

THE LIVING CHURCH

A Living Church Interview with Bishop Dimmick

• page 8



At St. Jude's Ranch for Children, the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, looks on as Claudine Williams, president of the ranch's board of trustees, turns the first shovelful of dirt for the facility's new administrative complex. The new structure will be the first stage in a \$1.5 million master growth plan which in the next four years will more than double capacity at the Boulder City, Nev., residential care and treatment center for neglected and troubled children. The Rev. Herbert Ward, St. Jude's director, and his son, Timothy, are on the right. The Rev. Dale Hallock, a houseparent, is holding the cross.



THE LIVING CHURCH

Volume 185 Established 1878 Number 3

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.

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

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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Warm Days

By this time of year, those who live further south may be well accustomed to warm days. Maybe you are already sick and tired of them. Up here in Wisconsin, the novelty of them does not wear off so soon! A warm clear sunny day, especially a Saturday or Sunday, is something to be grateful for.

In the realm of physics and chemistry, heat brings about activity, and declining temperatures slow things down. In human life it is of course the opposite. On brisk days we are energetic and ready to do hard work, both with the mind and the body. On warm days, we slow down, are able to relax, and are ready to enjoy simple and quiet pleasures. Thank God for that!

Along with relaxation goes leisurely conversation, reminiscing about the past, and daydreaming about the future. For those who do not usually devote much time to such activities, they may be more important than is commonly recognized for the health of mind and spirit.

What about those of us who do depend on our imaginations for our livelihood? To draw a picture, write an essay, plan a lecture, or compose a sermon, the imagination is essential, and daydreaming is often an important part of the process. Even though daydreaming is needed for certain kinds of work, our busy civilization does not look kindly on it.

Modern offices, with their clocks, telephones, and typewriters, scarcely offer a propitious atmosphere for reflection, for detachment, for sitting back and allowing good ideas slowly to emerge. The very sight of a clock or sound of a buzzer can turn off the imaginative faculties like a switch turning off a light. Lying in bed late on Saturday morning, your editor certainly gets more useful ideas for this magazine than he does when simultaneously trying to answer the tele-

phone, scan the mail, and do dictation on Monday morning.

It is fortunate that there are days when nothing in particular is expected of us, and it is doubly fortunate when these days are warm, and we can relax without expecting anything particular of ourselves. An idle day can be very productive. This is the paradox of the biblical Sabbath, and to some extent of the modern weekend.

Meanwhile, I fear for the shivering, damp, air conditioned "new south." Air conditioned factories are no doubt helpful. Air conditioned offices have brought southern working hours into line with northern schedules, without necessarily benefiting mankind. Air conditioned homes, air conditioned glassed-in porches, and even air conditioned sheds for swimming pools — all of this may spell something ominous.

I suspect it will not nurture the great novelists, the great jurists, the great soldiers, the great musicians, and the great preachers who have in the past sprung from the warm sunny hillsides, fields, and river banks of the south. And of course only a height of affluence unknown before in human history makes it possible to have the intensive air conditioning of the south and the intensive winter heating of the north to which we have recently become accustomed.

What is the "right" temperature? It is a sign of the whimsicality and restlessness of human life that we cannot decide. We go north and love to sit around a big blazing fire. We go south and turn up the air conditioner and ask for cold drinks. When we have a few days of truly moderate weather in spring or fall, we may complain that it is not yet warm enough for swimming, or not yet cool enough for hunting. Meanwhile, some of us will still be glad to have some warm weekends.

THE EDITOR

LETTERS

New Hymnal

Your thoughtful editorial on the proposed Hymnal was greatly appreciated. I especially enjoyed your comments as they related to hymns in a small congregation, as well as the careful way in which you made your suggestions.

(The Rev.) JAMES A. ROCKWELL (ret.)
Olean, N.Y.

Church and State

I am somewhat surprised each time I come across the opinion that the church has no business commenting on the affairs of state. J. I. Worsham, in his letter [TLC, June 13], expresses such an opinion.

When the framers of the Constitution and Bill of Rights constructed those enduring documents, they were just emerging from a political situation in which the government had a great deal to say about the way religion was practiced. Their fear was of state control of church affairs, not of church control of state affairs.

In a democracy, the state is the tool by which the will of the people is effected. The church is the tool by which the will of God, one hopes, is effected. By denying the church the right, nay, the obligation to speak out on the affairs of the state, Mr. Worsham emasculates the church of its corporate and social dimension and limits the body of Christ to the affairs of the individual believers.

(The Rev.) BROOKE MYERS
St. Timothy's Church

Gridley, Calif.

• • •

J.I. Worsham states in his letter [TLC, June 13] that the Executive Council violated "the principle of separation of church and state" with its resolution on El Salvador. My reading of the prophets indicates that the prophets also spoke out against gross abuses by the leaders of the state.

I think it reasonably certain that the prophets would have publicly condemned our government's providing weapons and troop training to either side in El Salvador. Jesus, too, would likely have had some words far more caustic than anything the Executive Council is likely to say.

The principle of separation of church and state is a secular principle, not a command from God. To the extent that it prohibits the founding of a state church funded by taxes, it is probably a good principle. But if it is expanded, in

the public mind, to prohibit the church from condemning such gross sins as arming those who murder Roman Catholic nuns and rob the poor of even the barest essentials of life, then it ceases to be principle.

DANA S. GRUBB

Gaithersburg, Md.

Nigeria and Its Future

The numerous readers who have responded to my article, "Nigerian Diary" [TLC, June 6], obviously appreciate that it deserves to be acknowledged when an Archbishop of Canterbury works as hard as the Most Rev. Robert Runcie.

Some have asked my personal reflections on Nigeria. First, I am thankful to have known a nation of blacks who are proud and enormously intelligent, with

great potential.

Many of their forefathers were captured in the terrible "slave raids," brought to the U.S., eventually saw a civil war, and never knew human dignity. It is astonishing to see a Nigerian black who has never had to bear prejudice nor oppression; he has integrity and an extra energy gained from never having had to throw off that burden.

Secondly, Nigeria needs our prayers that it may remain a religious nation. We need to be aware that 5,000 Russian workers are going to work in its oil fields, and that the Soviets annually offer hundreds of scholarships for its young people to study in Moscow.

An Episcopalian can't help wondering what the situation might be for all of us had the first Archbishop of Canterbury, St. Augustine, traveled south from



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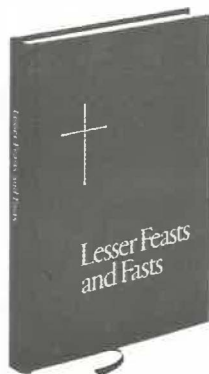
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Lesser Feasts and Fasts

Authorized by the General Convention of 1979, this Third Edition includes the Proper for each of the Lesser Feasts, the Weekdays of Lent and Easter, and the Common of Saints. Biographical information appears on the pages facing the Proper. This edition also includes the Proper for the major fixed (dated) Holy Days.

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Rome instead of westward towards England.

(The Rev.) JAMES B. SIMPSON
Editor, *The Anglican Digest*
Director, Episcopal Book Club
Eureka Springs, Ark.

Covenant

George Soule's article, "Contracts and Covenants" [TLC, June 13], is an interesting one, and I endorse the use of the word covenant to describe a good relationship between clergy and congregations. As I read the Bible, I understand "covenant" to include a measure of love at its foundation.

I have seen trouble between clergy and congregations too often, sometimes focused on task performance, sometimes on priestly role. At the root, however, I often see underlying mistrust. Some parishes are reputed to be "priest killers", and some clergy are known as "losers." Often, the parish or the individual has developed a type of institutional paranoia that overpowers attempts at love, trust, and cooperation.

People will put up with bad preaching, poor administration, and a lot more, if they feel that the priest loves them. A priest will work long and hard when he believes that the people will love him even when he "goofs." When such a priest and such a congregation find one another, the Gospel can be made manifest, and those entering the parish from outside will know that they have found something special.

The adversary system is for the courts, not for the church.

(The Rev.) JOHN D. LANE
Church of the Holy Comforter
New Orleans, La.

War

Three cheers for your editorial, "Nowhere to Go" [TLC, June 13]! The phrase, "like naughty boys in an alley . . . fight because they want to fight," shows essentially the cause of all wars. War is a sign of incompetence and frustration — not of strength.

JANE L. KEDDY
Wakefield, Mass.

Clergy Morals

I am another reader who cannot restrain himself from joining the discussion of clerical morals. The very fact that there is not agreement on the part of the clergy that they are expected to lead moral lives and serve as examples to their parishes indicates how sick our church has become.

Fr. Garrett [TLC, June 6] wonders why clergy disdain the challenge of being moral pioneers. In their *immoral* way, they *are* pioneers who are opening up new ways of thought. They are going beyond the moral teachings of the Good Shepherd and concentrate on love, not of the spirit, but of the flesh.

What's the concerned lay person to do?

ROBERT D. WILLIAMSON
New York City

No to Multidoctrinality

That was an excellent editorial, "The Feast of Catholicity," in everything it said [TLC, May 30] — but especially for what it did not say, "multidoctrinal."

Multilingual, multiracial, multicultural, multinational: yes, we want all these in the catholic church, but not the item you deliberately omitted, multidoctrinal. I am indeed grateful to you, as a great many others must be.

(The Rev.) E.C. BOGGESS (ret.)
Hoosick Falls, N.Y.

Living Together

I have met my better, and I want to congratulate him and you on this article, "Together" [TLC, June 20]. Fr. Brumbaum has stated the case exactly.

I have been a teacher and chaplain from 1953 to 1981. I have seen it all, and the author spells out the problem and the causes and the dangers of being together as a couple without commitment.

(The Rev.) W.R. MARTIN
St. Paul's Church
Norfolk, Va.

Pragmatism

How often today do we even hear the names of the virtues: obedience, chastity, poverty of spirit? We know patience because we've found that necessary in getting along with others. We practice diligence because that is necessary to get ahead in the world.

We know temperance is necessary for health. What about obedience? What about chastity? What about poverty of spirit? Have we lost our sight for those things that partake of the very nature and purity of God, so that we can see only the things that "work" in the world? — Katharine Y. Bond, *Montgomery, Ala.*

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BOOKS

Remarkable Correspondence

KARL BARTH/RUDOLF BULTMANN: Letters 1922-1966. Edited by Bernd Jaspert. Translated and edited by Geoffrey W. Bromiley. Eerdmans. Pp. xiii and 192. \$15.95.

Here we see the correspondence between two of the 20th century's greatest theologians — everything from long comments on theological matters to birthday greetings. The two were very different in many respects, but both sprang from the same soil, ultimately: the reaction against Ritschlian/Harnackian liberalism.

Bultmann was Lutheran, and Barth was Reformed; Bultmann was existentialist, and Barth was decidedly not. They came to the Bible in rather different ways and went away even more differently. But in all their disagreement they remained deeply respectful of each other and quite affectionate as well.

A total of 98 letters are printed from this correspondence, all that now exist. In addition, 40 letters between Barth or Bultmann and a variety of other people are printed in an appendix. The editor has provided notes and indexes. Some of the letters and notes have been shortened for this edition, in cases where Bromiley (a superb translator and a Barth scholar) thought the omitted material unnecessary to either biological or theological understanding.

It is *wonderful* to have this material in

English. Would that more theological letter files could be published! This is much more interesting reading than most of the books *about* either man, and usually more profitable.

JAMES DUNKLY
Librarian, Nashotah House
Nashotah, Wis.

Facing Ultimate Questions

THE BEGINNING OF CHRISTIAN PHILOSOPHY. By Eric Osborn. Cambridge Univ. Press. Pp. 321. \$49.50.

Eric Osborn, professor of New Testament and early church history at Queen's College, University of Melbourne, has developed some fascinating ideas about the second century church fathers. He also has looked at the fitness of much second century thought for our own time. The main virtue of the book, for this reader, is the careful exposition of the ideas of Justin, Irenaeus, Tertullian, and Clement on various pressing questions of their day.

In his introduction, Osborn takes pains to define the function of apology (or Christian argument, as he puts it) for the second century Christians. Faced with pagan and Jewish hostility, Christians grappled with ultimate questions. Other questions arose in the internal struggle with the varieties of gnosticism. For example, Osborn distills questions about God: "Is there one God and can one speak of him? Is God good? Can God be three, as well as one? Is God best understood as the first cause?"

The author outlines other areas of con-

cern for the fathers: man and freedom, the world and God's relation to it, history and Jesus' place in it, and the mystery of the Incarnation. The great theological works of the second century were, Osborn thinks, more like attempts to answer such queries rather than attempts to develop a Christian philosophy or to baptize the Greek philosophers.

Osborn uses and recommends a method which he regards as new and unique: the exploration of the questions that led the second century fathers to their ground-breaking formulations of Christian teaching. It seems to me that church historians have done this for years, describing the second century fathers as they responded to challenges from Jews, Greeks, and Gnostics. Admittedly, few historians work out the questions as fully and explicitly as Osborn tries to do. And even fewer seek to relate all to contemporary concerns.

The method is fruitful, and Osborn has made a nice beginning at bringing it from the classroom to the reading public. Unfortunately, his complex style is a barrier to the general reader. The author sets out an admirable program and begins to fulfill it. Much remains to be done, however.

The exposition of the fathers is uneven and sometimes appears to be a pastiche of essays needing further editing. Overall, the plan is promising, but its execution flawed.

(Dr.) ALICE COWAN COCHRAN
Assistant Professor of Church History
St. Paul School of Theology
Kansas City, Mo.

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THE LIVING CHURCH

July 18, 1982
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Survey Assailed

Officials at the Episcopal Church Center in New York have denied the recent allegation by public opinion analyst George Gallup that the Episcopal Church has "lost one-third of its membership in little over a decade" [TLC, July 4].

Commenting on the Washington, D.C., press conference held by the (1928) Prayer Book Society at which Mr. Gallup made the claim, the Rev. John A. Schultz, director of management information systems at the ECC, said to THE LIVING CHURCH, "For many years, George Gallup has assisted our church and other churches by supplying information on religious trends. In this case, his information is misleading. Mr. Gallup considers anyone an Episcopalian who so designates himself in responding to his questions. Then, when the number responding declines, Gallup says the church has declined.

"For years Gallup has projected a much larger membership than the clergy have listed on their annual parochial reports; we count only active Episcopalians — and poll only their opinions." Fr. Schultz said that according to official records, the Episcopal Church has had a part in the overall membership decline suffered by most mainline churches in recent years. In any ten year period since membership peaked in 1966, the loss of active members has never totaled more than 15 percent for the entire decade.

Of even more concern to church officials is Mr. Gallup's assertion that the decline in membership appears to be linked directly to changes in church liturgy and practice and an ideological gap between clergy and laity. "Gallup could justify such speculation only if he had interviewed those who have become inactive," Fr. Schultz said.

"There is no question," he said, "that there is, as there always has been, some tension within the church. And, as in the past, those who seek security in fixed words will become uncomfortable in Anglicanism. A generation ago, a backlash of economic boycott swept the church, presumably because of dissatisfaction with changes in attitudes in the church toward racial justice and other social issues. But today, while healthy controversy still continues, the economic base of church support has become wider and deeper. Contributions have slightly outpaced inflation and per capita steward-

ship levels are up. This indicates that at least some of the people lost in recent years were not fully supportive or active."

New Diocesan

The Rt. Rev. Charlie F. McNutt, Jr., Bishop Coadjutor of Central Pennsylvania since 1980, became diocesan bishop in a formal ceremony of investiture at Rooke Chapel of Bucknell University, Lewisburg, Pa.

The Rt. Rev. John M. Allin, Presiding Bishop, served as preacher and officiated at the service, which was held during Central Pennsylvania's 112th diocesan convention.

Convention activities began with an address by Bishop McNutt, in which he paid tribute to the work of his predecessor, the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania since 1966. The new bishop reported that the diocese is strong in witness, mission, and outreach, and announced that an endowment fund in the name of Bishop Stevenson will be established to assist the poor and disadvantaged of the diocese.

In other business, the convention adopted an annual budget of \$688,615 and passed several resolutions, one concerning stewardship, one supporting those serving in the armed forces, and a third expressing concern over the development and deployment of nuclear weapons.

Warden Selected in Washington

The Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Vancouver, B.C., will be the new warden of the College of Preachers, according to a recent announcement by the Rt. Rev. John T. Walker, Bishop of Washington.

Dean O'Driscoll is acknowledged widely to be Canada's best known preacher. His brief radio sermons have been broadcast in Vancouver twice a day for many years. He has preached on NBC's National Radio Pulpit, which is sponsored by the National Council of Churches, and he has written television scripts for the Canadian Broadcasting Corporation. The author of six books, Dean O'Driscoll also has written a number of hymns. He is the author of this year's *Forward Day-by-Day* series.

"We are delighted to report Dean

O'Driscoll's selection after a hemisphere-wide search," said the Rev. A. Theodore Eastman, chairman of the college council. "His demonstrated excellence in preaching, together with his stature as an author, educator, hymnist, and liturgist, assures that the college will continue to be North America's premier center devoted to preaching-centered study, practice, and reflection."

Born in Ireland in 1928, Dean O'Driscoll is a graduate of Trinity College, Dublin. After his ordination to the priesthood in 1952, he served churches in Dublin and the Diocese of Ottawa before becoming dean of Christ Church Cathedral in 1968. As warden, he will succeed the Rev. Canon Clement W. Welsh, who retired in 1981. The college has been under the interim leadership of the Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia.

Mrs. O'Driscoll, the former Joan Paula Lucy, teaches music and sings professionally. The couple has three daughters and a son.

Postal Costs May Rise Again

Religious and other non-profit periodicals, jolted last January by an unexpected doubling of their postage costs, can expect another hefty increase in October under the proposed federal budget.

Second class rates could go up another 30 percent, according to estimates by religious press associations. Some editors have said that another increase in October could mean disaster for their publications. The religious and non-profit press has "sustained another body blow," the Catholic Press Association told its member publications recently.

The CPA, together with other religious press associations — the Associated Church Press [to which THE LIVING CHURCH belongs], the Evangelical Press Association, and the Jewish Press Association — are lobbying for the restoration of money to the postal service subsidies, but the outlook is not bright.

Representatives of non-profit mailers are still holding out hope that funds to subsidize their postage costs will be restored in the appropriations process, but given the difficulty of arriving at a budget compromise and the fiscal conservatism forced on a reluctant Congress by the economic slump, the legislators involved most closely in the budget process are not holding out much hope of that.

Coordinator Appointed

The Rev. James Patrick Mauney, a missionary of the Episcopal Church in Brazil for the past five years, has been appointed coordinator for overseas ministries at the Episcopal Church Center in New York by Presiding Bishop John M. Allin. Fr. Mauney succeeds the Rev. David B. Birney, who resigned as coordinator after his election as Bishop of Idaho.

Prior to his appointment to Brazil, Fr. Mauney served churches in Rhode Island. Before his ordination to the priesthood in 1972, he was an officer in the U.S. Navy and saw service in Vietnam.

During his time in Brazil, he served as rector of the Church of Santo Andre, Campinas, and professor at the Instituto Anglicano do Estudos Teologicos in Sao Paulo, a ministry training center. He also served as priest-in-charge of the Mission of the Epiphany in Minas Gerais.

A native of Paris, Tenn., Fr. Mauney, 39, holds degrees from Duke University and Episcopal Theological School. He currently is a Th.D. candidate at Boston University. Fr. Mauney speaks Portuguese, Spanish, and German. He and his wife, the former Mardi Jacobsen, have one son, Peter, 14.

In a circular letter to leaders of partner churches and overseas personnel, the Rev. Samuel Van Culin, executive for World Mission at the ECC, said that Fr. Mauney is very familiar with the overseas work of the Episcopal Church, and that in his new post, he will "simply be taking another place in the midst of our world-wide family and partnership."

Fr. Mauney will be responsible for missionary appointments and support, supervision of the Volunteers for Mission program, and the oversight of the continuing education and scholarship programs.

Deacons Plan Convention Role

The National Center for the Diaconate, with headquarters in Boston, Mass., has announced that a special effort is being made to secure the participation of deacons in the numerous services connected with the General Convention in September. In recent years, a few deacons have been assigned appropriate roles at the main services of the convention and the Triennial, but now for the first time they will be invited to serve at daily celebrations.

Deacons interested in serving may contact Deacon Ormonde Plater of St. Anna's Church in New Orleans. "All three ordained orders, of bishops, priests, and deacons," said Deacon Plater, "should be visible and active."

The National Center also reports a marked upswing in the preparation of candidates for the diaconate as a life-long vocation. The center is in contact

with over 20 diocesan training programs, some of them in dioceses which had not encouraged the diaconate previously. The California school reopened a year ago and reports 46 students. The new program in Rhode Island has enrolled 20. Three dioceses cooperate with local Roman Catholic training programs.

At a recent conference on the diaconate in Province I, the New England dioceses were strongly represented. The Rev. John Booty, dean-elect of the seminary at Sewanee, was the principal speaker.

CHN Grants Aid Urban Mission

The Coalition for Human Needs Commission, meeting in New York, chose six projects to receive grants in the name of the Church School Missionary Offering (CSMO).

The coalition, an umbrella agency of ethnic and social ministries of the Episcopal Church's National Mission in Church and Society section, was designated as the screening agency for the 1981-82 CSMO education and fund raising endeavor called "Children and the City."

The six projects are:

- \$5,000 to the Church of the Holy Cross/Project Rediscovery, Pittsburgh, Pa. — a tutoring program for inner city children.

- \$2,500 to St. Nicholas School for Immigrant Children, Los Angeles — a tutoring program serving recently arrived Korean children.

- \$5,000 to the Children's Defense Fund/City Lights, Washington, D.C. — a program providing essential services to emotionally disturbed adolescents in lieu of institutionalization.

- \$3,825 to the Downtown Cooperative Ministry/Youth Projects, New Haven, Conn. — a program to address drug abuse, job skills, sexuality, attitudinal development as they affect inner city youth in three local housing projects.

- \$5,000 to the Richmond Urban Institute/Youth Employment Project, Richmond, Va. — a program which provides inner city youth with classroom and work experience on local farms.

- \$10,000 to Manhattan North (Harlem) and South Bronx Inter-Parochial Councils, New York, N.Y. — a program providing a variety of cultural opportunities to young people.

Since the CSMO fund raising effort runs from Advent to Advent, parishes have not collected their gifts for this work. CHN members felt that designating some grants on behalf of the offering would give a better idea of the kinds of projects church schools will be working to support.

These grants were among 52 approved totaling \$461,223. Of this amount, \$116,100 was made in 18 matching grants.

BRIEFLY...

The Rt. Rev. William C. Frey, Bishop of Colorado, has taken a stand against licensing casino gambling in Colorado. Urging readers of the *Colorado Episcopalian* not to sign any petition which would place the issue on the state ballot, Bishop Frey described the probable effect of licensed gambling on Colorado: "moral, social and economic disaster."

In its most recent annual report, the American Bible Society thanks the Episcopal Church in particular for its support. "A total of \$6,270, or approximately \$0.003 per member, was given by Episcopalians in the year 1981," the report states. "This represents a decrease of 20.2 percent over giving in 1980 . . . the American Bible Society asks that the Episcopal Church not only continue, but increase its support of the Bible cause. This seems especially appropriate when considering the close and continuing relationship between the Episcopal Church and the American Bible Society in the common purpose of scripture translation and distribution."

A team of scientists at the Technion, Israel's Institute of Technology, have concluded that the book of Genesis was written by one author. The researchers found 54 indicators pointing to one author, including word length, use of the definite article and of the conjunctive "and," vocabulary richness, and frequency of transition between word categories. "These criteria are a reliable gauge of authorship because these traits are beyond the author's conscious control and, what is more, they are countable," said Prof. Yehuda Radday, a Bible scholar in the Technion's general studies department. The findings support the view held for centuries that the five books of Moses, which include Genesis, had one author. Traditionalists held that it was Moses himself. In the past few hundred years, however, scholars have attributed the book to three authors, due to contradictions and repetitions in the text.

The Rev. Atinaldo Carlos, a deacon of the Episcopal Church who was arrested four months ago by the Nicaraguan national police, was released recently in Managua without charges. Mr. Carlos, of Bluefields, Nicaragua, was arrested in January as part of a government raid against anti-Sandinista activities on the Atlantic coast. His 16 year-old son, Kenneth, is still in custody, as is Granville Garth, a layreader.

Anglicans and Benedictines

A Living Church Interview

By R. WILLIAM FRANKLIN

This conversation took place in spring at St. John's Abbey and University, Collegeville, Minn. The Rt. Rev. William A. Dimmick is Assistant Bishop of Minnesota and a member of the standing liturgical commission and The Living Church Foundation. He was formerly Bishop of Northern Michigan and dean of St. Mary's Cathedral, Memphis, Tenn.

Dr. Franklin: THE LIVING CHURCH has a history of printing intriguing photographs. Perhaps the most controversial came from the consecration of the third Bishop of Fond du Lac, the Rt. Rev. Reginald Weller. Bishops in copes and miters and Russians in attendance provoked quite a scandal among readers in 1900. Recently THE LIVING CHURCH used a cover picture of you in a "Benedictine cope" in St. John's Abbey and University Church, Collegeville, Minn. [TLC, Jan. 24, 1982]. How did that picture come to be?

Prof. R. William Franklin is the director of the Christian Humanism Project and associate professor of history at St. John's University in Collegeville. He was recently appointed as a member of the Episcopal Church's delegation to the Consultation on Church Unity (COCU).

Bishop Dimmick: I hope that the picture is symbolic of the unity which embraces and transcends all of us. The picture was made at Solemn Vespers on October 25, 1981, when the monastic and academic community of St. John's welcomed me in a public service. It is a picture of holy ground with hopes and dreams brought together by our common experiences and by our yearning to be one in God.

Dr. Franklin: How did it all happen, your coming to St. John's?

Bishop Dimmick: I think my most direct and honest answer would be that only God could get all the factors and influences together to bring this into being. The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, had an idea that kept coming back into his heart and mind. He perceived that one or more assistant bishops living away from Minneapolis, fulfilling roles concerned with special needs, interests, and circumstances, could be agents for renewal in this very large diocese. He thought that the diocesan family would be strengthened by searching for new models of episcopacy and that perhaps the Minnesota experience could be of value to the entire church.

It seemed to be an appropriate time for me to leave my former ministry as Bishop of Northern Michigan. And so Bishop Anderson found me and the Rt.

Rev. Robert P. Varley. Bishop Varley is now also an Assistant Bishop of Minnesota and vicar of Detroit Lakes, Minn.

Dr. Franklin: Why did you come to St. John's Abbey and University?

Bishop Dimmick: There had to be some place for the assistant bishop to live and to serve. St. John's Abbey and University complex is approximately 75 miles north of Minneapolis in central Minnesota. Located amid 2,000 acres of lakes and wooded hills are a Benedictine monastic community of 300 monks and a university with 1,800 undergraduates and 200 graduate students and seminarians. There are also Marcel Breuer's famous abbey church, a prep school, an ecumenical institute, and a large monastic manuscript collection. All of this is collectively known as Collegeville, after the name of the rural post office here.

Dr. Franklin: How did the monks and the local Episcopalians react to the proposal that you be associated with Collegeville?

Bishop Dimmick: The vision which Bishop Anderson had was uncannily matched by the ecumenical visions held by the abbot of St. John's, the Rt. Rev. Jerome Theisen, OSB, and by the president of the university, the Very Rev. Michael Blecker, OSB. There were close ties already established between the neighboring Episcopal parish of St. John's in St. Cloud and the academic and monastic community at Collegeville. All were willing to open their doors to welcome a new bishop in a venture of living and serving together.

Dr. Franklin: So now you, a bishop of the Episcopal Church, are living in the midst of the largest community of Roman Catholic Benedictine monks in the world. Do you think that this carries relations between the Roman Church and the Episcopal Church to a new level?

Bishop Dimmick: As far as I know, an Anglican bishop has never lived at a Roman Catholic abbey and been welcomed in an official way to be part of that community. Whether or not it has ever happened before is not of great importance. It has happened here and now, and I believe that brings our relationship to a new level. St. John's is one of the truly great centers of Christendom and the importance of my being here is magnified by the significance of St. John's. A bishop is also a sign of much more than himself. I am not here in my name only.

Dr. Franklin: What do you actually do in Collegeville?

Bishop Dimmick: I have done a good deal of preaching at St. John's — in the abbey church, in the seminary chapel, and in the Roman Catholic cathedral in nearby St. Cloud. I also teach. I appear as guest lecturer in history and in theology classes in the university, and I participate in seminars in the seminary and the ecumenical institute.

Dr. Franklin: Do you take part in any of the many public events which draw



Bishop Dimmick spoke to a group on "Sacraments and Social Justice" at a Christian Humanism Festival at St. John's last fall.

Minnesotans to St. John's?

Bishop Dimmick: In the fall of 1981, I gave the main address at the Christian Humanism Festival at which students from Lutheran and Roman Catholic colleges gathered with parishioners from Episcopal and Congregational churches for a day of study and worship. I spoke on "The Sacraments and Social Justice." Bishop Anderson and I celebrated the Holy Eucharist as part of the festival.

Later on, I gave an address on "How to Begin to Pray" at the Institute of Spirituality. The institute brings lay persons, members of religious orders, and clergy to St. John's three times a year for two days of prayer and reflection. Bishop Anderson spoke to the institute in March of this year on "Tables of Celebration and Justice."

Dr. Franklin: What are your activities in the Diocese of Minnesota?

Bishop Dimmick: I visit every region of the diocese — truly the four corners and in between — for confirmation in our own churches. I join in diocesan council meetings and meetings of the departments of Christian education and liturgy and music. I meet regularly with clergy, laity, and congregations about spiritual concerns. I conduct retreats for the clergy of the diocese. I also attend national meetings of the standing liturgical commission and the editorial committee of texts for the proposal *Hymnal 1982*.

Dr. Franklin: How do you balance your activities among Roman Catholics and Episcopalians?

Bishop Dimmick: Do you mind if I answer your question by giving you a diary account? On a recent weekend, I left

early Saturday for Rochester to conduct a quiet day for Episcopal clergy and laity. The quiet day was held at Assisi Heights, a very large and beautiful Roman Catholic Franciscan convent.

Sunday morning I visited St. Luke's Church, Hastings, Minn., for confirmation. I drove back to Collegeville to prepare for the visit of an Episcopal priest who wanted to spend the night and discuss his present ministry and future plans.

Dr. Franklin: What did you do during the following week?

Bishop Dimmick: On Monday, I continued the visit with the priest, and we went to the abbey church for prayers. I passed the rest of the day in correspondence and calls about matters in Northern Michigan and my work in Minnesota.

I spent Tuesday morning with Fr. Colman Barry, OSB, director of the Institute for Spirituality. We attended the monastic office together in the abbey church and had lunch with the monks in their refectory. In the afternoon, I had a long conference with an Episcopal priest about his life and vocation, attended an Ecumenical Institute seminar, and spent the evening with the rector of St. John's Church, St. Cloud, the Rev. George Richmond, and his family.

Wednesday, Bishop Anderson and Bishop Varley came to St. John's for our monthly conference. We ate at the university and prayed in the abbey church. Then I drove off to Alexandria, Minn., to preside at the celebration of a new ministry.

On Thursday, I had a conference with Abbot Jerome Theisen, prayed with the

monks, and was then off to Spring Lake Park for confirmation at the Church of the Resurrection.

On Saturday, I conducted a quiet day in Duluth at St. Edward's Church. We had a heavy winter storm. The wind was high and ice made driving precarious!

Dr. Franklin: Why are you fired by ecumenism when it has gone out of fashion in many sectors?

Bishop Dimmick: Ecumenism is scriptural, and it is ordained of God. We learn from the Bible that it is the way that God intends things to be forever and ever. If unity is God's will, then it behooves us to begin now to live in accordance with his eternal will. The vision of unity is a gift from God.

Dr. Franklin: Might Collegeville not be a new model for ecumenism?

Bishop Dimmick: Collegeville has made many remarkable contributions to the life of the church, and these contributions have been rich in worship, liturgy, social awareness, and spiritual life. It may be that by building upon all these that the contribution of Collegeville in the 1980s will be to strengthen the spirit of the ecumenical movement.

Dr. Franklin: Many observers might think Episcopalians and Roman Catholic monks have little in common. But, in fact, English Christianity was profoundly shaped by Benedictine monasticism in the Middle Ages. The Benedictine revival in the 19th century shared many ideas with the parallel catholic revival in the Anglican churches. What bonds of the spirit do you find particularly present in Collegeville?

Bishop Dimmick: To understand something of the similarities, one need only visit the abbey church and then St. John's Episcopal Church 15 miles away in St. Cloud. The abbey is much larger, but the architecture and liturgy of both churches speak of a common stress on the participation of all present in worship and the relationship of worship to all of life. . . .

Dr. Franklin: What future hopes and plans do you have?

Bishop Dimmick: It would be a great spiritual venture if the resources of St. John's could be even more available to contribute to the establishment of an ecumenical retreat and conference center. There is no need to duplicate the splendid resources here, but to extend the gracious hospitality to a wider circle of friends.

There seems to be an enthusiasm about making this exploration, and for this we give hearty thanks and praise. The academic and monastic community has been most kind and helpful to me, and I believe that the people are willing to share this with others. Indeed they already do in the journal *Worship*, in the Liturgical Press, in their public radio services, in their Spiritual Life Institute, and in ways beyond number.

LOAVES AND FISHES

By GEORGE W. WICKERSHAM, II

The account of the feeding of the 5,000, which most of us will hear about on the Seventh Sunday after Pentecost — along with its parallel story of the feeding of the 4,000 — always annoys me.

It annoys me for two reasons: first, it inevitably stirs up that tiresome question, “Rector, do you believe that it actually happened?” Second, we know that if it did happen, it presents a way of doing things not really typical of the Master — not typical, at least, of the way in which he is represented in the first three Gospels.

In those biographies of Jesus, over and over we read of his saying things like, “An evil and adulterous generation seeks a sign, but no sign shall be given. . .” (Matthew 12:39). He is forever leaning over backwards, even to his very death, not to put himself forward by performing miracles, except, perhaps, for those who already believed.

True, St. John presents him somewhat differently, but the miraculous feedings occur in all four Gospels, and in two of them twice. Apparently they made a profound impression. But what about this business of his not giving a sign? Is there a contradiction here?

Observe, please, that these people really believed in him; not in any creedal way, perhaps, but enough to watch his boat from the shores of the lake and to follow it on foot to wherever it landed. And, remember that to Jesus this was

not just a faceless mob looking for excitement, but some 5,000 individuals, each one of whom was seeking him to the point of forgetting the pangs of hunger and the weight of fatigue.

They needed no sign. So he fed them. Just because this does not fit the way we brilliant 20th century people think that things should happen does not necessarily mean that it did not. There was, after all, only one Jesus: an item which we forget too quickly.

And here it is that we come to the real point of these events. “Seek first his

The Bumblebee

“Yesterday we rescued a drowning bumblebee from our pool. . .”

From summer’s mission drawn
you fold sericeous wings
replete with honeysuckling sweet
touched by pendant dew of dawn
dappling verdant pasture springs
for eventide’s halcyon retreat
quietude for *Bombus*’ song
joy that virginal serenity brings.

Immerse your unpossessive soul
in loving labor spent
cense the windswept water hole
of Siloam’s subaqueous lament
siphon from Gihon’s healing balm
the spirit of Creation’s calm.

Ray Holder

kingdom and his righteousness, and all these things shall be yours as well” (Matthew 6:33). This is what these feeding passages are saying. It is as plain as the nose on your face. If you follow the Master, don’t worry.

This is not to say that a devout follower is to kick over all practical considerations and let his checkbook get into a mess. Even St. Paul had to go on making his tents and otherwise seeking the means of supporting himself. The Lord is not going to rain down manna, as he did on the children of Israel. But it is to say that one must put first things first. St. Paul preached first and made tents second.

The accounts of the feedings should be read carefully by the man who says, “I hate to do the sort of chiseling for which my business is famous, but I have a large mortgage to pay.” They should be marked by the sort of clergyman who says, “I know that small churches are important and that without them the big ones die, but how can I do that kind of work when I have three children to educate?”

If you follow the gleam, somehow or other all of these worrisome considerations are taken care of. That is what the feeding of the 5,000 says to me: all of life is a matter of faith.

Martha busied herself in the kitchen while Mary sat at the feet of the Master. Most of us sympathize with Martha. Somebody had to get supper. But Jesus sympathized with Mary. He did not have forever to visit, and Mary wanted to hear all that she possibly could. Martha was simply putting second things first. One way or another, supper would have been served — we all know that.

Still, you always have to take a bit of a chance. The crowd following Jesus was not unaware that their homes were in the distance and food far off. But here was someone who had the Word of life, someone who was to be heard at all costs. And it is marvelous that apparently not one of the multitude had to say later, “I would like very much to have heard him, but I had to get home to eat.”

The point of these feeding passages is summed up in St. Mark’s Gospel. As in St. Matthew’s and in St. John’s, the feeding of the 5,000 is followed in Mark’s by the relating of a famous episode at sea, one of the most famous episodes in the entire New Testament — one which is read next week.

Jesus came walking through the storm, across the water to the disciples, who were struggling in a boat. And he got into the boat with them, and the wind ceased. In typically cryptic fashion, Mark writes, “And they were utterly astounded, for they did not understand about the loaves. . .” (Mark 6:51-52).

What more is there to say? If you are working for the Lord, *why worry?*

The Rev. George W. Wickersham, II is the rector emeritus of St. Luke’s Church, Hot Springs, Va.

Subject: Proposed Texts
From: Charles P. Price
To: TLC's editor

As a member of the text committee for the *Hymnal 1982*, I want to thank you, both for your thoughtful review of our work [TLC, June 20] and for an opportunity to respond to it.

I am particularly glad that you ran the check of hymns in the new collection against hymns used in your parish church. The result you reported was the one we hoped for: that the average church "with a modest musical program could adopt such a new book tomorrow with scarcely any noticeable change in the Sunday hymnody." I hope that other readers may make similar checks prior to General Convention.

I want to respond in particular to the question raised in the editorial regarding the sacrificial motif in hymns about Christ and the Eucharist. I hope I can assure you and your readers that there was no thought of minimizing or reducing this element.

The hymns and verses of hymns which you miss were left out either because of a low place on the response to the questionnaire which was sent out a couple of years ago ("Wherefore, O Father" was number 329 of 600, and "See the destined day arise" was number 478) — or because of a particularly bald statement of a substitutionary theory of the atonement.

That theory of sacrifice we have tried to de-emphasize, though not to eliminate. A similar decision was made with respect to the 1979 Prayer Book. This judgment accounts for the omission of the verse, "There was no other good enough/To pay the price of sin" — from "There is a green hill far away" [Number 65 in 1940; 136 in *Proposed Texts*].

In the case of "And now, O Father, mindful of the love," it was hoped that the shorter version might prove more useful. The lines with which the hymn now concludes, ". . . for lo! between our sins and their reward/we set the passion of thy Son, our Lord," is a strong statement of the sacrifice of the cross.

On the other hand, may I call attention to new material? Among eucharistic hymns, number 249, "I am the bread of life," already widely used, has these lines: "The bread that I give/is my flesh for the life of the world," and "Unless

you eat of the flesh of the Son of Man/and drink his blood,/you shall not have life in you."

Number 254, "Lord, enthroned in heavenly splendor," contains the verse: "Paschal Lamb, thine offering finished

Once for all when thou wast slain,
In its fullness undiminished
Shall for evermore remain.

Alleluia!
Cleansing us from every stain."

There are further references to the life-giving effect of Christ's death, made accessible to us in the Eucharist, in these other new hymns in *Proposed Texts*: numbers 250, 258, 275, and others.

Among lenten hymns, the inclusion of number 128 alone should set doubts on this score to rest:

"As from her bloodied breast the pelican

gives life to given life and dies to save,

so Christ upon the cross, so God in man,

took iron through his flesh to close the grave."

See further, numbers 118, 130, and a new verse in number 140 [83 in 1940]:

"The Paschal Lamb,
like Isaac's ram,
in blood was offered for us,
pouring out his life that he
might to life restore us" (140, new verse).

In the section, "Jesus Christ, our Lord," the lovely poem by Samuel Crossman, "My song is love unknown," is a searching meditation on the sacrifice of the cross (374). We also find "What wondrous love is this . . . that caused my Lord of bliss to lay aside his crown for my soul" (367); and the already popular "Lift high the cross" (373).

All these hymns, and others too, express the new life which comes to us through Christ's death — the heart of sacrifice. The text committee made no mechanical calculations to insure that balance in such doctrinal matters was preserved in the sense that one sacrificial reference was added for each one dropped. But we were concerned that new hymns, like old ones, should express the full range of Christian belief as eloquently and beautifully as possible. I venture to think that when the collection is viewed in its entirety, the sacrificial element will be at least as strong as it was in 1940, both with reference to the Eucharist and with reference to the cross.

It is good to have such a question raised, and I am delighted to have had the occasion to review the *Proposed Texts* in the light of such a specific query. I believe that when the whole collection is considered, it will be found in this respect, as in others, in no way wanting.

Subject: Proposed Texts
From: Marion J. Hatchett
To: TLC's editor

As chairman of the text committee for the *Hymnal 1982*, I wish to express my appreciation for your support and for your pointing out many positive elements about the proposed revision in your editorial [TLC, June 20]. In our decisions about new texts and whether to retain or drop particular texts, we were concerned about intelligibility, theological orthodoxy, the comprehensiveness of the collection, and that the new *Hymnal* be truly a companion to the *Book of Common Prayer*.

The standing commission on church music in 1978 sent a survey to all clergy and organists-choir directors asking them to specify "retain," "delete," or "undecided" for each of the 600 texts in the *Hymnal 1940*. The commission then ranked the texts from one to 600 in the order of preference expressed by those who responded to the survey. The text committee took very seriously the results of the survey in deciding whether to retain or delete specific texts.

In reply to specific charges, it is true that "some of the most familiar Anglican evening hymns are gone." The survey of clergy and church musicians indicated that many of the evening hymns have greatly decreased in popularity. . . .

About hymns related to the sacrifice of the cross, I think a closer analysis will reveal no diminution of the doctrine of the atonement. The stanzas omitted from 65, "There is a green hill far away," have often been criticized because they seem to set forth a substitutionary doctrine rather than the classic view which is given greater prominence in the *Book of Common Prayer*. One of the items eliminated is number 67, "See the destined day arise," which ranked 478 in the survey mentioned above, but this text has been retained in a much more popular translation, number 66, "Sing my tongue, the glorious battle."

All the more highly favored hymns on the cross have been retained, and several new texts have been included. See, for example, in *Proposed Texts*, number 128, "As from her bloodied breast the pelican. . ."; 130, "Cross of Jesus, cross of sorrow"; 134, "The flaming banners

The Rev. Marion J. Hatchett is professor of liturgics and church music in the School of Theology at Sewanee, Tenn., and a leading authority on the history and contents of the American Prayer Book. He is the chairman of the committee on texts of the standing commission on church music.

The Rev. Charles P. Price is professor of systematic theology at Virginia Theological Seminary, Alexandria, and is the author of several attractive compositions in Proposed Texts. He was chairman of the theological committee of the standing commission on church music.

of our king"; 137, "To mock your reign, O dearest Lord"; 141, "Thy bitter anguish o'er"; 370, "As Jacob with travel . . ."; 373, "Lift high the cross"; 374, "My song is love unknown"; 375, "Nature with open volume stands"; 380, "It was poor little Jesus"; 382, "O love of God, how strong and true"; 383, "Sing, ye faithful, sing with gladness"; 582, "When Christ was lifted from the earth."

Several of the new eucharistic hymns give expression to the doctrine of the sacrifice of the Eucharist. See, for example, in *Proposed Texts*, number 254, "Lord, enthroned in heavenly splendor; 258, "O Bread of life, for sinners broken"; 269, "Completed, Lord, the Holy Mysteries"; 275, "Praise the Lord, rise up rejoicing." Number 205, "Wherefore, O Father. . ." was dropped from the greatly expanded eucharistic section because it turned out to be sung infrequently, ranking a low 329 in the survey.

In number 189, "And now, O Father, mindful of the love," the last two stanzas contained some words and phrases that had lost or changed their meaning (weal, mercy's breast, white, awful, part with thee), including some which affected the rhyme scheme. So it was decided to omit these stanzas and provide for the hymn to end with the great climactic couplet at the end of stanza two: "For lo! between our sins and their reward, we set the passion of thy Son our Lord."

The text you noticed in two almost identical versions was included for use on different occasions. The *Hymnal 1940* version of 216 is retained for weddings. Newton's original version has also been included as a post-Communion hymn, and because it fits in particularly well with several of the lections, as a sequence or in the daily offices.

The format of the table of contents resulted from many favorable comments about the one in *Hymns III*. It allows people to see at a glance the principal provisions for various days, seasons, or occasions. Any suggestions for improvements and additional cross references would certainly be helpful.

While hymns are suggested for the Eucharist of the Great Vigil of Easter, the commission quite intentionally omitted recommending any for use in the Service of Lessons. We wish to encourage the use of the suggested Psalms and canticles after the readings, rather than metrical hymns.

At last we come to a point of no defense — the heading "Pentecost Season" in the table of contents. Surely it was inserted by a gremlin; the form recommended by the text committee and approved by the commission specified, "The Season after Pentecost," to be printed in the proper place and in the same manner as other seasonal headings to parallel the Church Calendar of the Book of Common Prayer.

From: the Editor

We are grateful to Dr. Hatchett and Dr. Price for their assurance, which we gladly accept, that there is no lack of emphasis on the atonement in *Proposed Texts*. On the other hand, we had raised the question of sacrifice [TLC, June 20], and atonement is not simply synonymous with sacrifice. Not all explanations of the atonement have emphasized the latter: neither do all Lenten and Holy Week hymns. Nor do all the hymns about the cross have this as their theme.

We are glad to note the new stanza added to our hymn number 83 in *Hymnal 1940* (number 140 in *Proposed Texts*), "The Paschal Lamb/like Isaac's ram," which is by Prof. J.W. McCrady of the University of the South. Certainly that does unequivocally assert a sacrificial interpretation.

On the other hand, we note with some disquiet the reason for omitting the fourth stanza of "There is a green hill far away" (number 65 in 1940; 136 in *Proposed Texts*). One could argue at great length what is or is not a substitutionary view of atonement, but it is surely not being suggested that there is *some other* good enough.

Nor are we aware of any decision to remove such an idea from the Prayer Book. The placing of the *Gloria in Excelsis* so conspicuously at the beginning of the normal Sunday service, with "you take away the sin of the world . . . for you alone . . . you alone . . . you alone . . ." would seem to give notable emphasis to Christ's unique role as savior.

We are surprised that both correspondents refer to the proposed hymn 128, "As from her bloodied breast the pelican." This short hymn (one stanza) alludes to the medieval legend that mother pelicans nurtured their chicks with their own flesh and blood. This is a charming symbolism in the art and poetry of past centuries, but its imagery is certainly more archaic than many old items which the commission has removed.

A lack of specificity regarding the theme of sacrifice is perhaps more apparent in regard to the Holy Eucharist. We applaud several new hymns expressing the doctrine of the Real Presence, but this is not the same thing as eucharistic sacrifice. Difficult as the latter is to define, it includes an element of oblation and offering; we offer, we present, we bring before God, we pray for acceptance. By offering up the gifts in the middle of the eucharistic prayer, we hold up before God, as well as before one another, the memorial of the Lord's death. We find little reflection or amplification of this in the numerous otherwise fine communion hymns of *Proposed Texts*.

Our hymnody has been notably defi-

cient in expressing the intercessory or impetratory aspect of the eucharistic sacrifice. Many of our hymns pray for spiritual blessings to the individual worshiper, or for the benefits of communion to the congregation, or for the unity of the church as the body of Christ. Yet few go on to invoke the blessings of the eucharistic oblation for others, absent as well as present, departed as well as living, although such intercession seems highly important to many worshipers. Such prayer is forced to remain silent and individualized, except when Eucharistic Prayer D is used.

In *Hymnal 1940*, only three hymns in the Holy Communion section give significant expression to this: 189 (the third and fourth stanzas now to be omitted), 191 (third stanza now to be omitted), and 205 (to be omitted altogether). We do not suggest these are the best or only texts which could express this. We only point out that their absence leaves a gaping hole which is not otherwise filled in *Proposed Texts*. We respectfully submit that this can and should be remedied. We hope the commission itself and the General Convention will give attention to this.

The question of hymns for the office of the Great Vigil of Easter, to which Dr. Hatchett responds, is a different question, and may seem to some a minor point. Yet the restoration of the Great Vigil, as the most solemn, longest, and theologically most significant service of the year, is a crowning achievement of the liturgical movement.

It will be many years before this unique service is fully known and attended by the majority of Episcopalians. Large and affluent parishes, with extensive professional musical resources, have in many cases done little or nothing to promote this service. To handicap the rest of us by a purist insistence on the exclusive use of Psalms and canticles in the first part of the service, rather than metrical hymns, is hardly helpful.

Worshipers at the vigil will have one consolation: *Proposed Texts* does include "Go down, Moses," but one must search through the book a long time to find it. When the table of contents is revised, we hope the commission will be more generous in assisting parishes with limited resources to include appropriate and easy music within the vigil office.

Joy

By accepting the sovereignty of God in our lives, we find ourselves aware of his constant presence, aware that he is the very well-spring of our lives, and so our tasks, whatever they may be, become incidental to the vibrant joy we know in God. — *Katharine Y. Bond, Montgomery, Ala.*

EDITORIALS

Difficulties for Missionaries

The war of the Falklands/Malvinas, like most other modern armed conflicts, has led to no clear winners, but to a multitude of subsequent problems. It has undoubtedly inaugurated a period of difficulty for missionaries of our church in the southern part of this hemisphere, and perhaps too for indigenous church members. Anglicanism is often erroneously seen primarily as the bearer of Anglo-American values, and even as an agent of the English or American government. One hopes that Anglicans in Argentina will not be subjected to the totally unjust persecution which has been experienced in Iran, and they deserve our prayers in this difficult period.

This problem points to the increasing need for the internationalization of Anglican missionary activity. It simply is not good strategy to have all the missionaries in a country identifiable as English or American "Anglos." Our missions need an ethnic and racial mixture of personnel that can elevate the work of the church above the political or colonial concerns of any one country. Since the late Bishop Stephen F. Bayne promoted "mutual responsibility and interdependence" in the early 1960s, we have made some headway, but we still have a long way to go.

Pig out of the Poke

We are pleased that readers have found our recent discussion of *Proposed Texts for the Hymnal 1982* to be helpful [TLC, June 20]. We are also grateful that two of the leading figures in the selection and preparation of these texts have graciously and helpfully responded. We are, therefore, devoting a portion of this issue to this important topic.

At the present time, with only a few weeks until the General Convention in New Orleans, we believe it to be of the utmost importance for comments, criticisms, suggestions, or grievances regarding the projected hymnal to be aired. We believe that voicing such comments now, before General Convention has acted, is the most constructive step, and is the step which, in the long run, will be most supportive to the standing commission on church music and its committees, which have worked with such distinction on this massive project.

No doubt there will be some who will totally ignore this proposed revision at this time, but three or four years from now, when the new hymnal is published, they will complain bitterly that the bishops and deputies have betrayed them by approving a book which omits their favorite hymn. That is not helpful to the church, to the church's musicians, or to anyone else.

We do not wish this topic to hinge on the sentimental discussion of individual hymns which are included or excluded, unless the particular hymn exemplifies some identifiable principle. We have not stated what our favorite hymns are, or whether they are included or not. Nor will we. We have, however, alluded to specific

items which express a particular view, emphasis, or doctrine. We hope others will do likewise.

Meanwhile, let us bring the topic as fully as possible out into the open. Let us communicate our concerns to our bishops and deputies. Before buying it, let's take this pig out of the poke! (Just in case you've ever wondered, a poke is an old fashioned word for a sack.)

The End of an Era

Our guest editorial this week is by the Rev. Paul E. Gilbert, who is the assistant minister at Christ Church, Short Hills, N.J.

In 1956, President Dwight D. Eisenhower wrote that one day both sides in a military confrontation would have to "meet at the conference table with the understanding that the era of armaments has ended, and that the human race must conform its actions to this truth or die." He was so right.

Every generation that holds the earth hostage to nuclear destruction holds a gun to the heads of its own children. Once the strategic necessity of planning the deaths of hundreds of millions of people is accepted, we begin to live in a world that is patently immoral. We have rejected the fact that creation is not ours to extinguish.

But the Spirit is moving world-wide right now. The world, the lay people of the world, not merely political leaders, are ready to demand de-escalation, to slow down and freeze this slide towards annihilation. We must take a lead in this movement. We can be moved by the Spirit of God which rushed forth on Pentecost and is rushing again.

It is easy to mouth the words concerning disarmament. It is a far different matter to look at our children and promise them there will be a world left for them to inherit, and to make the personal and political and corporate sacrifices that will permit the nuclear peril to be lifted.

Samson and Delilah

Delilah, with her many faces,
Coaxes strength
And gives her brief rewards.
She wins your soul;
She saps the life
Until the good is ill,
The might is weak,
And life is death.
Her name, like his, the demon cast by Jesus,
Must be Legion.
Samson's force, God-given,
Can return.
The loser can be winner
In the end.

G.C. Callahan

CLASSIFIED

ACCOMMODATIONS

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EDS seeks Director of Development. Responsibilities: alumni/ae relations, publications, public information, all development activities of the school. Capital fund raising or related professional experience highly desirable. Compensation competitive. Send curriculum vita and statement of interest to: Dean Harvey H. Guthrie, Development Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

SMALL, familial, historic parish offers extraordinary house, utilities, benefits, \$750 a year. Stipend for 15 hours weekly. Write: Christ Church, Tashua, 5170 Madison Ave., Trumbull, Conn. 06611.

POSITIONS WANTED

SEARCH CHAIRMAN—Still struggling? Face it. Saint Paul's been called elsewhere. At 55 are you blessed like me? Enthused by Jesus, alive to people, eager reaching out, thankful serving God! The Lord has convinced me of my call—it's the small parish. It's a joy! Relocate? Sure! (201) 459-4012.

ORGANIST/CHOIRMASTER with boy choir and adult choir experience seeks new position. Excellent education and references. Reply Box S-525.*

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

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PEOPLE and places

Appointments

The Rev. William O. Bivens will become rector of Trinity Church, Hannibal, Mo., on August 1. Add: 213 N. Fourth St., Hannibal 63401.

The Rev. Francis O. Chapelle is priest-in-charge of St. Andrew's Church, Harrisville, Mich. Add: Box 220, Harrisville 48740.

The Rev. G. David Deppen will become rector of St. Paul's Church, Westfield, N.J., on August 1. Add: 414 E. Broad St., Westfield 07090.

The Rev. Glendon Heath is priest-in-charge of St. George's Church, Warren, Mich. Add: 25100 Lorraine, Warren 48089.

The Rev. Theron R. Hughes, Jr. is rector of the Church of the Epiphany, Concordia, Kan. Add: Box 466, Concordia 66901.

The Rev. Richard Scott Krejci is rector of St. James' Church, Grosse Ile, Mich. Add: Box 87, Grosse Ile 48138.

The Rev. Leo Malania, formerly vicar of St. David's Church, Cambria Heights, N.Y., is now rector.

The Rev. Peter Campbell Moore will become rector of St. Paul's Church, Seattle, Wash., on August 1. Add: 15 Roy St., Seattle 98109.

The Rev. Charles E. Sturm will become rector of St. Paul's Church, Brighton, Mich., on September 1. Add: 200 W. St. Paul's St., Brighton 48116.

The Rev. David Yaw is assistant rector of the Church of the Ascension, Clearwater, Fla. Add: 1735 Jeffords, Clearwater 33515.

Ordinations

Priests

California—Mark Hollingsworth, Jr., chaplain of the Cathedral School for Boys, San Francisco; add: 1275 Sacramento St., San Francisco 94108. Douglas W. McKinney, who is on the staff of the Good Samaritan Community Center, San Francisco; add: 1292 Potrero Ave., San Francisco 94110. Brian C. Taylor, assistant, Grace Cathedral, San Francisco; add: 1051 Taylor St., San Francisco 94108.

Michigan—Richard Simpson, assistant, St. Philip's Church, Rochester, Mich. James Wallis, assistant, Church of the Resurrection, Ecorse, Mich.

Nebraska—Albert VanArsdoll, professor at Nebraska Wesleyan University in Lincoln and curate at Holy Trinity Church, Lincoln.

Southeast Florida—Winnie McKenzie Bolle, chaplain at Jackson Memorial Hospital. (She is the wife of the Rev. Victor E. Bolle, who is on the staff of St. Stephen's Church, Coconut Grove, Miami.)

Southern Ohio—Larue Rutenbar.

Deacons

Bethlehem—John Alton Mickey.

Colorado—Keith John Acker; add: 1400 S. University Blvd., Denver 80210. Dale C. Hathaway; add: Box 18-M, Denver 80218. Charles E. Hoffacker; add: (temporarily) Nashotah House, Randall Lyle; add: 2122 Sheridan Rd., Evanston, Ill. 60201. Zev W. Rosenberg; add: Box 18-M, Denver 80218. Alfred H. Shepard; add: 6891 W. Eldorado Pl., Lakewood 80235. Paul Smith, III; add: 1270 Poplar St., Denver 80220.

Kansas—James Louis Brown, professor of English at Kansas Community College, Kansas City, Kan., and deacon at the Church of St. Michael and All Angels, Mission, Kan. Add: 6901 Cleveland, Kansas City 66109.

Lexington—Stanley Edward Carter; add: 607 Worchester Rd., Lexington, Ky. 40503. Alan Whitney Hansen, curate, St. Andrew's Church, Fort Thomas, Ky.; add: Box 27, St. Andrew's Church, Fort Thomas 41075. Henry C.B. Platt, deacon-in-charge of St. James' Church, Prestonsburg, Ky., and St. David's, Pikeville. Arthur Lenwood Williams, Jr.; add: 178 Park Ave., Lexington, Ky. 40508.

Michigan—Robert Gallegher, assistant, St. Co-

lumba's Church, Detroit. Add: 1021 Manistique, Detroit 48215.

North Carolina—Louis Murdock Smith, assistant to the rector of St. Mary's Church, High Point.

Pittsburgh—Leslie Parke Fairfield, associate dean of academic affairs, Trinity Episcopal School for Ministry, Ambridge, Pa. 15003. Larry Dean Jackson, who will serve St. Thomas' in-the-Fields, Gibsonia, Pa.; add: R.D. 1, Box 30, Woodhyrst Farm, Mars, Pa. 16046. Marjorie McCarty, who will work in hospital ministry for the diocese, out of Trinity Cathedral, Pittsburgh; add: 8836 S. Court, Apt. 101, Alliston Park, Pa. 15101. Charles E. Osberger, assistant, St. Martin's Church, Chagrin Falls, Ohio; add: 53 May Ct., Chagrin Falls 44022. Scott Thomas Quinn, who will be on the summer staff at St. Mark's Church, Knoxville, Pa.; add: 832 Thorn St., Apt. 11, Sewickley, Pa. 15143.

Southern Ohio—Wally Sherman, parish intern, Church of the Ascension and Holy Trinity, 334 Burns Ave., Cincinnati 45215. Anne Robbins, parish intern, St. Mark's Church, 456 Woodman Dr., Dayton 43221. Gary Rowe, assistant, St. Anne's Church, Old York and Welsh Rds., Abington, Pa. 19001. Steve Muncie, deacon-in-charge, St. Francis' Fellowship, Franklin, Ohio; add: McGee and McKnight Dr., Middletown, Ohio 45042. Bette Pollock add: St. John's Church, 700 High St., Worthington, Ohio 43085.

Receptions

In the Diocese of Southern Ohio, the Rev. Michael Boutton was received from the Roman Catholic priesthood on June 2.

Retirements

The Rev. Robert W. Fowkes has retired as rector of St. Joseph's Church, Lakewood, Colo. New address: 110 S. Upham Ct., Lakewood 80226.

The Rev. C.B. William Maddock has retired as associate rector of St. Christopher's-St. Paul's Church, Detroit, Mich.

Resignations

The Rev. Robert Willoughby, rector of St. Matthew's Church, Saginaw, Mich., has resigned.

Deaths

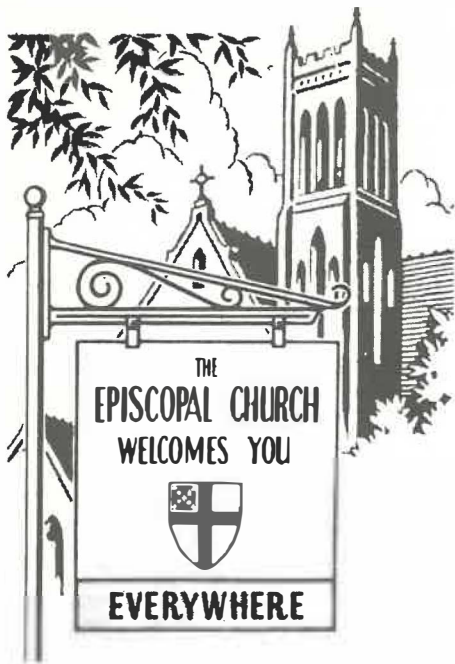
The Rev. Samuel H.N. Elliott, retired priest of the Diocese of Northern Indiana, died on June 13 at the age of 69.

Fr. Elliott had been the rector of parishes in Vermont, New York, Wisconsin, and Illinois. He also served terms as secretary and national director of the Recovered Alcoholic Clergy Association. Immediately before his retirement, he was the rector of St. Thomas' Church, Salem, Ill., and a dean in the Diocese of Springfield. Fr. Elliott, a graduate of the College of William and Mary in Virginia and of Nashotah House, was a chaplain in Europe during World War II. In 1942 he was married to Phyllis Hughes. She survives him, as do their three children, David, Suzanne Elliott, and Stephanie Peters, and one grandchild, Christopher Peters.

The Rev. Edwin Shepard Ford, a retired priest of the Diocese of Newark who was widely known in Anglo-Catholic circles, died on June 11 at the age of 93.

Fr. Ford was a graduate of Princeton and the Episcopal Theological School and soon became an associate of the Society of St. John the Evangelist. He was briefly in charge of congregations in Hamburg and Vernon, N.J., and then founded St. Mary's Church, Sparta, N.J. He remained there as vicar until his retirement in 1952, ministering to the mountain people of Sussex County. Pursuing his hobby as a genealogist, he learned that one of his forebears was St. Gertrude, an aunt of Charlemagne. Fr. Ford was married in 1919 to Dorothy Applegate, who has since died. He is survived by four children, a brother, a sister, and 13 grandchildren. One of his sons is the Rev. Benjamin P. Ford, a missionary in Belize, Central America. His daughter Mary is the wife of the Rev. Peter C. Moore.

SUMMER CHURCH SERVICES



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

ARLINGTON HEIGHTS, ILL

ST. SIMON'S 717 Kirchoff Rd.
Just north of N.W. Community Hospital
The Rev. Richard Lundberg, r; the Rev. John Throop, c
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri
H Eu & Bible study 9

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Church Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

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.

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
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHESEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), 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

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

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 Sat 10; C Sat 11-12

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philadelphia Blvd.
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12;
Wed & Sat 9:30

(Continued on next page)

AUBURN, ALA.

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

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex
Sun & Mon 8:30, 12 noon, 6 & 8

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & 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. Frederic W. Meahger,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 623-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

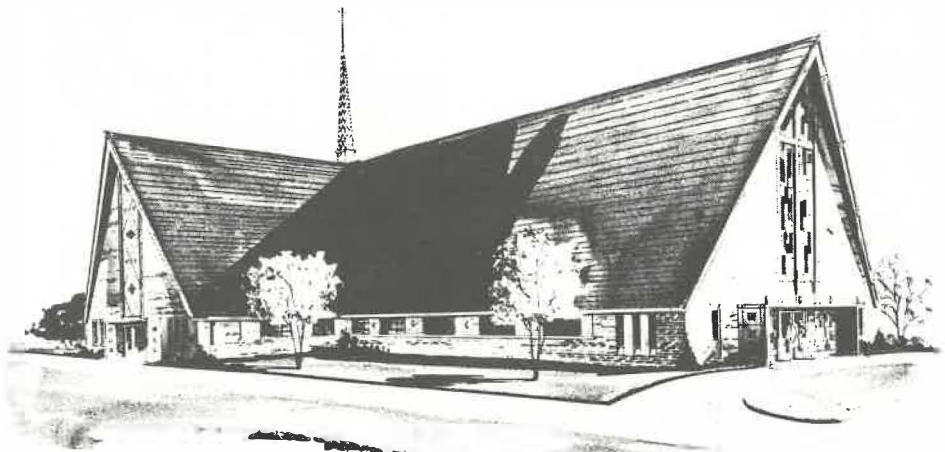
WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
(Just north of Rhode Island Ave.)
The Rev. Richard Cornish Martin, r
Sun Mass 7:30, 9, 11; Mass daily

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

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, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



St. Simon's Church, Arlington Heights, Ill.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. 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 & 6 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., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; 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, 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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells; r; the Rev. Andrew L. Sloane, 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. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
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. Wed 12:10 Choral Service & Eu. 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

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

VALLE CRUCIS, N.C.

HOLY CROSS N.C. Highway 194
The Rev. Arthur G. Holder
Sun Eu 8, 11; Wed Eu 6

NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)
ST. JOHN'S 23 E. Airy St. (across from Court House)
The Rev. Vernon A. Austin, r
Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdays: MP 8:45; H Eu 12:05 (also 9 Thurs); EP 4

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA 02862-0296
Central & Caswell Sts.
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)

NEWPORT, R.I.

TRINITY on Queen Anne Square
Canon D. Lorne Cayle, r
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12. Founded in 1698. Built in 1726.



St. George's Church
New York City

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r
Sun H Eu 8, 10, 6:30

EDISTO ISLAND, S.C.

TRINITY Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9. Founded in 1774.

GEORGETOWN, S.C.

PRINCE GEORGE PARISH, Winyah 300 Broad St.
The Rev. Melvin R. Hyman, r
Sun 8, 10. Thurs 11, HC, LOH. Founded in 1721

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, r
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

KNOXVILLE, TENN.

ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

ST. MICHAEL & ALL ANGELS 824 Melrose Pl.
The Rev. A.N. Minor, v
H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

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. Westphaler; 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

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

HURST, TEXAS

ST. STEPHEN'S 2718 Hurstview Dr. 78053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea 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. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30