalm 104) is integral to the life we know as it has developed on this planet. Both the activity and the rest are essential to our earthly existence. The inexorable round of day and night will never allow us to forget it. We can receive our days and our nights grudgingly, as involuntary slaves of the system, or we can do so freely and gratefully, as the sons and daughters of our Creator, who wait in joy for the dawn of eternity.

THE EDITOR

Someday's Tune

Time? A recent traveller,
Intrusive, rambunctious, at times good-hearted.
A raw novice, yet with some talent and merit.
He will keep faith and conclude his journey.

Paul Ramsey

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Bishop Wright's Church

In the interest of accuracy, I would like to correct two statements in TLC concerning Bishop Wright, father of Wilbur and Orville. He was neither a Methodist bishop nor a United Brethren Church bishop, but a bishop in the United Brethren in Christ Church. This church today has two bishops, alive and well, one in California, and the other in Indiana.

(The Rev.) MARLIN L. BOWMAN
Founder,

Bishop Wright Air Industry Awards;
Chaplain of the Protestant Chapel,
John F. Kennedy International Airport
Jamaica, N.Y.

United Methodists

There seems to be some confusion at TLC regarding the proper designation of Methodists. In 1939 the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church merged to form the Methodist Church.

This body ceased to exist in 1968 when it merged with the former Evangelical United Brethren Church to form the United Methodist Church (UMC). Usually you refer to the UMC as the Methodist Church, as in the excellent interview with Sonia Francis [TLC, July 12].

Actually, there are several Methodist denominations in this country. Therefore, it is as inaccurate to refer to the UMC as the Methodist Church as it is to

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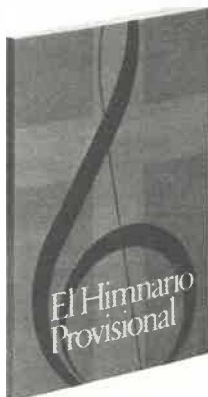
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How About Your Will?

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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refer to the Roman Catholic Church as the Catholic Church.

As an Episcopalian who works for that wonderful group of Christians known as the United Methodists at their publishing house, I am interested in having TLC be correct.

MICHAEL E. LAWRENCE
Nashville, Tenn.

Layreaders

Your editorial, "Where Have All the Layreaders Gone?" [TLC, July 12], hit a soft spot in my heart! I have been a layreader for nearly three years.

In my duties I say Morning and Evening Prayer when requested by my parish priest, or by one of the priests in the community. I bear the sacred chalice at Mass, read the Old Testament and Epistle, and shake hands with the people leaving the church services.

Can I do more? You bet I can. I spend a good 20 to 35 hours a week with kids in the Flint area Young Life Program.

The rubrics in the Prayer Book also state that I can be the officiant at a burial rite. I wish my bishop would encourage us layreaders to approach the funeral homes in our area so that we could be on a waiting list for those without a church home who need help at the time of death. Who says we can't pray and hold the mournful in our arms?

And who says I can't preach? I might add that I do a pretty good job leading high school kids into a personal relationship with the Lord Jesus Christ.

Where have all the layreaders gone? We've been underestimated. I am a lay minister; not a "layreader." I do more than read from the Bible.

(Incidentally, I would like the church to consider replacing the hot and muggy cassocks and surplices with new modern ones that would be cooler in the summer months.)

TIMOTHY F. ALLEN
St. Bartholomew's Church
Swartz Creek, Mich.

In the Diocese of Mississippi, the layreader program is alive and well indeed! We have a rigorous training program incorporating the Bible and the new Church's Teaching Series.

There are two diocesan layreaders' conferences each year. Attendance at these conferences is quite good, and there is a good smattering of veteran as well as novice layreaders. We have had experience in reading before our peers and a television camera, and seeing our performances played back for us.

Perhaps the most stimulating activity I've experienced was when each participant was given the task of finding the Propers for a particular day using the suggested tables in the new Prayer Book. I would never have thought it

could be such a difficult task!

By tradition in Mississippi, licensed layreaders usually wear cassock, surplice, and tippet, with the shield of the diocese worn over the heart. This practice has aroused some controversy in several parishes, where rectors prefer readers to wear albs. I am told that the original reason for the tippet and shield was to set licensed layreaders apart from ordinary lectors because of their rigorous training.

JAMES HENRY LEBATARD
St. John's Church
Pascagoula, Miss.

The current situation seems to be leading us into more use of layreaders, in at least three different ways. One is simply as lector, who reads the Psalm and lessons, and that's all. Another is the reader of the service, who reads Morning Prayer or the Litany. The third is chalice bearer, who (at least in my parish) reads the Prayers of the People and assists with administration of the Eucharist.

It is obvious that these three functions would need different qualifications and training. Let us hope that such will be developed. The use of layreaders not only eases the burden on the ordained clergy (for which I am most grateful), it also gives expression to the emphasis in the 1979 Prayer Book on lay participation in our worship.

This last, of course, is more than just being in the congregation and giving vigorous responses and "Amens," although we certainly need that, too!

(The Rev.) WILLIAM L. HICKS
Greenwood, S.C.

I agree fully with your assertion that we are losing many committed layreaders because of the changes that have taken place in that office. One step toward reversing this trend would be to change the name of layreader to lay minister.

Many people expect nothing more from a layreader than to read the lessons and administer the chalice. They would expect a great deal more from a lay minister.

DONALD MILES
Louisville, Ky.

2,000 Mile Radius

I was aghast to read the letter in which the assertion was made that three bishops of an unnamed diocese, roughly 2,000 miles from the Church of St. Mary the Virgin, either were preaching heresy or at the very least, light-weight and simple-minded nonsense [TLC, July 12].

My distress stems from the fact that you did not choose to list the name of

the writer's diocese, although I can understand his personal reluctance to be identified by name. Failure on your part, however, leaves all dioceses in a 2,000 mile radius, with diocesans, suffragans, and retired bishops, under a cloud.

This person is convinced that the three bishops have abandoned the teaching of this church as stated in the historic creeds; the clear duty of a Christian conscience would seem to require that the issue be brought to the attention of the Presiding Bishop, as outlined in the Constitution and Canons.

(The Rev.) ELIZABETH S. MASQUELETTE
Church of the Epiphany
Houston, Texas

Bishops Are Fallible

I read in *Ave*, of the Church of St. Mary the Virgin, New York City, that "the bishops of the church are the source both of the sacramental unity of the church and of purity of catholic teaching." Nonsense!

History plainly teaches that bishops have not preserved sacramental unity, and that they are as fallible as priests or laymen. The puffing of bishops in Anglicanism is the legacy of the Anglo-Catholic movement, nurtured by the church press, especially diocesan publications, and the illusion that high paid executives make wise decisions.

(The Rev.) JAMES BRICE CLARK
St. Luke's Church
Woodland, Calif.

Nuclear Weapons

I read with some interest the recent article, "Nuclear Weapons and the Christian," by Dana S. Grubb [TLC, July 12]. I found the article to be naive and repetitive.

As a veteran of nearly 31 years of active and reserve military service and one who is still serving as chaplain in the U.S. Army Reserve, I find the statement that "the teachings of Jesus do not leave much room for Christian participation in war" to be insulting to the millions of Christian men and women who have served, sacrificed, and died in their nations' wars.

As Mr. Grubb himself said, war is not specifically forbidden in the teachings of Jesus or the scriptures. In fact, I seem to find a great deal in the New Testament, particularly in Jesus' relationship to soldiers and in Paul's relation to the Roman military, to indicate a great friendship and appreciation of the position of the soldier who also is a Christian, or perhaps better worded, a Christian who is also a soldier.

I would further maintain that Christian soldiers, in fact soldiers in general, are probably more opposed to war than those who prefer to sit unsullied on the sidelines.

I do not believe that much of our nu-

clear weaponry and planning is cost effective or cost justified. I do believe that the monies being spent on these kind of arms could be far better spent in the fight against hunger and disease and the misery that afflicts so many in this world. But a rational criticism of atomic proliferation and monstrous expenditure on atomic overhead does not depend on the worn old cliches of pacifism.

(The Rev.) JON M. LINDENAUER
St. Elizabeth's Church
Seattle, Wash.

• • •

The article, "Nuclear Weapons and the Christian," by Dana S. Grubb [TLC, July 12] was outstanding and very helpful. As a result of this article, the vestry of All Saints Church has decided that the parish should study the subject of nuclear weapons and Christian ethics in the fall. Thank you for providing articles of this quality.

(The Rev.) GARY A. GARNETT,
All Saints Church
Greensboro, N.C.

Succession and Precedence

Your English-born correspondent, the Rev. Leon B.G. Adams [TLC, July 19], is right in stating that the Archbishop of Canterbury is ninth in order of precedence, rather than ninth in order of succession to the throne (assuming that nine is the correct number). However, he is slightly incorrect in stating that the archbishop is "one step ahead of the prime minister."

According to both *Whitaker's Almanack* and *Burke's Peerage*, the order of precedence is as follows: the sovereign, other members of the royal family, the Archbishop of Canterbury, the Lord High Chancellor (if a peer), the Archbishop of York, and then the prime minister. In case anyone now wonders just who is ninth in order of succession, it is Lady Sarah Armstrong-Jones, daughter of Princess Margaret Rose.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon
Eugene, Ore.

Evangelism

Fr. Hall made a number of excellent points in his article on evangelism. We do need to "sell" our church with its beauty, order, dignity, sense of God's transcendence, as well as his immanence, our sacramental way of life, our sense of history, our pastoral care, our intellectual freedom.

In addition, we need to re-educate our own people about our Anglican heritage. We possess a great treasure chest of Christian thought and devotion, and for Episcopalians to recover this knowledge would make a big difference in how we reach out to others, particularly seekers

from other denominations.

Besides recovering a sense of what it means to be an Episcopalian, I feel strongly that we need to continue our work in the field of traditional evangelism rather than to hand it over to others. Evangelism cannot be left to Southern Baptists, as Fr. Hall asserts.

A third factor in helping our church to grow would be a recognition of the need for good, solid preaching. I think a lot of people come for one or two Sundays, hear mediocre sermons, and do not come back regardless of how beautifully the liturgy was celebrated.

WARD A. NELSON
Forest Grove, Ore.

Since the article on evangelism by the Rev. Robert L. Hall, Jr. appeared in TLC of June 28, we have received a great many letters on the subject. Since most points of view have now been presented, we are closing the Letters column to further correspondence on his article. Ed.

Part Time Clergy

Just as I was considering writing you to point out that non-stipendiary priests also have an "outside ministry," you published "The Peddler Parson," by G.C. Callahan [TLC, July 5]. The impetus for my writing you originally came from the article by the Very Rev. Allen Bartlett, Jr., "Part Time Clergy," in which he discussed the relationship between the cathedral dean and the "non-stipes" on his staff [TLC, Jan. 4].

I wanted to point out that liturgical activity is just a part of the non-stipe's ministry. He is very much a forward point of the church in the world.

Secularly, I am executive vice president of the Pacific Logging Congress, a trade/educational organization. Like Fr. Callahan, I do not hesitate to let others know that I am a priest, and as a result I have been able to help many who have no formal church affiliation.

I have married and buried people, I have counseled others, and I have just been available when needed. In many ways this is as fulfilling a ministry as parish work. However, the Bishop of Oregon, the Rt. Rev. Matthew P. Bigliardi, has said that a non-stipe must have an altar in order to perform the sacraments, and I find that this is absolutely correct.

There is even a national organization of non-stipendiary ministers [the National Association for the Self-Supporting Active Ministry, also known as NASSAM]. This group is predominantly Episcopal, but it includes ministers of main line Protestant churches, as well as Roman Catholic priests.

(The Rev.) WILLIAM J. CARY, JR.
Priest Associate
Cathedral Church of
St. John the Baptist
Portland, Ore.

THE LIVING CHURCH

August 16, 1981
Pentecost 10

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Consecration in Western Mexico

The Rev. Samuel Espinoza, vicar of the Church of St. Peter the Apostle in Mexicali, Mexico, was ordained and consecrated Bishop Coadjutor of the Diocese of Western Mexico on June 28.

The Rev. Rev. John M. Allin, Presiding Bishop, served as chief consecrator at the service, which was held at noon in the central courtyard of the Internado, a former seminary, in Guadalajara. Co-consecrators were the Rt. Rev. Victor Rivera, Bishop of San Joaquin; the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico; the Rt. Rev. Jose Guadalupe Saucedo, Bishop of Central and South Mexico, and the Rt. Rev. Melchor Saucedo, Bishop of Western Mexico.

The new bishop holds degrees from the Colegio Internacional de Mexico and St. Andrew's Seminary, both in Mexico City. At age 38, he is one of the youngest bishops in the Episcopal Church.

English Synod Meets

Meeting at York University in the north of England from July 3-7, the summer session of the Church of England's General Synod was dominated by "an uncharacteristically radical and confident mood," according to the *Church Times*.

The synod's most startling achievement was its decision on principle to allow second marriages to take place in church under certain circumstances [TLC, August 9]. The conditions for this change have yet to be worked out and defined.

In another major action, the synod voted to support the Brandt Commission Report, which calls for a new and more equitable system of economic relationships between nations. The Archbishop of Canterbury, the Most Rev. Robert Runcie, referred to the Brandt Report when he said, "I do not see any other set of proposals from whatever source which hold out the same hope for international action."

The Dioceses of Chester and Ely surprised the synod by refusing to pay their full apportionment quotas. "Disquiet" in the Diocese of Chester over General Synod expenditures and Church House salaries was blamed for that diocese's decision to eliminate £10,000 from its 1981 apportionment of £122,630.

In a motion that passed by a large majority, the House of Bishops was asked to consider ways in which the diaconate could once more become "a vital and active element" in the ordained ministry. Such a ministry would be open equally to men and women. In support of the motion, the Rev. G.V. Bennett, of Oxford University, said there was a "deacon-shaped gap" in the ministry of the Church of England.

For some weeks before synod opened, the Church of England had been undergoing a Partners in Mission (PIM) consultation, which consisted of invited "partners" from other parts of the Anglican Communion and from other denominations examining its life, work, and structure. An official report will be published this fall, but an informal presentation, which called for possible changes in the church's central structure, was put before the synod. Stated or implied criticisms of the Church of England amounted to saying it is "too stuffy, inflexible, expensive, middle-aged, and middle class," according to the *Church Times*.

On its last day, the synod decided to back a Board of Education project to begin research into a curriculum of Christian education for people of all ages, and members "took note" of a report concerning the elimination of the "filioque" clause from the Nicene Creed. Debate on the latter issue was led by Dr. Runcie, who has been trying for some years to have the clause dropped from the Anglican version of the Creed as an ecumenical gesture to the Orthodox. "Taking note" is "entirely neutral," according to the *Church Times*, "but nevertheless it does mean that the synod has not got its face set absolutely against the idea. . . ."

At the same time the General Synod met in Yorkshire, the Methodist Conference was at work in Norwich. To the surprise of even the most enthusiastic ecumenists, "Towards Visible Unity: Proposals for a Covenant" was endorsed, 497-5, by the Methodists. When the result of the Methodist vote was made known to the General Synod, the announcement was greeted with prolonged applause, and a statement by the Rt. Rev. Maurice Wood, Bishop of Norwich, speaking as "bishop of the host diocese to the Methodist Conference," that July 7 was "an historic day in the life of English Christianity."

The *Church Times* suggested in an editorial that covenanting with the Free Churches would be one way for the

Church of England to deal with the PIM criticisms. "While not perfect, [the Free Churches] suffer less from these particular defects. If the General Synod eventually matches the Methodist Conference's vote or gets anywhere near it, the entire religious scene in England might well be transformed out of all recognition."

Bonn Agreement Remembered

Celebrations in London on July 1-2 commemorated the 50th anniversary of the Bonn Agreement, an ecumenical landmark which established the foundation for intercommunion between European Old Catholics and the Church of England.

Prime Bishop Francis C. Rowinski of the Polish National Catholic Church (PNCC) in the U.S., attended the festivities, and visited Lambeth Palace along with Prime Bishop Tadeusz Majewski of the PNCC of Poland. Bishop Majewski presented the Most Rev. Robert Runcie, Archbishop of Canterbury, with two Polish orders, and, in return, Dr. Runcie, who mentioned that he had fought alongside Polish soldiers during World War II, gave Bishop Majewski a St. Augustine Medal.

A celebration of the Eucharist was held in Westminster Abbey, concelebrated by Archbishop Runcie and Archbishop Marinus Kok of Utrecht, and attended by the majority of European Old Catholic prelates and English representatives.

At a lecture to the group at Church House, the Rt. Rev. Eric Kemp, Bishop of Chichester, reviewed the long struggle between the Vatican and the Church of Utrecht, the senior Old Catholic see. Many of the problems reflected in this conflict, such as the nature of papal authority, remain obstacles to close Anglican-Roman Catholic relations today, he noted.

On the nature of intercommunion, Bishop Kemp observed that such a relationship "must imply a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith and order, a recognition of the fact that to share sacramentally with others imposes some limitation on one's own freedom of independent, selfish action."

He remarked that both Old Catholics and Anglicans have not always acted in accordance with this principle. As concrete instances of this, he cited the ordi-



A Sunday morning procession opened the joint service for members of four churches gathered at ecumenical meeting in Sisseton, S.D.: (left) the Rev. Mr. Klein and Bishop Dudley; Sue Bad Moccasin; and Bishop Jones and the Rev. Mr. Hirschhoff.

nation of women and the pending agreements to covenant with the Free Churches.

Formal intercommunion came into effect in Europe during 1932. In subsequent years, this relationship was extended to North America. The Polish National Catholic Church, the single largest church in the Old Catholic Communion, formally established intercommunion on the basis of the Bonn Agreement with the Episcopal Church in the U.S. in 1946, and with the Anglican Church of Canada in 1955. The ordination of women and other policy changes in the North American Anglican churches led the PNCC to terminate intercommunion in 1978.

Ptaya Owohgdake

Some called it a kaleidoscope, others said it was "a feast of brotherhood," or "God's four-ring circus." The first joint summer meeting of four churches who have South Dakota Indian members was held June 17-21 in Sisseton, S.D.

St. Mary's Episcopal Church and the adjoining Sisseton-Wahpeton Sioux powwow grounds and arena provided the site for the historic Ptaya Owohgdake ("gathering together").

Episcopal Church members had held their first Niobrara Convocation — a Christian adaptation of the traditional Indian summer encampment — 109 years ago. Within a few years, Roman Catholics began an Indian Congress and United Presbyterians and United Church of Christ members started a Mission Meeting.

In 1981, more than a century later, the four communions came together at last for worship, fellowship, recreation, and consideration of mutual concerns. Planning for this event began more than three years ago. A statewide planning board worked for two years. Thirteen Sisseton area congregations were the hosts.

Thousands of dollars were raised during the two years for food; ecumenical songbooks and even bumper stickers were printed; difficulties over liturgical uses were resolved; campsites were mowed. By the time people arrived June 17, the framework was ready.

For two days the four churches held separate meetings, completing their usual business. Two days, Saturday and Sunday, were devoted to joint meetings and worship.

On each of the four evenings, an hour of worship and singing was led by members of one of the four churches. On Saturday night there was an altar call, with Roman Catholic and Episcopal priests and United Church and Presbyterian ministers standing side by side to lay hands on and pray with the streams of people flowing forward.

Sunday morning's worship began with separate Communion services. Then the South Dakota leaders of the four churches presided together over a two-hour service of prayer and praise and brotherhood. They were: Episcopal Bishop Walter Jones of South Dakota; Roman Catholic Bishop Paul Dudley of Sioux Falls; the Rev. Ernest Hirschhoff, director of program, United Church of Christ Dakota Association; and the Rev. Gene Klein, stated clerk of the Dakota Presbytery.

A highlight of the service came when a young woman, Sue Bad Moccasin, dressed in a scarlet Indian gown, stood in a rain shower to sign the Lord's Prayer.

During the four days, young people took a bus to all-day programs at the Sisseton-Wahpeton Sioux gymnasium. Along with movies, games, and crafts, there were talks and panels on drugs and alcohol and on youth renewal weekends.

Three young prison inmates talked to the young people about life behind bars and the power of Christ in their lives. Saturday's program for adults began

with a discussion of ecumenism's meaning. Later there was a panel on drugs and alcoholism — grave problems for the Sioux.

When it was all over, when the flag in the arena had been lowered to the sound of a drum and a traditional honor song, when the Doxology had been sung and everyone had shaken hands, it was said: "It was good to come together. We are a part of history."

Before going home, statewide planning board members sat down and began work on the next Ptaya Owohgdake, three years hence.

MARY B. HOBBS

Four Welsh Clerics Resign to Become Roman Catholics

Citing the ordination of women to the diaconate and disagreement over other doctrinal issues, four clergymen resigned recently from the Church in Wales. All four held positions in the Diocese of Llandaff, and all hope to become Roman Catholic priests.

The Rev. Malcolm Brooks, vicar of Maerdy; the Rev. John Hughes, vicar of Llangeinor; the Rev. William Isaac, vicar of Gilfach Goch; and the Rev. David Smith, curate of St. Saviour's Church, Splott, insist that they came to their decisions independently of one another, and did not act as a group, according to the *Church Times*.

In 1979, the governing body of the Church in Wales decided to admit women to the diaconate. Last December, two of the priests now resigning were among a group of people who staged a protest at the ordination of Iris Thomas, a woman deacon in their diocese.

Fr. Hughes said that the question of authority was the root of the problem for him and the three others. "Trends within the Anglican Communion in recent years, and more recently the decision to ordain women into holy orders in the Church in Wales, have made me reexamine my belief in the nature of the church and her teaching authority," he said. "This process has led me to seek admission into full communion with the Holy See, . . . I see the authority I have always sought."

A spokesman for the Welsh church told the *Church Times* that "the Church in Wales is naturally sorry to lose any of its clergy. . . however, our main concern is for their happiness and that they do what they feel is right and proper for them."

Anglican Church Complex Firebombed in Namibia

In the early morning hours of June 18, all of the buildings of St. Mary's Mission, an Anglican seminary complex in Namibia, were destroyed. The unknown perpetrators used explosives and flam-

mable liquids to level the chapel, classrooms, a student dormitory, the principal's apartment, library, and office of St. Mary's Mission Diocesan Seminary. A building near the complex owned by the (Anglican) Mothers' Union was destroyed as well.

Residents of the compound said they heard the sounds of doors being forced open and windows smashed shortly after 1 A.M., but were unable to investigate because of a curfew in northern Namibia. South African government police did not arrive until nearly 4 P.M.

"It is clear that whoever did the destruction, for whatever reasons and motives, belongs to the anti-church forces in our country, who can only act against church property and institutions under cover of the night curfew," said the Rt. Rev. James Kauluma, Suffragan Bishop of the southwest African territory. He reported that people in the parish had "a forgiving spirit for those who had acted so violently against the church."

Churches frequently suffer in Namibia, which has been fought over for years by representatives of the Southwest Africa People's Organization (SWAPO) and the South African government, which is reluctant to give up its claim on the mineral-rich territory.

Following the attack on St. Mary's Mission, leaders of the World Council of Churches, the Anglican Consultative Council, and the Lutheran World Federation denounced the action in a joint statement.

They declared that "its senseless destruction is an affront not only to the whole Christian community but to all the people of Namibia."

Emergency Grants Made

The Presiding Bishop's Fund for World Relief approved several emergency grants in mid-June to assist earthquake victims in Mexico and those suffering as a result of civil strife in El Salvador and Lebanon.

A grant of \$8,600 has been forwarded to Church World Service to assist in the purchase of a pickup truck, and to buy material needed to repair houses damaged during an earthquake last October. The money will be used by CWS, the relief arm of the National Council of Churches, in the Diocese of South and Central Mexico.

The Fund has sent \$5,000 to the Green Cross of El Salvador to help that agency minister to the thousands of refugees in that country. The grant was made at the request of the Rev. Luis Serrano of St. John the Evangelist Church, Cuilapa, El Salvador.

A third emergency grant will assist in the rehabilitation program in Lebanon. CWS will channel \$7,000 from the Fund to help take care of current needs and prepare for emergencies that may arise later.

BRIEFLY...

The Rt. Rev. Ross Hook, chief of staff to the Archbishop of Canterbury, said recently that he was saddened by the number of deserted clergy wives. "They are often in worse case than clergy widows," he said, "and there is within the church as a whole no provision for them. We are embarrassed, for to make much song and dance about them would get the problem out of proportion, and imply that the problem was widespread." It is not widespread, said Bishop Hook, but, when it happened, the women's and children's plight was "serious and humiliating."

John Vincent of the Urban Training Mission of Sheffield, England, was the featured speaker at the May 5-7 conference of Educators and Trainers for Ministry, held in Cincinnati. Dr. Frederica Thompson of the Board of Theological Education; the Rev. Jay Lowery of Enablement, Inc.; and Dr. Anne Harrison of the Episcopal Church Center staff for Lay Ministries, also gave presentations. The group is made up of deans and administrators of diocesan schools which provide training for the diaconate and for lay ministry.

The California State Supreme Court has decided not to hear the appeals of either the Diocese of Los Angeles or Holy Apostles Church, Glendale, in the litigation regarding the property of four parishes which broke away from the diocese and the Episcopal Church because of decisions of the 1976 General Convention. Thus, the property of St. Mary of the Angels, Hollywood, St. Matthias, Sun Valley, and Our Savior, Los Angeles, is awarded to those parishes under an appellate court reversal — issued in March — of the 1979 Superior Court decision in the case, while the property of Holy Apostles will belong to the diocese. A decision was not immediately made known by either the diocese or Holy Apostles whether or not appeal would be made to the U.S. Supreme Court.

To the extreme gratification of the National Kidney Foundation, the Lutheran Church-Missouri Synod passed a resolution in July calling on its members to sign a Universal Donor Card, which authorizes the use of needed organs after death. The church also encouraged family members to become living kidney donors. Oliver W. Porter, chairman of the National Kidney Foundation, said the action will bring "new hope to the

15,000 Americans who are presently awaiting a kidney transplant and cannot get one because of a lack of suitable donors." He expressed the hope that the LCMS resolution would result in similar public declarations for other churches.

The Rev. Patricia M. Park has become the new director of the YWCA Women's Victim Advocacy Program in Richmond, Va. She will supervise a staff of eight women offering crisis counseling to victims of rape and domestic violence, and will coordinate shelter services, resource development, public education, research, and volunteer workers. The YWCA Women's Victim Advocacy Program has received two United Thank Offering grants totaling \$20,000 from the Episcopal Churchwomen.

Two schismatic Anglican groups have voted to merge within the next year, according to a recent report from Religious News Service. The merger involves the Anglican Episcopal Church of North America and the American Episcopal Church, both of which comprise factions of Episcopalians who left the church in the late 1960s and early 1970s due to disagreements over theology, liturgy, and political involvement. The Anglican Episcopal Church reportedly has about 35 clergy in 30 congregations, mostly in the western states. The American Episcopal Church has about 20 clergy and 20 congregations, mainly in the southeastern U.S.

Visitors to New York this summer may find in their hotel rooms a copy of the magazine *Promenade* in which there is an informative and handsomely illustrated article on the United Nations by the former assistant to Dag Hammarskjöld and chief editor of U.N. publications. Today he is a well known Episcopal priest, the Rev. Leo Malania of the Diocese of Long Island.

The Rev. Paul Clasper, long-time missionary in Asia, has been awarded a Silver Angel award by Religion in Media of Hollywood, Calif., for his book, *Eastern Paths and the Christian Way*. Chosen for excellence in the category of religious books, the publication is concerned with the encounter of Buddhist, Hindu, and Christian faiths. Dr. Clasper went to Burma in 1952 as a missionary assigned to train ministers for engaging in Christian-Buddhist dialogue. He taught in several universities in the U.S. during the 1960s and early 1970s. He was ordained in the Episcopal Church in 1975 and returned to Asia as teacher of theology and Asian religions in the Chinese University of Hong Kong.

Can we answer God's call with

"Here Am I, Lord. Send Them!"

By ROBERT BENJAMIN HALL

A recent article in *THE LIVING CHURCH* deserves a fuller answer than is possible in a letter to the editor. The article, "Evangelism and the Episcopal Church," by the Rev. Robert L. Hall, Jr., appeared in *TLC's* issue of June 28, 1981. I don't happen to know Fr. Hall, although he has a nice sounding name, but I do know the church he is talking about.

Fr. Hall argues from what is, rather than from what ought to be, and what he sees in the church is pretty much what is there. The Episcopal Church is indeed a church that majors in worship, intellect, and pastoral care. And it certainly is a church that, in America at least, is not as well trained to work in the field of evangelism as a lot of other churches. But that our shortcomings in evangelism excuse us from Christ's great commission to go into all the world I do not believe.

"Let Billy Graham and the Southern Baptists do the evangelizing while those of us in the Episcopal Church serve as the pastors, teachers, and liturgists." That reminds me of one of my parishio-

ners who sees the Episcopal Church as the "thinking man's church" and believes there will always be enough folks who realize its innate superiority to provide us with constituents. Stated thus baldly that sounds very smug, but I suspect that deep down many of our people feel that way.

Fr. Hall takes an interesting tack on the question of spiritual gifts which the Spirit divides "severally as he will." Instead of being divided among individuals, he suggests that the division may be denominational: "There are a great many other denominations within the Christian Church far better suited and gifted to deal with the unchurched than we are."

If you are looking at the American Church and considering motivation, training, and equipment, you might well come to that conclusion. After a membership decline of some 20 percent in a 15-year period, the Episcopal Church finally set up an evangelism task force consisting of one man and a part time secretary. That force has recently been doubled and the beginnings of a nationwide network activated, but it still is mighty small potatoes in the weakest part of the life of a three million member church.

In Africa, the same Anglican church has evangelism as one of its majors, and the results have been phenomenal. No one can study what is happening in the Episcopal Church in Africa today and see that church as unsuited or ungifted to deal with the unchurched. Our problem in this country is not that we do not have something to offer the unchurched

or that we lack the gifts necessary to carry the Gospel to them.

There are many reasons why we don't do evangelism in the Episcopal Church. Let me enumerate some of them simply to show that they are not insuperable barriers to doing evangelism, only obstacles such as line the Christian's path in almost anything he undertakes.

I suppose the first reason we don't do evangelism is that the average Episcopalian has a wrong definition of the term. Most people define evangelism in terms of a method, and usually one that they find distasteful. Evangelism, they would say, is Billy Graham in Madison Square Garden, or a man passing out tracts on the street and asking, "Are you saved, brother?"

But Archbishop Temple, the Lambeth Conference, and our own General Convention have all adopted the same definition of evangelism which is "so to present Jesus Christ in the power of the Spirit that persons may be led to accept him as Savior and serve him as Lord in the fellowship of his church." We need to see evangelism as the presentation of Jesus Christ so that people will accept and serve him, before we talk about the ways that presentation is to be made.

A similar misconception is that evangelism is a matter of getting new members for the church, and that it is the minister's job. And in a church that tends to see lay ministry as junior priestcraft that is not surprising. Evangelism will probably result in more members for the church, but that is not its prime goal. Evangelism seeks to bring people into a relationship with Jesus Christ and offers the church as a place to live out that relationship. But church membership without the relationship is, in my experience, all too common.

Returning to the other Fr. Hall's thesis for a moment, he suggests that we let the Southern Baptists (and others) do the evangelizing while we

The Very Rev. Robert B. Hall is the dean of St. Paul's Cathedral, Oklahoma City, Okla., and executive director of the Episcopal Center for Evangelism, and upon his retirement from the parish ministry September 1, will be working again from his headquarters in Live Oak, Fla., to promote evangelism in the Episcopal Church and to produce materials to aid in this effort.

take it from there. I find that pastors in evangelistic denominations are quick to admit that a large part of their flocks are basically unconverted. Joining the church is not the same thing as having a lively faith in Christ Jesus. But we tend to accept without much question the converted status of anyone who comes to us from another church whether they are, in fact, converted or not.

As to evangelism being the minister's job, it is and it isn't. Clergymen have little contact with people outside the church; their opportunities to evangelize are limited by their absorption in serving a flock of supposedly already evangelized Christians. In fact they have ample room right in the parish to make new and to renew the commitments of the people entrusted to them.

The other side of that coin is that lay people do not evangelize because they haven't been called to it, trained in it, or feel that they would be supported if they engaged in it. Ephesians 4 makes it plain that the pastors and teachers are given gifts to enable them to equip the saints (congregation) for the work of ministry. And evangelism is one ministry to which all the saints are called.

Let me select just one more of the hindrances to effective evangelism within the Episcopal Church. Those who work in this field estimate that perhaps only one person in ten has the gift of doing what we might call primary evangelism, that is in presenting Jesus Christ in such a way that persons will be moved to make a decision for him. This same ratio probably applies to the clergy as well, for there is no test to eliminate clerical applicants who do not have evangelistic gifts. But just as important is what we might call secondary evangelism, the willingness and ability to bring people to a place where they will be exposed to primary evangelism. Most everyone can do this — all that is required is that there be an event or process available where persons can be brought to be confronted with the claims of the Savior.

The Episcopal Church is greatly blessed by her majors of liturgy, intellect, and pastoral care. But liturgy is the way we express our relationship with God through Christ; it is not always designed to create that relationship. Our intellectual teaching discusses the relationship, helps understand it, but again is seldom designed to create it. Pastoral care is an outstanding expression of those who reach out to touch other lives because Jesus has touched theirs, but its aim is more often to comfort than to confront.

The Episcopal Church does indeed have much to offer the already converted, from whatever background. But I don't believe that allows us to answer God's call, "Who will go for me, and whom shall I send?", with: "Here am I, Lord. Send them."

Singing the Psalms

By ALBERT WAYNE BOWERS

Phenomenology, in essence, is the practice of "seeing things as they really are." Its central principle is the ability to look upon the world "as if for the first time," "as if through the eyes of a child."

Psalmody, the singing of the Psalms, puts phenomenology to work in a limited field. The Psalms have always been intended for singing. A dearth of singable music has demeaned them to the position of words to be read.

The Psalms settle uncomfortably into their prison-like pigeonholes of presupposition. Like caged zoo animals, they are on display as impressive curiosities, not as the magnificent creatures they once were. Unlocking the cages, letting the Psalms out to sing in their natural voices, constitutes one step toward seeing and hearing them as they really are.

Some delightful magic happens when a congregation sings a jadedly familiar Psalm to the music of a well worn hymn. Gleeful laughter actually broke out in our staid old church when we sang a part of Psalm 104 to the tune of "The Star Spangled Banner." Good metrical versions, such as those of Isaac Watts,

Albert Wayne Bowers is the organist and "poet in residence" at Trinity Church, Kings Mountain, N.C. The congregation sings The Trinity Psalms, Mr. Bowers' own work, each week.

of *The Trinity Psalms*, and of the Rev. Christopher Webber, give the people a new perspective, a fresh point of view.

How does it happen? The physiology of psalmody stimulates an increase in both physical and mental activity. The word-processing function of the left half of the brain joins the musical talents of the right half. The two semi-independent halves work in tandem, through the *corpus callosum*.

The process arouses more than twice the mental involvement. It sets up fresh synoptic pathways to complement the old. Simultaneously, it forces the singer to breathe more deeply; it exercises the diaphragm; it augments oxygenation and makes blood flow throughout the body, especially in the brain. It's a "Sleepers, Awake!" phenomenon.

The metrical versions themselves contribute to the phenomenological experience. "The voice of the Lord splits the flames of fire" (Psalm 29:7) may be meaningless *per se*. A paraphrase sets it in the Psalm's context of a mighty thunderstorm: "God utters his voice; the storm now advances; forked tongues of lightning, the cedars break."

Words are metaphors. Poetry stretches verbal symbols to a "double remove." The task of phenomenological psalmody is to help the singer find his way through the metaphor — "divided flames" — back to the original image of an awesome flash of lightening.

Fresh material for Psalm singing is now springing up in many quarters. Liturgists are urging us to *sing* these rich lessons. Immediate benefits abound. They parallel the glory of singing Evening Song, rather than reading Evening Prayer.

Psalmody embodies the same long term perceptual and psychic developmental stimulus as the practice of surrounding an infant with bright colors and diverse geometric forms. (That nurtures a measurable increase in intelligence.)

Singing the Psalms makes you a little bit smarter.

Picnic Ground

When I consider the earth that Thou hast made,
Gum wrappers, bottle caps, and beer cans:
What is God that thou art mindful of him?
Or the Son of God that thou shouldest frequent him?

For Haughty, Haughty, Haughty
Is the heart of man.
The whole earth is full of his Haughtiness.

All shame be unto us
From God Most High.

Amen.

Elizabeth R. Sites

St. Bernard of Clairvaux

Christology Set on Fire

By GEORGE CALVIN GIBSON

In the Christian life, there are three levels of Christians: beginners, proficient, and perfect souls. In this series, which began with St. Benedict [TLC, July 19], we are concerned with the proficient; that is, souls who strive for, train for, and undergo the disciplines and exercises of growth which enable them to achieve maturity.

We will call to mind men and women who through their own disciplined nature, fortified by a life of prayer, and infused with God's grace, enriched the whole life of the church, providing us with clues as to how we too can do this. In this light, one is compelled to include in our series Bernard of Clairvaux, who was born in east central France near Lyon in Burgundy, 1091 A.D. We honor him in the church calendar on August 20.

On Christmas Eve, in his tenth year, an incident occurred which greatly influenced his entire life. The whole family was sitting by the fire in devout preparation for Midnight Mass. Suddenly Bernard nodded and was soon fast asleep. In a dream he saw the whole Nativity scene unfold before his eyes. Jesus appeared to him, radiantly beautiful. Bernard was able to come close to him and the Holy Mother. He was deep in this rapturous dream when he was called to go with his family to church.

Though it was "only a dream," the memory of it remained in Bernard's heart. Even when, in later years, he had reached the top of the mystical ladder, he liked to say that the Savior had appeared to him at the very hour of his birth on Christmas. (See *St. Bernard of Clairvaux*, by Leon Cristiani; published by the Daughters of St. Paul.)

Ten years after the Christmas Eve dream, Bernard made a commitment of his life to Jesus and professed the life of a monastic. His decision was to go to Cîteaux, which was described as the strictest, the poorest, and the most destitute monastery in all of Christendom.

He set out on a recruiting campaign which is one of the most thrilling sagas of monastic lore. In April, 1112, a group

This article is the second in a series on spirituality by the Rev. George C. Gibson, retired priest of the Diocese of Tennessee, and a consultant in education and planning for St. George's Parish, Germantown, Tenn.

of 30 young men, among them a number of Bernard's relatives, arrived at Cîteaux to ask for admission.

Three years later, the famous Cistercian House at Clairvaux was established and Bernard was chosen as its abbot. He remained at Clairvaux for 38 years and died there on August 20, 1153.

St. Bernard engaged in two careers; one as a monastic founder and spiritual teacher to make men better shepherds of souls, and the other, as a man who had an influence on the affairs of his time. In the later 1120s he was called on by the authorities of church and state to be present at their councils and deliberations in order to lend his spiritual authority in the conflicts of the day.

He preached the Second Crusade (1146 A.D.), under the orders of the Holy See, and in so doing became the undisputed religious leader of the 12th century. He arbitrated a schism in the papacy which concerned his monk and pupil, Pope Eugenius III, out of which came one of his most famous writings, a pastoral manual, *On Consideration*. In defense of orthodoxy, he humbled heretics and opposed the rationalism of Peter Abelard. Yet, Bernard remained a man of prayer and contemplation.

The genius of St. Bernard expresses itself fully in his 86 sermons on *The Canticle of Canticles* (Solomon's Song of Songs), which depicts the soul's relation with God in terms of the love that unites a bride to her bridegroom. Spiritual marriage, the heart of his mystical doctrine, is the undergirding theme of the sermons. I commend these sermons to your reading and meditation. They are put out by Cistercian Publications of Kalamazoo, Mich.

In all of his writings, St. Bernard gave penetrating attention to the sacred humanity of Jesus. He emphasized this notably in sermon 20.2: "The soul at prayer should have before it a sacred image of the God-man, in his birth or infancy or as he was teaching, or dying, or rising, or ascending. Whatever form it takes, this image must bind the soul with the love of virtue and expel carnal vices, eliminate temptations, and quiet desires."

St. Bernard thought that this was the principal reason why the invisible God willed to be seen in the flesh and to converse with men as a man. He continues, "Jesus wanted to recapture the affec-

tions of carnal men, who were unable to love in any other way, by first drawing them to the salutary love of his own humanity and then gradually [raising] them to a spiritual love."

In Bernard's view, when the soul has become firmly established in spiritual love, it may be called by God to spiritual marriage. He expressed it this way: "When you see a soul leaving everything and clinging to the Word with all her desires and will... you know that the soul is the spouse and bride of the Word."

There is a tender emotion as St. Bernard contemplates the mysteries of Christ, but never sentimentality, because he thought of the Word as expressed through the triumphant humanity of Jesus. St. Bernard interpreted orthodox Christianity in terms of a zealous devotion to the sacred humanity, centered on the Incarnation and manifested in the Christmas story.

Fr. Martin Thornton says, in *English Spirituality* (SPCK), that if Anglican biblical theology is traceable to the church fathers, English biblical devotion is traceable to St. Bernard. Mystical union with God is consummated through the church. Devotion to the sacred humanity is a great gift of the Spirit.

The Abbot of Clairvaux preached incessantly that, through the operation of the Holy Spirit, we are inwardly strengthened by faith and outwardly endowed for action.

He wanted his monks to be *reservoirs* rather than *canals* — counsel we need to entertain today. Though he was writing to monastics in the 12th century, it should come home to us that his message is vital and much needed in the 20th century of computers and urban culture.

What made Bernard a proficient was his renunciation of self-will. All he wanted to know was "Jesus Christ and him crucified." Can we expect proficiency with anything less?

Evelyn Underhill says of Bernard in *Mystics of the Church*: "He was one of those creative spirits on whom succeeding generations feed: whose experience is not for themselves alone, but enriches the whole life of the church."

Next in our series we will examine the life and work of Hugh of St. Victor, who spent his adult life in the Monastery of St. Victor, Paris, and was highly respected for his learning, piety, and quiet modesty. Bernard of Clairvaux was one of his closest friends.

In addition to the books mentioned in this article, recommended reading might include *A History of Christian Spirituality*, by Urban T. Holmes, put out by Seabury Press; also *Anglican Essays: The Influence of St. Bernard*, edited by Sister Benedicta Ward, SLG Press. The latter can be obtained through Cistercian Publications.

EDITORIALS

English Synod

The General Synod of the Church of England, a body comparable to the American General Convention, is regularly the scene for lengthy debates, the latter often including both British wit and learning. It is not a body which makes decisions rapidly — a characteristic which many find reassuring.

The session this summer, however, has taken significant steps in several areas [p. 6], some of which may have significant consequences in the future. Whatever position one may take regarding the wide prevalence of divorce in western society today, it is evident that the Church of England must finally take some steps to respond to the situation.

Possible future changes regarding the order of deacon [see also TLC, Aug. 2] and the restoration of the ancient text of the Nicene Creed would have wide repercussions in other parts of the Anglican Communion.

BOOKS

A Thought-Provoking Book

THE SPIRIT OF THE EARTH: A Teilhard Centennial Celebration. Edited by Jerome Perlinski. Seabury. Pp. 148. \$6.95 paper.

This collection of essays, addresses, and lectures brought together by the Teilhard Foundation ranges from the quietly didactic to revolutionary effusions propounding drastic re-evaluations of human life.

Exciting, stimulating, dissimilar, they are nevertheless united by a Teilhardian overview.

Under the section "Body/Mind" there is an interesting proposal for the necessity of family *qua* family, as the shaper and transmitter of moral and cultural maturity. In "Mind/Spirit," a scholar-feminist speaks to the need to strive towards the future trans-gender, trans-civilization, and the reality of this vision.

In the third part, "Spirit/Society," a UN official is able to transliterate the United Nations concept into a Teilhardian view of the world being acted out now through that body. Soleri's difficult "Myriad Specks/Teasing Grace" sees life coming together in an urbanization process.

This "manual of planetization," as it has been called, is provocative, fascinating, and rewarding. One's own interests, prejudices, and hopes will no doubt pick out those selections most germane

Justice and Rights

Questions of civil rights, human rights, and justice are often discussed as if they were merely political questions. They are not. All levels of government in our nation, and all our elected and appointed officials, regardless of party affiliation, have the responsibility of upholding justice and the rights of our people. Rich and poor, members of majorities and of minorities, men and women, old people and children — all have rights.

So too, for that matter, do criminals. When the criminal activities of certain members of the Nixon administration were exposed, they sought and obtained every privilege of due legal process. Less offensive and less destructive poor criminals are entitled to the same consideration.

There is, however, always the prior question of who is a criminal. Victims of robbery, assault, rape, or murder, have their rights *against* the criminal, but these rights of the public are not served when an innocent person is mistakenly arrested and wrongly imprisoned. Due process of law must never be curtailed. Any one of us could be the victim of a totally false accusation, or of mistaken identity, or of an outright error on the part of a well-meaning law enforcement officer.

to one's state of mind, to reread and study. It is a very quotable book, and I wanted to share many of its ideas with different people.

As in any collection, the quality of the different selections varies, but it is always stimulating, always capable of bringing the reader to energetic attention. From the iconoclastic introduction, irreverent yet serious to the vision of our interrelatedness and the earth-heaven continuum of Francis Tiso, it is an unusual book, unusually thought-provoking.

MARY MOON HEMINGWAY
Kittery Point, Maine

Using the Services of the Elderly

MINISTRY WITH THE AGING. Edited by William M. Clements. Harper & Row. Pp. 274. \$12.95.

This book presents the most provocative and practical discussion of the problems of the older population which we have seen recently, when so much emphasis is being put on gerontology.

It contains 16 contributions from knowledgeable people in the field, with workable suggestions for further studies and projects for the older population. Running through all of the chapters is a hopeful conviction that older people have a genuine contribution to make to society and can do productive work.

Elbert C. Cole, the director of a center in Kansas City, says, "Society is approaching a time of hard decisions as

to how the tax dollar will be spent." He points out that we cannot indefinitely invest our resources in the nurture of the young, for the older population is rapidly becoming a larger part of the society, and their needs are expanding.

It may be necessary, he says, to develop a productive means of using the services of the elderly, for we may not have sufficient financial resources to serve both the young and the old adequately. The work of the elderly both as volunteers and as paid workers may be essential. There is emphasis too on the natural affinity of the young and old working together, for they often understand one another — a social phenomenon which is often noted today.

All of the writers emphasize the potential for study, as well as service, on the part of all of the churches. Several of the writers deplore the lack of religious "rites of passage" for the aging.

Dr. Clements has assembled a stimulating series of reports and suggestions for the happiness and usefulness of the older population. For those actively engaged in devising programs for the churches the book is a must.

ELIZABETH BUSSING
Department of Elders
Diocese of California

A Kelsey Reader

TRANSCEND: A Guide to the Spiritual Quest. By Morton Kelsey. Crossroad. Pp. 220. \$6.95 paper.

Dr. Morton Kelsey's book is a moving target for a review as it is a collection of

22 articles previously written for a study program. I have personally grown from Kelsey's writing, as well as from a visit with him a few years ago when he was at Notre Dame.

Morton Kelsey has done much to integrate (a carefully chosen term) Jungian psychoanalytic theory with Christian orthodoxy. He further has helped with his own special teaching on updating the Christian world view in order to make a place for the experience of the spiritual world (see chapter two).

Christian mysticism has been open to exploitation by quackery and magic. Dr. Kelsey has given system and integrity to the whole area. Dreams, myths, imaginations, meditations, time, silence, healing, tongue speaking, and shamanism, and their place in Christian belief, are all offerings in this Kelsey reader.

If one desires to know about Morton Kelsey's theology, this book is a place to begin. It would be a challenging study for a parish group, as each article provides for a session, and the book as a whole provides an overview to psychoanalytic theory and Christian theology.

(The Rev.) J. PITTMAN McGEHEE
Christ Church Cathedral
Houston, Texas

Romania

THEOLOGY AND THE CHURCH. By Dimitru Staniloae. Translated by Robert Baringer. Foreword by John Meyerdorf. St. Vladimir's Seminary Press. Pp. 240. \$7.95 paper.

In recent years the Eastern Orthodox Church in Romania has attracted attention because it, like the Roman Catholic Church in Poland, has managed to maintain its life, and in some respects even to prosper, under an oppressive Communist government. The intellectual and theological vitality of the Romanian Church reflects in no small measure the influence of one man — Dimitru Staniloae.

Years before World War II, Fr. Staniloae, a member of the married clergy, began to revive attention in his country to the writings of the ancient Greek Church fathers and monastic writers. He also acquainted himself with Western theologians and developments in secular thought. Now nearly 80, Fr. Staniloae remains active in church and academic matters.

The present volume, containing translations of seven essays, gives English readers an introduction to his thought. They range from rather technical and dry discussions of Trinitarian doctrine to inspiring presentations of Christ as the head in which all humanity finds fulfillment.

Staniloae will leave the reader with no doubt as to the distaste which the Orthodox feel for the *filioque* in the Nicene

Creed, his sophisticated and irenic attitude notwithstanding. Among Western writers, he has found the Anglican Austin Farrer to be especially congenial, as we see in chapter four. The last two chapters are, in this reviewer's opinion, the easiest to read.

Anglicans need to know more about Staniloae and the Romanian Church. During the past 30 years, the program of advanced studies at the Theological Institute at Bucharest has borne fruit in 40 earned doctorates. This augurs well for the intellectual future of the Romanian Church. H.B.P.

Pew by Pew

THE HISTORY OF MYDDLE: A 17th Century Parish Seen as Intimately and Revealingly as Laudrie's Montalillou. By Richard Gough. Edited by David Hey. Penguin. Pp. 334. \$4.95 paper.

Suppose your senior warden, after almost 40 years of service, decided to tell the story, pew by pew, of all the families who have occupied seats in your church over that period of time.

Richard Gough (1635-1723) did this in 1701 for his parish church in the Shropshire village of Myddle (population 450). In his account, first published in full in 1875, Gough tells who married whom, which children lived sober lives and which squandered their inheritances, who served Cromwell and who, King Charles.

Here is a gold mine for the sociologist (because of 17th century class distinctions), the ecclesiologist (three different Communion tables in 60 years), the historian (see how the Civil War, the Commonwealth, and the Restoration affected a village remote from the capital), and the lover of humor.

The book is not as warm as Kilvert's *Diary* (Eastern Wales in the 1870s), not as gastronomically interesting as the *Diary* of James Woodforde (Norfolk at the end of the 18th century), not as charming as Flora Thompson's lovely *From Lark Rise to Candleford* (Oxfordshire in the 1880's), and not as full of vivid self-revelations as Ronald Blythe's *Akenfield* (Suffolk in the 1960s). However, Gough's history book will delight the common reader who enjoys anecdotes and genealogy and sage comments on the foibles of human nature.

(The Rev.) DAVID RHINELANDER KING
St. John's Church
Elizabeth, N.J.

Books Received

LIVING THE LORD'S PRAYER. By Everett L. Fullam with Bob Slosser. Chosen Book. Pp. 137. \$7.95.

HELP US O GOD. By Bede Reynolds. Alba Books. Pp. 189. \$2.50 paper.

A JUST PEACE. By Peter Matheson. Friendship Press. Pp. 156. \$3.95 paper.

PEOPLE and places

Appointments

The Rev. Robert H. Andrews is chaplain, Goodwin House, a retirement residence sponsored by the Diocese of Virginia. Add: 4800 Fillmore Ave., Alexandria, Va. 22311.

The Rev. Donald E. Baustian is rector, Christ Church, Little Rock, Ark. Add: 509 Scott St. 72201.

The Rev. Jesse Y. Bigham, Jr., is rector, St. Paul's Church, Yuma, Ariz. Add: 1416 E. Sunset Court 85364.

The Rev. Welles R. Bliss is associate rector, St. Boniface Church, Siesta Key, Sarasota, Fla. 33581.

The Rev. Frederick P. Boswell, Jr., is rector, St. Stephen's Church, Fairview, Pa. Add: 1070 W. Dutch Rd. 16415.

The Rev. Edward S. Bushong, Jr., former Episcopal chaplain, University of Delaware, has been elected canon missionary of St. John's Cathedral, Ten Concord Ave., Wilmington, Del. 19802. Effective: Sept. 1.

The Rev. Judith Perry Carpenter is curate, Parish of the Messiah, Newton, and chaplain, Dana Hall School, Wellesley, Mass.

The Rev. Alexander B. Cummings is assistant, Church of the Resurrection, Elizabeth, N.J. Add: 805 Pearl St., Apt. 4-E, Elizabeth, N.J. 07202.

The Rev. Stephen A. Fales is assistant, Church of the Holy Comforter, Vienna, Va.

The Rev. David Fly is vicar, Piedmont Church, Madison, Va. Add: P.O. Box 511, 22727.

The Rev. Peter Wortham Hawes is rector, St. Paul's Church, Selma, Ala. Add: P.O. Box 1306, 36701.

The Rev. Philip H. Kasey is chaplain, South Kent School, South Kent, Conn. 06785.

The Rev. Paula S. Kettlewell is assistant, St. Paul's Church, Charlottesville, Va., and continues as an instructor at Blue Ridge School, Dyke, Va.

The Rev. David E. Lee is assistant, St. Paul's Church, Charlottesville, Va.

The Rev. John H. McLeester is vicar, St. Ann's Church, Park Ave., Wauchula, Fla. 33873.

The Rev. Carroll McPherson is rector, St. Andrew's Church, 1601 S. Georgia St., Amarillo, Texas 79102.

The Rev. Lyle D. Nicklen is deacon assistant, Bishop Mason Retreat Center, Grapevine, Texas. Add: Rt. 1, Box 56C, 76051.

The Rev. William D. Nix, Jr., rector, St. Stephen's Church, Lubbock, Texas, is now canon to the ordinary and diocesan administrator, Diocese of Northwest Texas. Add: P.O. Box 1067, Lubbock 79408.

The Rev. Edwin Pease is rector, Christ Church, P.O. Box 156, Medway, Mass. 02053.

The Rev. William Risinger, Jr., is rector, St. Michael's Church, 3800 Popplewell, Fort Worth, Texas 76118.

The Rev. John T. Russell is rector, St. Mary's Church, Kinston, N.C. Add: Box 1318, 28501.

The Rev. Lowell J. Saire, Jr., is rector, St. Mary's Church, Malta, All Saints Church, Scobey, and St. Matthew's Church, Glasgow, Mont. Add: 531 2nd Ave. South, Glasgow, Mont. 59230.

The Rev. W. Herbert Scott is rector, St. James' Church, Dallas, Texas. Add: 9845 McCree Rd. 75238.

The Rev. Layne Smith is vicar, St. Francis Church, Tampa, Fla. Add: 912 Sligh Ave. 33604.

The Rev. Meredith J. Spencer is curate, St. John's Church, Hungtingdon Valley, Pa.

The Rev. John C. Stone is vicar, Mineral Area Regional Ministry; including St. Peter's Church, Bonne Terre, Trinity Church, DeSoto, and All Saints Church, Farmington, Mo. Add: P.O. Box 42, DeSoto, Mo. 63020.

The Rev. Philip Thomas is vicar, St. Augustine's Chapel, Lexington, Ky., and is diocesan evangelist. Add: 622 E. High St. 40502.

The Rev. James Wallace is curate, St. Luke's Church, Birmingham, Ala.

The Rev. Charles Watts is vicar, St. Luke's

CLASSIFIED

ACOLYTE GUILD

THE ORDER OF SAINT VINCENT, National Guild for Acolytes: To promote Holy living among its members; To promote loyal obedience to ecclesiastical superiors; To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception; To promote friendship and brotherhood among servers; To teach the Sevenfold Sacramental Faith as taught in the One Holy Catholic and Apostolic Church, and promote the practice of the same. The Rev. Fr. Charles Lynch, Director-General, P.O. Box 921, Peoria, Ill. 61653. (When writing for information, please tell us which Rite you use at Mass.)

CHRISTIAN EDUCATION

CHILDREN learn about the Episcopal Church and faith; volunteers teach easily from "The Saint Christopher's Series" curriculum. Send \$1.50 for sample packet. Schneider, Box 2554, Pensacola, Fla. 32503.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II back in print by popular request! Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

YEAR-ROUND house overlooking Eddy Bay in Kentucky Palisades on Lake Barkley. 3.5 miles from Exit 45 on I-24. Two bedrooms, two baths, two fireplaces, all-electric, deep well. Good boating and fishing. Phone: 502-753-6178. The Rev. Custis Fletcher.

BALDWIN model 4, walnut, full-size organ, with two 61 note manuals and 32 note radiating and concave pedal board. Two 3 ET type Baldwin amplifier speaker cabinets. Contact: Gary Stuart, 235 E. Blodgett, Lake Bluff, Ill. 60044.

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.

FIVE RANK pipe organ built, installed, 1977. Plays beautifully. Details: Box 2816, McKinleyville, Calif. 95521. (707) 839-0125.

POSITIONS OFFERED

MISSION DEVELOPMENT, Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

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

Church, W. 19th and Ward Sts., Caruthersville, Mo. 63830.

The Rev. W. Raymond Webster is rector, St. Peter's Church, P.O. Box 437, Osterville, Mass. 02655.

The Rev. William Wetzel is rector, St. Margaret's Church, 3010 McCall St., Dayton, Ohio 45417.

The Rev. George D. Wilkerson, III, is rector, Emmanuel Church, Quakertown, Pa.

Ordinations

Deacons

Chicago—Donna Bayless De Hetre, associate for Christian education, St. James the Less Church, Northfield, Ill. Marion Gladding Mailey, curate, St. Giles, Northbrook, Ill. Gayle Elizabeth Harris, curate, Grace Church, Jersey City, N.J. Craig MacColl, curate, St. Michael's Church, Barrington, Ill.

Nebraska—Andrew Kadel, curate, St. Matthew's Church, 2325 S. 24th St., Lincoln, Neb. 68502.

New Jersey—Thora Louise Chadwick, assistant, St. Mary's Church, Point Pleasant, N.J. Brian E. Fidler, curate, Trinity Church, Moorestown, N.J. Roger M.C. Gentile, assistant, St. Ignatius' Church, 552 W. End Ave., Manhattan, N.Y. 10024. Daniel W. Hinkle, assistant, St. Mary's Church, Haddon Heights, N.J. Ann Case Holt, chaplain, Glen Gardner, and assistant, Holy Spirit Church, Lebanon. Add: R.D.#1, Box 392, Annandale, N.J. 08801. Polly McWilliams Kasey, chaplain, Kent School, Kent, Conn. 06757. George A. Kyle, assistant, St. Luke's Church, Gladstone, N.J. Add: 5 West Ave. 07934. Lee Powers, vicar, Trinity Church, King's Highway and Church St., Swedesboro, N.J. 08085. John A. Weatherly, vicar, Christ Church, and assistant, St. Andrew's Church, Trenton, N.J. Add: 834 Berkeley Ave. 08618.

Pennsylvania—William Jeffrey Cavanaugh. Thomas W.S. Logan, Jr.

Southwest Florida—Gloria F. Goldsmith, assistant, St. Clement's Church, Tampa. Add: P.O. Box 17342, 33682. J. Hunter Issacs, assistant, St. Boniface Church, Sarasota. Add: 5615 Midnight Pass Road, Sarasota 33581. Sherron O. Geiger, assistant, All Saints Church, Tarpon Springs. Add: P.O. Box 578, 33589. Veronica Fitzpatrick, assistant, Holy Innocent's Church, Valrico. Add: P.O. Box 249, 33594. Robert E. Bark, assistant, St. Mary's Church, 2220 10th St. West, Palmetto, Fla. 33561. Kenneth L. Fields, staff member, Holy Comforter Church, Montgomery, Ala. Add: 2232 Carter Hill Rd. 36111. William J. Lambert, assistant, Calvary Church, 1615 First St., Indian Rocks Beach, Fla. 33535. Edwin P. Freeland, assistant, St. Stephen's Church, New Port Richey, Fla. Add: Drawer 247, 33552. P. Augustin Browy, staff member, Baptist Hospital, Pensacola. Add: 4700 Casenave Dr., Pensacola, Fla. 32504.

Virginia—David W. Naff, Jr., deacon-in-charge, Church of the Good Shepherd, Bluemont, Va. Janice M. Bracken, assistant to the rector, Holy Comforter Church, Richmond, Va. Darlene Duryea Tittle, assistant to the rector, All Saints Church, Chevy Chase, Md. Lucy B. Talbot (by the Bishop of Washington), curate, Church of St. Clement, Alexandria, and missionary to the region-wide ministries of Region Four of the diocese.

Schools

The Rev. Rodney K. Brown is chaplain and theology teacher at Episcopal High School, Alexandria, Va.

The Rev. Richardson W. Schnell is headmaster of Kent School, Kent, Conn.

Honorary Degrees

The Episcopal Theological Seminary in Kentucky presented honorary degrees to the Rt. Rev. Frank Stanley Cerveny, Bishop of the Diocese of Florida, Doctor of Sacred Theology; the Rev. Hal Shipley Daniell, Jr., rector of Christ Church, Lexington, Ky., Doctor of Divinity; and the Rev. David Edwin Heil, rector of St. Andrew's Church, Fort Thomas, Ky., Doctor of Divinity.

CLASSIFIED

POSITIONS OFFERED

ST. GEORGE'S, Griffin, Ga. 30223. Curate priest to serve under direction of rector in all areas of church life and activities. Salary and benefits negotiable. Contact: Robert H. Smalley, Jr., Chairman Search Committee, P.O. Drawer A, Griffin, Ga. 30224. (404) 228-2125/227-4550.

CHALLENGING ministries exist for multi-point parishes in the Canadian province of Newfoundland. Please contact: St. Paul's Episcopal Church, North Andover, Mass. 01845.

RECTOR in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

THE POSITION of director of the Dakota Leadership Program still remains open. Applications are now being accepted. Persons of Native American ancestry will be given preference. Experience and skills in leadership training, adult education, group process, and ministry development are necessary. Persons interested should write: Dakota Leadership Program, Box 506, Mobridge, S.D. 57601. Deadline for applications is August 31, 1981.

SMALL, debt free congregation wishes priest. Will consider: Full time, non-stipendiary or retired in good health. Experienced in evangelism and stewardship to lead and train active and involved laity. Wide membership age range, average age 30-40. Write: Good Shepherd, Box 108, Webster City, Iowa 50595.

POSITIONS WANTED

RETIRED PRIEST seeking undemanding ministry to a small congregation in a lovely quiet mid-western town in exchange for the use of a modern comfortable house, utilities, health insurance, and car allowance. Reply Box S-502.*

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-503.*

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.

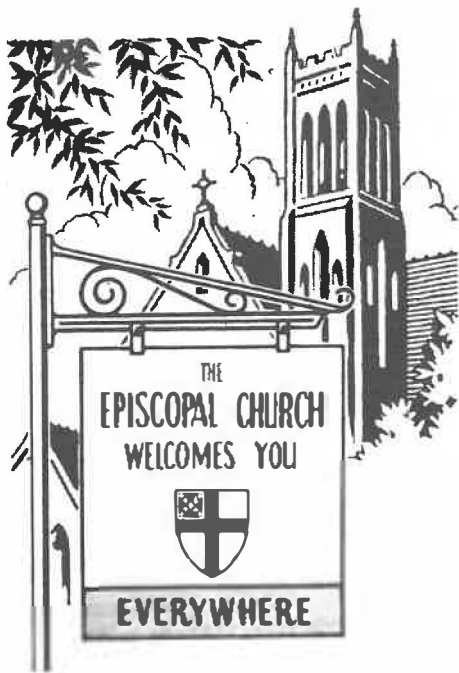
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SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



WASHINGTON, D.C.

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

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,
Tues & Thurs 7

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

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

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

CAPE ANN, MASS.
ST. JOHN'S 48 Middle St., Gloucester
Sun 8, 10:30

ST. MARY'S 24 Broadway, Rockport
Sun 8, 10

NEWTON, MASS. (& Boston west suburbs)
PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

NEWTON, MASS. (Cont'd.)

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

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

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

CAPE MAY, N.J.
CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

HACKENSACK, N.J.
ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker
Sun Masses 9, 5 (Sat)

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

(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

LAKEVILLE, CONN.
TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

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.

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 Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 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

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 6:30; 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. Sealey, curates; J. Johnson, J. Kimmey, associates
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed 6:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Summer Masses: Sun 8:30 Sung, 11; Weekdays as anno

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

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

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

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

NEWPORT, R.I.
TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Bradley C. Davis, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12; HD HC 8. Founded in 1698. Built in 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.
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 Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 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; the Rev. William Newby, 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

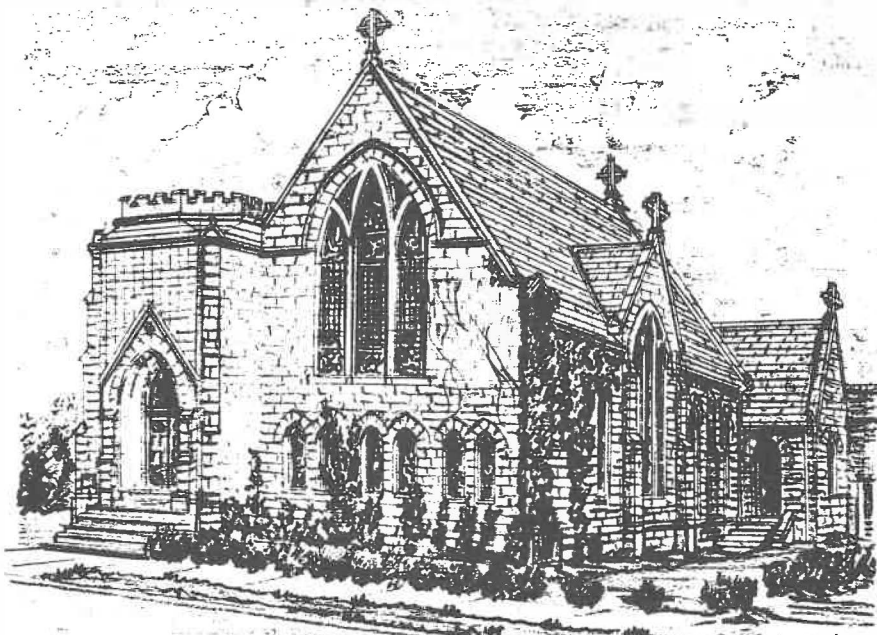
ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

SUPERIOR, WIS.

ST. ALBAN THE MARTYR 14th St. & Cuming 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). Wkdays: H Eu 12:30



St. John's Church, Brownwood, Texas.