

THE LIVING CHURCH

The Proposed Hymnal

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St. Paul's Voyage

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Photo by Harold M. Lambert



THE LIVING CHURCH

Volume 185 Established 1878 Number 6

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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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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Hunger and Thirst

By R. FRANCIS JOHNSON

"I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35).

Hunger and thirst are inescapable parts of life. Every creature, animal or human, must eat and drink; and only death can end this inescapable necessity. Hunger and thirst mark us as creatures. They remind us that our lives depend on food and drink. Without them we die.

But immediately after Jesus had miraculously fed the 5,000, as we hear in the passages from the Gospel during these Sundays this August, he pronounced an end to hunger and thirst. He offers an assurance which no human being has ever known: "He who comes to me shall not hunger, and he who believes in me shall never thirst."

Even the Israelites, when they had just been delivered through the Red Sea water, craved food. And the Lord rained bread from heaven, and Moses brought forth water from the rock. Even Elijah, that fierce champion of God, the one capable of calling down fire from heaven, even he had to eat; and first ravens and then an angel ministered to him, providing food in the wilderness.

Only Jesus, tempted of the devil, declined to turn stones into bread. But he too was hungry after fasting for 40 days and 40 nights, and angels ministered to him.

Curiously, Jesus is presented both as the Bread of Life and as the one who offers an end to the need for bread. And just as curiously it is the feeding of the

5,000 which offers the occasion for this discourse about a new world in which hunger and thirst are unknown. We might well have expected a different sequence in which Jesus fed the multitude and then lectured them about the unimportance of food — and how everyone could live on much less than they were accustomed to.

But no. The Gospel takes a story about a miraculous feeding and uses it, not to decry the human need for food, but to point to a superhuman destiny beyond food. Eating and drinking are not just animal functions, then, but means of grace to meet and follow the one in whose company we will never hunger or thirst.

It is little wonder that Christian faith has found food such a powerful metaphor for talking about life in and with Christ. The stories of Jesus are filled with accounts of his table fellowship, in which he broke through social and religious taboos, and ate with outcasts. At his table the kingdom of God was already present, and the unlovable were loved into a new, redeemed life. At the Last Supper with his disciples, there were already pointers to the discoveries that would come with Easter: that the Risen Lord would be known in the breaking of bread.

It may seem like magic to think that a ceremonial meal can bring us to the one in whose company there is promise of no hunger and no thirst. But this meal celebrates something far more extraordinary than the feeding of the 5,000; it celebrates the central Christian certainty: that in the freely surrendered life of one who was the very goodness of God, that goodness has defeated evil and restored us to our eternal destiny, in which we may never hunger and shall never thirst.

This week's guest columnist, the Rev. R. Francis Johnson, is dean of faculty at Connecticut College in New London.

LETTERS

Prayer Book Poll

The recent Gallup poll taken on behalf of the Prayer Book Society [TLC, July 4] presents information and conclusions that are highly questionable. Mr. Gallup states that those who favor the 1928 Prayer Book feel more strongly about the issue than those who do not, implying that those who favor the 1979 Prayer Book are really not very enthusiastic about it.

I would suggest that those who favor the 1979 Prayer Book are well satisfied with it, and no longer consider it an issue since the book was properly and legally adopted by General Convention. These people are concerned with the mission and witness of the church today and are not wasting their time, money, and energies on an issue that was settled three years ago.

NANCY HORTON SENG
Golden Beach Fla.

• • •

The Prayer Book has long since stopped being an issue, not only in this parish, but in most of the parishes with which I am familiar because clergy and lay people led the people during those awful years of trial use and confusion to the place where we can again with great joy worship our Lord! Had we become mired in the issue as the poor folks at the Prayer Book Society have done, we would all have become bitter and afraid and unable to worship anything but tradition.

The Episcopal Church is in a much better place than that today, thank God. The church is looking forward — talking about exciting things like growth and evangelism and spiritual awakening. The signs of life around us speak louder than any Gallup poll.

(The Rev.) RODGERS T. WOOD
Christ Church
Pittsburgh, Pa.

• • •

As to your lead story [TLC, July 4], "Prayer Book Poll," may I add a few earnest comments? George H. Gallup, Jr. is said to have made a referendum on behalf of the Prayer Book Society. The results, he says, are very serious about decline in Episcopal Church membership.

Now, any survey depends on the questions you ask. So, if the questions in that survey were composed by the Prayer Book Society, they were probably composed with a slant to get the kind of response this society wanted. Hence, I for one question the results until I know who posed the questions.

My second and very strong comment is this: the BCP 1979 was not "inflicted

on us." There is, in fact, a stronger case for the BCP 1928 having been inflicted on us. For example, I was at the General Convention in 1928 in Washington, D.C. — my first. There the final ratification of the BCP 1928 passed by only a slight count above the three-quarters necessary, in both the House of Bishops and the House of Clerical and Lay Deputies. On the other hand, in Denver, in 1979 — my last General Convention — the BCP 1979 passed with only one dissenting voice in the House of Bishops, and an almost four to one majority among the lay deputies, and by about a five to one majority among the clerical deputies in a vote by orders.

My third point is this: after 56 years the ministry of the Episcopal Church from ordination at Trinity Church, Boston, in 1926 to retirement here in the Diocese of Eastern Oregon, I have found a constant and steady growth, and a powerful place for the Episcopal Church in the country as a whole, wherever I have been. I would venture the statement that I found only one in a hundred of the laity still looking backward to the BCP 1928. The church, I find, faces forward and with commitment.

(The Rev. Canon) LOUIS L. PERKINS
(ret.)
Cove, Ore.

Seminary Support

It was good to read the editorial by the Rev. J. Robert Zimmerman [TLC, July 11]. His questions about the forthcoming proposal to General Convention to assist in the funding of the church's seminaries are important questions. And I think he and others may well be relieved by some of the answers.

As I see it, there will be no word "assessment" in the proposal, though the last General Convention did direct the framers to consider a direct percentage request, which will be less than the percentage passed by the two previous conventions. Even with optimal results, the income from this funding will not solve the financial needs of our struggling



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seminaries. Hence new movements of mergers and other experimental forms of life will not be precluded.

The question of the seminaries' academic freedom and independence is, as Fr. Zimmerman notes, always relevant to financial support. In this case, perhaps those who have made some criticisms of the seminaries' responsiveness to the church will welcome the change to have some direct share in a process which has hitherto been unrealistically independent. Many of us hope and look forward to a more direct involvement with the whole church in its theological education.

The Trinity Episcopal School for Ministry in Ambridge, Pa., expects full accreditation soon and will join the list of accredited Episcopal seminaries and will presumably be in line to share in distribution of income when that takes place.

Minor corrections: The Berkeley Divinity School has *affiliated* with the Yale Divinity School, but they have not *merged*. We still maintain our own board of trustees, discrete academic and spiritual oversight, and separate financial control, while participating freely in the fully "*inter-confessional*" atmosphere (not *nondenominational*") that this large divinity school has now acquired. Increased financial support from the parishes and dioceses will only help in keeping our witness more closely involved with the church we serve.

Questions about our seminaries are important. The dialogue must remain open and increase if true responsibility is to prevent ghetto style separation.

(The Rev.) JAMES E. ANNAND
Acting Dean
Berkeley Divinity School
at Yale University

New Haven, Conn.

Arctic Seal Hunt

While the people of the world desperately try to conserve natural resources in order that we may all survive, I was disappointed, ashamed, and shocked by the regressive news item [TLC, July 11] stating "support and concern" of the national executive council of the Anglican Church of Canada for the east coast fishermen and Arctic natives who engage in the annual seal hunt.

A letter of facts and figures decrying this brutal, senseless slaughter, describing the clubbing of 180,000 three-month-old (and under) baby animals and skinning them while many, only stunned, are still alive and moving, to provide trinkets for profit, would, if printed, cause your more sensitive readers to accuse **THE LIVING CHURCH** of sensational journalism.

It is true that for many years we humanitarians have tried to get the Canadian government (and the U.S. government, in July, in the Pribiloff Islands) to

stop the slaughter. A 1978 poll showed that 71 percent of Canadians also favored stopping the killing. The Humane Society of the U.S. documented this. The Canadian government's response: "The more you complain, the more we are determined to continue" (HSUS documented).

The hunt cannot be defended on economic grounds, because half the hunters receive less than \$100 annually from it, while the remainder obtain less than \$1,700 annually. Nor is it done for food and oil: in 1978, 20,000 bodies were taken by the natives while 160,000 were left on the ice.

All humanitarians would hope the Anglican Church of Canada's council would reexamine its action to rescind support of the hunt, and apply equal vigor to plotting alternative aid for the Arctic natives after the last baby harp seal disappears into extinction. To get material for these actions, the council might apply to the Canadian government for a permit, which the Canadian government wisely seldom issues, to observe for themselves what takes place on the ice next March.

(The Rev.) ROBERT L. SEEKINS, JR.
President, Citizens'
League for Animal
Welfare, Inc.

Westtown, N. Y.

The Weekends

As the spiritual director in the Cursillo Movement for the Diocese of New York, I feel compelled to respond to my brother priest who wrote the "Ministry of Invitation" [TLC, July 4].

It is our policy in the diocese not to permit any of the laity of a parish to attend Cursillo unless their rector has already made his Cursillo or will be present with the first people from the parish who attend Cursillo. This policy attempts to prevent the development of an unpleasant and disunitive gulf between the priest and laity on what direction the parish should be taking in spiritual growth and renewal.

Of course, we have priests within our diocese who either by attending Cursillo, or refusing to do so, have buried Cursillo as a potential tool for individual and corporate renewal in their parishes.

I was uneasy with the author's reluctance. Our new brochure printed for diocesan distribution makes the following statement: "Cursillo is not suggested for those who are having substantial problems with their faith, or for those who are experiencing serious difficulties in their personal lives." From what the author shared in his article, these are certainly not the issues for him or his wife.

Two things I have very thankfully learned in the past few years. One is that God loves to surprise us with precious treasures not previously expected or

imagined by us. Two, it is only when the priest and his people are coming together with a mutually understood ministry, vision, and purpose for their parish that the church will grow and be a catalyst for personal transformation.

Many priests are threatened by Cursillo and other methodologies for church renewal for fear that their position, authority, and method will be undermined. Speaking for Cursillo, let me assure the author and other priests who are being pestered that the goal of Cursillo is "to go out of business" — but only when the church has recovered and renewed her full apostolic and evangelical identity.

(The Rev.) DAVID L. MOYER
Church of the Ascension
Staten Island, N.Y.

Apropos of "Ministry of Invitation" [TLC, July 4], I write to Fr. "Anonymous." Oh, how dearly I can relate to what you are saying! My husband (also a priest) and I, too, were told over and over how much we needed Marriage Encounter and Cursillo, and how much they would help us. How difficult it is for clergy couples to receive advice from parishioners on what will help our spirituality deepen — after all, we are the leaders!

We finally capitulated and attended both renewal weekends, just to get people "off our backs." Each day I praise God for these friends who had the stamina and love to hang in there, for it was through these two experiences that I discovered Jesus Christ. Our own Episcopal Church had obviously been too busy with social action and the intellectual approach to the Gospel to help us encounter the *living* God in the Person of Jesus Christ.

Wouldn't it be wonderful if all Episcopalians could go out to share the Gospel with the same love and enthusiasm? Perhaps then we wouldn't have to read the disturbing statistics found in George Gallup's report in the same issue.

CAROLYN A. BOWERS
Acton, Mass.

"Ministry of Invitation" is very well written and seems to echo the thoughts of myself and of many of my clergy friends [TLC, July 4].

(The Rev.) WILLIAM E. STERLING
Church of the Good Shepherd
Friendswood, Texas

New Hymnal

I want to thank you for your extensive editorial on the text which the music commission is proposing for approval at General Convention [TLC, June 20]. I was especially heartened by your personal comments [about usage in a small church] which you embodied in the sec-

tion entitled, "Much Familiar Material." I don't know the present statistics on communicant strength, but there were over two-thirds of our churches with less than 200 communicants.

It is my hope that after the dust settles at General Convention, there will be general approval of what we have tried to do. For me it will be the culmination of ten years of work and planning.

(The Ven.) FREDERIC P. WILLIAMS (ret.)
Chairman, Executive Editorial
Committee on Hymnal Revision
Indianapolis, Ind.

It strikes me that the commission on church music has done very well in its selection of texts for the proposed new Hymnal.

Nonetheless, someone might recommend to them that they offer a gilt-edged Morocco leather-bound copy of the forthcoming Hymnal as a prize to the person who comes closest to identifying those several texts which General Convention may not wish to see deleted.

Herewith, for openers in the contest, one man's short list of endangered species: number 243, "I sing a song of the saints of God"; number 519, "Once to every man and nation"; number 562, "Stand up, stand up for Jesus"; number 549, "The Son of God goes forth to war"; number 464, "Thou hidden love of God"; number 536, "Turn back, O Man, forswear thy foolish ways"; and number 313, "We thank you, Lord of Heaven."

Over, then, to others! And I'm as aware as the next person that the above hymns need a little "tinkering."

(The Rev.) ALMUS M. THORP (ret.)
Rochester, N.Y.

Why More Dioceses?

In the past year or so, articles by the Rev. John F. Buenz, Jr. [TLC July 26, 1981] and the Rev. Richard L. Rising [TLC, Feb. 7, 1982] have discussed dividing of dioceses and new pastoral patterns.

I believe in the basic principle of one bishop for one diocese. There is some justification for coadjutors, but except in extreme and unusual situations, there is no reason for suffragans. Maybe if we had operated with the principle of one bishop for one diocese, we would have more churches and more people.

Years ago, a new mission was proposed for the extreme northeast area of the Diocese of Tennessee. Someone took a piece of string on a map, measured the distance to the see city, Memphis, and drew a circle. It was discovered that the proposed mission was closer to 28 other see cities than to its own.

(The Rev.) NEAL H. DOW
Church of St. Stephen Protomartyr
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Covenant Rebuffed

A historic covenant under which the Church of England and three of England's "free" churches would have recognized one another's ministries and welcomed one another's members to Holy Communion was turned down by the Church of England's General Synod at its summer session in July.

Bishops and laity approved the proposal, but the clergy vote fell slightly short of the required two-thirds majority. The bishops voted 38-11 in favor; the laity 154-71 in favor; the clergy 148-91 in favor.

The other churches involved were the Methodist Church, which had voted decisively in favor of the proposals for a covenant only a few days before General Synod met; the United Reformed Church (which includes Congregationalists and English Presbyterians), the first to approve the proposals this year; and the tiny Moravian Church, whose five districts also had approved them.

It was the Church of England's second major rebuff to the Methodist Church in 12 years. In 1970, it was the Anglican clergy who were instrumental in defeating a plan which would have led to the eventual reunion of the Church of England and the Methodist Church.

Dr. Kenneth Greet, secretary of the Methodist Conference, said that General Synod's action "was deeply disappointing to all who have worked so hard to discover an acceptable way forward in the quest for closer unity. It must be particularly frustrating to Anglicans, who once again see the will of the majority frustrated by clerical domination and an undemocratic way of voting. That is a system which must surely now be reformed."

The Rev. Bernard Thorogood, general secretary of the United Reformed Church, said his church remained committed to the ecumenical vision. "We recognize that following the general synod negative vote on the covenant many people will feel frustrated and saddened," he said.

The Most Rev. Robert A.K. Runcie, Archbishop of Canterbury, had said during the synod debate that he would vote for the proposals. After the vote, he said it was not a time for blame, recrimination, or cynicism. He said he did not think all the progress already made would be undone. "We shall be very, very sensitive to our relations with our brothers and sisters with whom we have come this far," he said.

Had the covenant been approved by all parties involved, it would have meant the appointment of bishops within the free churches and a closer look by the Church of England at the ordination of women.

Synod debate on the plan was limited. Although 100 of the 560 members had indicated their desire to speak, only 25 were called. The debate lasted for about five hours.

Dr. Runcie said he favored the proposals despite reservations about the reconciliation of ministries and the machinery for joint decision-making. The acceptance by the Church of England of the free churches' women ministers also presented serious problems for relations with the Roman Catholic and Orthodox churches, he said. Although one church official said that the covenant was now dead, there were suggestions that an early attempt would be made to reopen negotiations.

Request Denied

In April, the Rev. Canon John B. Chane, canon pastor of St. Paul's Cathedral, Erie, Pa., charged that the clerical members of the Diocese of Northwestern Pennsylvania's standing committee had violated one of the Episcopal Church's national canons when they decided that women were "not the appropriate subjects for ordination to the presbyterate of this church. . ." [TLC, June 20].

Canon Chane asked that presentment proceedings begin immediately against the standing committee's clerical members, but his request has been denied. "After weighing the evidence produced to sustain the charge against the aforementioned clergy, the majority of the lay members of the standing committee have determined that there is not a *prima facie* case against the accused," said a recent communication from the standing committee's secretary which was sent to all clergy in the diocese.

Church Musicians Reminded of Calling

A high point of the recent national convention of the American Guild of Organists in Washington, D.C., was the opening address by Paul Hume, who has just retired after 36 years as music editor and critic of the *Washington Post*.

Speaking from the pulpit of Washington Cathedral, he began by telling his

audience of organists and choir directors from all over the country that they hold more power than they realize. Recalling his own years as divinity student, organist, chorister, director, and critic, including his service as cantor and soloist at Washington Cathedral, he noted that in churches where music is chosen imaginatively and performed in taste and style and beauty, it is often the music that captures the hearts of many in the congregation.

"One person is all it takes," he said, "one person who knows the music that can transform a congregation from a passive or indifferent group of listeners into an active absorbed audience who, through great music beautifully performed, may find a new approach to God."

His words were particularly challenging at a time when the trend in all too many churches is to reduce the music to the level of what the entire congregation can sing, in the mistaken notion that only in this way can congregational participation be achieved — a trend which has resulted in increasingly widespread musical and spiritual impoverishment.

"You musicians hold the keys to the citadel of heaven," Mr. Hume continued. "Do you realize the power you hold over the hearts and minds of the young, the impressionable today, those [who come to church] longing for a glimpse of heaven?" He emphasized that it does not have to be complicated or difficult music. "Bach chorals. . . can move listeners to worlds to which they have never dreamed."

"Do you have any idea of the transforming power that lies in your fingers when you play the prelude to *Jesu Meine Freude*. . . or a movement from a symphony of Vierne or Widor?"

He told his audience that they must never forget that they are playing for people who are, at that moment, at their most open and most vulnerable, "when your playing can turn their hearts and minds to God as nothing else can. Ministers and priests must work with words, whereas you have the power of music, which begins where words leave off."

He cited the growing problems which confront church musicians today. "It is unhappy to think," he said, "that young musicians, graduating from colleges and conservatories where they have been trained to bring life and beauty to the music of the church, must turn away from the churches because they cannot make a decent living in that great profession to which they felt called."

Nevertheless, Mr. Hume charged them, "we must still work for those great opportunities that we know are ours. When you think what you hold in your hands each Sunday morning. . . you cannot ever do less than the finest that you know, in the music you offer, in its performance, and in the spirit in which you present it."

He reminded his listeners that it is not always the most impeccable technique that touches hearts. "It is the hush that comes across from your choir and stretches out to your congregation in the radiance of the Reger *Benedictus*, which though no single listener may know it, moves him to a new purpose. Or the exaltation of Willan's 'O King all glorious,' that raises the hearts and renews the spirits of your parishioners. These are the things for which they come to you week after week."

Tumultuous applause followed his closing words: "Remember always that the music can and does move in those regions where words alone cannot go. Remember, above all, that you hold the keys to that place Jacob was describing when he said, 'This is none other than the house of God, and this is the gate of heaven,' and that you are keepers of the gate."

DOROTHY MILLS PARKER

Appointment

George L. McGonigle, a lay leader of the Episcopal Church, has agreed to serve as provost of the Episcopal Theological Seminary of the Southwest for a year following the departure of the seminary dean, the Very Rev. Gordon T. Charlton, who was elected a suffragan bishop of Texas in May.

Mr. McGonigle, 55, will retire after a 30-year career with Exxon to begin his duties as chief operating officer of the seminary in August. His appointment, by the seminary board of trustees, is for one year.

A Texas native and engineering graduate of the University of Texas in Austin, Mr. McGonigle has served as a member of the diocesan standing committee, the standing committee on constitution and canons of the General Convention and as a deputy to the General Convention. He was also a member of the governing board of the National Council of Churches and general chairman of the Episcopal Advance Fund.

New Procedure Safeguards Pattern

The Archbishop of Adelaide (Australia), the Most Rev. Keith Rayner, has proposed a procedure which he said will meet the desire to admit children to the Eucharist yet safeguard the traditional baptism-confirmation-communication pattern.

Archbishop Rayner suggested infant baptism, confirmation at primary school age, with immediate admission to the Eucharist, and preparation in teenage years for a laying on of hands to mark adult commitment.

The archbishop announced his proposal in the June edition of his diocesan newspaper. "My proposal is based on the conviction that while confirmation is a once-only event, there is no reason why people should not receive a laying on of hands and affirm their faith at different stages of their life," he told *Church Scene*, Australia's Anglican weekly.

"It seems to me many people are sympathetic to the idea of an adult active commitment and also to admitting children at a reasonably young age in appropriate circumstances to Holy Communion. At the same time, many of us are uneasy about taking confirmation out of the baptism-confirmation-Holy Communion sequence as it seems to us to belong within the initiation complex," the archbishop said.

SACC Ends Dialogue

The South African Council of Churches has decided to end dialogue with the influential all-white Nederduitse Gereformeerde Kerk (NGK) and two smaller Afrikaans Dutch Reformed churches.

A resolution adopted at the council's recent general assembly in Johannesburg declared that the three Dutch Reformed churches would have to reject apartheid as "contrary to the scriptures as sin and heresy" before the dialogue could resume.

SACC's decision apparently reflects an important shift in its official policy under the leadership of Anglican Bishop Desmond Tutu, who has favored continued dialogue with both the NGK and the government. His conciliatory attitude earned him sharp criticism through the years from many council members.

"We begged them to talk to us," Bishop Tutu said recently of NGK leaders. "We have tried for years. I have told them many times that we love them. Our people are suffering. We still say we love them. We really want them. All they have to do is say apartheid is sin."

Some white Anglican and Methodist members of the council objected strongly to the break, saying Christians should not set pre-conditions for speaking with other Christians. Many others from SACC, which represents some 15 million, mostly black Christians, backed Bishop Tutu and his resolution.

Not everyone in the NGK defends apartheid. Recently 123 of its ministers and theologians declared that South Africa's racial policies "cannot be defended scripturally," and called for an end to the system [TLC, July 11].

BRIEFLY...

The Rev. Paul Clasper, an Episcopal priest, has become the first non-Briton to be named dean of St. John's Anglican Cathedral in Hong Kong. Currently a lecturer in religion at Chung Chi College in Hong Kong, Fr. Clasper is a former Baptist missionary and the author of several works including *Eastern Paths and the Christian Way*.

"The subject with which this exhibition deals is far more important even than papal visits..." said the Archbishop of Canterbury recently, about an exhibit which opened at Canterbury Cathedral on June 12th on world development and the Brandt Report. "It is an attempt to bring home to all who visit this historic and holy place what I believe to be the greatest ethical problem of the day. Put at its simplest it is this: the rich and powerful of the world are too self-centered — the poor of the world are in growing despair. The gap between them is widening. It is a recipe for violence of an increasingly horrifying dimension. The cure is simply stated — the powerful must become more responsible and accountable. The poor and under-privileged must be given hope that change is possible."

Fr. Robert E. Johnson, the newly elected president of the National Federation of [Roman Catholic] Priests' Councils, said recently he believes his church will need to consider using the gifts of dispensed and laicized priests as the Roman Catholic priest shortage worsens. Fr. Johnson, associate pastor of Nativity of the Blessed Virgin Mary Parish in Bloomington, Minn., said he also hopes to foster dialogue on the ordination of women and married persons.

The Rt. Rev. Festo Kivengere, Anglican Bishop of the Ugandan Diocese of Kigezi, was awarded honorary life membership in the American Bible Society recently. Bishop Kivengere was cited for having worked during exile and since returning to his country to promote reconciliation in Africa through the Gospel.

Neva Products, a firm in Tampa, Fla., has produced the entire King James edition of the New Testament on tape. The work is contained in twelve 90-minute cassette tapes and was recorded by Alexander Scourby, a professional narrator.

The Proposed Hymnal

In an era of rapid social transformation,
it is natural that we should learn
to re-examine the biblical understanding
of God as the author of change.

By CHRISTOPHER L. WEBBER

Change is, of course, the purpose of a new Hymnal. Changed texts and settings are needed to fit the new Book of Common Prayer. *The Proposed Texts for the Hymnal 1982*, however, goes further: it attempts to redefine our understanding of change.

In an era of rapid social transformation, it is natural that we should learn to re-emphasize the biblical understanding of God as the author of change. In the proposed Hymnal, therefore, God is no longer seen simply as the unmoved Mover, but rather as movement itself.

Given such a perspective, it is also natural that hymn 431 of the present book (known in some quarters as "the wardens' hymn" for its firm assertion that "nothing changes here") should be marked for elimination. Gone, too, is the verse of "Abide with me" (467/549) which prayed, "thou who changest not." (For the purposes of this article, the first number given is always the *The Hymnal 1940* and the second is for *Proposed Texts for the Hymnal 1982*.)

But we can still sing "Immortal, invisible" (301/320) all the way through since its statement that "nought changeth thee" doesn't necessarily mean that God is unchanging, but only that if he changes, it is he who acts; he is not acted upon.

More immediately obvious, however, in studying the new texts is the kind of

language used. Here there is surprisingly little change. Although the proposed Hymnal is needed as a companion for the new Prayer Book, in which most of the language is contemporary, the majority of the hymns retain the traditional "thees" and "thous" and archaic verb forms.

Even though a rather large number of hymns have been changed to eliminate gender language, only a handful of them have been transposed into contemporary English. In some hymns a solitary and easily modified "ye" or "thou" has been left unmodified, where a "you" could have been inserted almost unnoticed (e.g., 552/460, 320/368). There are even half a dozen new hymns by 20th century authors written in "traditional" language (e.g., 107, 494).

Proposed Texts for the Hymnal 1982 is, in fact, a rather conservative book in many ways. Although there are about a hundred new hymns by 20th century authors, even more of the newly added texts are by older authors or are translations of Latin texts or are paraphrases of biblical passages. Very few of the new hymns make any specifically contemporary reference. One text refers to the "secrets of the atom" (465), another to "bombs that shower destruction through the night" (491), and still another to "boiling test tubes."

But such attempts to be "with it" seem no more likely to become staples of the Episcopal repertoire than the "dogs with friendly faces" and the "sultry forests" of *The Hymnal 1940*. Language of

too striking a character seldom wears well in either hymns or prayers. The hymns that last are those that deal with matters more basic to the human condition and the biblical record.

It is interesting to see how the renewal movement has led to a revival of interest in metrical psalms, biblical paraphrases, folk hymns, and the classical hymnographers of the 17th and 18th centuries. Isaac Watts, Charles Wesley, Nahum Tate, and George Herbert all seem to be better represented in the proposed book than in its predecessor.

Some of the linguistic changes in the *Proposed Texts* serve to make the hymns in question more singable or understandable. "Adeste Fidelis" (12/65), for example, has a reworded second verse which fits the music better. The hymn often misread as "My God, I love thee not, because I hope for heaven thereby" has been altered to "I love thee, Lord, but not because..." (456/574).

Most of the changes proposed for the sake of inclusive language seem not only inoffensive, but graceful. "For the love of God is broader/Than the measure of the mind," seems a good substitute for "men's mind" (304/347). Likewise, "We with all creation/In chorus make reply" seems every bit as good as "And mortal men and all things/Created make reply" (62/124).

Other changes seem less felicitous. The familiar lines of "My God, I love thee" which say that Jesus suffered "E'en death itself; and all for man/Who was thine enemy" are changed to "all for one" (456/574), as if Jesus had died simply for Judas or Pontius Pilate.

But perhaps more difficult is the fact that where so many changes have been made, the presumption may be that the word man, where it remains, must mean only male human beings. This raises some interesting questions. When we sing, "Pleased as man with man to dwell" (27/80), do we imply he is not pleased to dwell with women? Or when we sing, "From all the easy speeches/That comfort cruel men" (521/485), are we not led to wonder whether a radical feminist has left those lines for her own purposes? Are not women sometimes cruel, and are they not equally apt to be easily comforted?

No committee, of course, can be expected to be completely consistent in its work, but it will be evident already that not all these texts are old and familiar or difficult to change. An example, for instance, is a text new to the proposed book which could easily read "How little others owe to us." If "Good Christian men, rejoice" is not too familiar to become "Good Christian friends" (31/62), why are we still asked to sing "God rest you merry, gentlemen," rather than "gentlefolk" (40/79)? It seems odd also that in one place "manhood" is changed to "mankind" (87/153), while in another

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“mankind” is altered to “humankind” (272/299).

Some changes will raise theological questions. John Henry Newman’s great hymn, “Praise to the holiest,” used to state that God’s presence is “a higher gift than grace.” *The Proposed Texts* call it “the highest gift of grace” (343/376). The beautiful requiem hymn translated from the Swahili, which spoke of Jesus as “. . . present/On thine altar-throne,” now hails him as “. . . present/Here amidst thine own” (223/286).

The basically conservative character of the proposed texts can be seen also on the subject of patriotism. A book intended to last for a generation should not reflect anything so immediate as the campaign against nuclear weapons, but in an era of constant “brush fire wars” and the threat of holocaust, it is, again, surprising to find the proposed book so little changed from its predecessor.

There are, in fact, fewer national hymns (or “national songs” as they are more accurately labelled) but “America the Beautiful” has been added (in spite of references to “brotherhood,” which have been generally removed elsewhere). The first verse of “America” has been replaced by the first verse of “God bless our native land” — thus making it more a hymn and less a song. But only one verse of “The Star-Spangled Banner” is offered — thus making it more a song and less a hymn!

Military metaphor remains a dominant note in a number of hymns from “Fight the good fight” to “Soldiers of Christ, arise.” Of this genre, only “Stand up, stand up for Jesus” seems to have disappeared, while “Onward, Christian soldiers” remains firmly in place.

It would seem, on balance, that the commission set out not so much to bring us up to date theologically, linguistically, or socially, as to provide a book following more closely the shape and structure, if not the language, of *The Book of Common Prayer* 1979. This they have done with an increased emphasis on the sacraments, especially baptism, and on saints’ days and holy days, and through a reordering of the table of contents to follow the Prayer Book order: Daily Office, Holy Days, Baptism, Eucharist, and so on. Section of hymns for children, litanies, and missions have been omitted, but a new section called “Personal Religion” has been added.

General Convention will probably find it not difficult to accept these proposals. But if God is, indeed, not only the source of change, but change itself, it seems unlikely that this book will last as long as its predecessor. Indeed one can already detect in the women’s movement and peace movement, in fact in the more contemporary feel of its companion Prayer Book, the strains which will require further renovation or an alternative book before this generation has passed away.

St. Paul’s Voyage

A lot of our learning, man’s learning,
comes from our experience
in seafaring.

By PETER STANFORD

“Except these abide in the ship, ye cannot be saved” (Acts 27:31).

What very good words those are. They are sailorly, as a seaman says of anything that strikes him as worthy, shipshape, and Bristol fashion. They are serviceable words.

An awful lot of our learning, man’s learning, comes from our experience in seafaring. And St. Paul’s voyage, vividly narrated in the Acts of the Apostles, speaks loudly and clearly of some of those serviceable truths.

First, why on earth did his keepers take him to Rome *by ship*? Dr. Johnson observed — some 1,800 years later — that a man would be mad to choose to go to sea, when he could languish safely and comfortably in prison instead. There’s more room in jail, the food is more apt to be edible, and Dr. Johnson felt, the company is better, and to top it all, you’re safer in jail.

The 276 souls crowded into St. Paul’s ship could have attested to all this. That stinking ship, one might say — for stink

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she probably did. The practice in the last sailing ships that were left in that most antique trade in that quarter of the world was for the chaps to relieve themselves into the bilges, where incidentally the ship’s sick people were put to die.

In spite of all this, the Mediterranean was the world’s highway, and so recognized and used by the Romans, who invented highways. It was the way to go.

Well, here’s Paul in the marvelous narrative, skirting the coasts and island-hopping on his way from the Levant to Italy. The season is drawing on, winter with its driving cold rains and slashing seas and howling winds is coming. Head winds plague and probably considerably delay the voyage.

These old vessels, great huge carcasses, with usually one giant square sail, and sometimes a smaller foresail or artemon stuck on a sprit up in the bows — these ships with their low, blunt bows and great high sterns swept up, usually, into a great carven swan’s neck, didn’t get to windward much at all.

But, in this story they plug on, following routes sailed by their forefathers time out of mind — probably some 2,500 years. They come into calm, perhaps accompanied by a little warm weather. The ship rolls abominably, making, however, a pretty picture with her flapping sail, woven of flax from the Middle Eastern marshes or conceivably, though I much doubt it, of cotton from the Nile delta, her great stout pole mast drawing arabesques under a soft, misty Mediterra-

nean sky. Grey against grey. But the ship gives focus to the picture, and also purpose — she has a voyage to make, through that indifferent scene.

Sailors call such days at sea “breeders,” and this day indeed is to breed up a tempest fit to express the wrath of God. For 14 days — two whole weeks — they drive before it, showing a scrap of canvas in the teeth of winds that howl as though the world had become one great booming cello. Everything aboard creaks, groans, and vibrates under the wind’s assault.

“ . . . hold fast together! The ship
needs *all* her people,
as you need her.”

The vessel drives off, practically out of control, literally running for her life with white water spurting madly from under her crashing bows. The rails roll under, the ship’s people bail desperately through leaden days and Stygian black nights to keep their habitation above the water that constantly threatens to swallow them up.

A few days of this awful punishment and the ship begins to come apart — actually *come apart* at the seams. Ropes are haled out, shouting men, striving to be heard against the storm, work in slow motion to pass ropes under the ship and bind her hull together. Water is coming in everywhere. There’s no food to be had, no rest, no sleep — no relief. Now and then a day dawns with some easing of the storm.

The crewmen pray to their various gods, in varied tongues. Perhaps Paul himself was not above a bit of prayer, “Thy will, not mine, be done, O Lord, but please cause this tempest to go away” (though he had been reassured by a vision).

But always the wind pipes up again, the moaning in the rigging rises to a scream and then a witchlike screech, surmounting a *basso profundo* accompaniment almost too low to hear. You feel it — shaking the ship like a terrier with a rat in its mouth.

Water comes in everywhere, through the seams of the straining hull, over the rail, pouring down through the inadequate decks at every opening (the time of the full-decked vessel able to sail through anything had not yet come). The bailers can’t keep up with the deluge.

Cargo is jettisoned: “Quick man, over the side with it, never mind if that’s a valuable trunk; it’ll do you no good if

you’re at the bottom of the sea.” Even ship’s gear is sacrificed, we learn — spare lines, sails, everything.

One night, the seas shorten and become uglier, cresting up and beating down on the fleeing hull, snarling and showing terrifying white fangs in the gathering dusk. The seamen know what that means: land in the vicinity — the ship’s worst enemy! Her only safety is to *keep to the sea*.

Soundings are taken, the water shoals — 20 fathoms at first, or 120 feet; then, only a little way further on in this wild

running, only 15. They put out four anchors over the stern, and, in words that I have remembered some nights at sea, they “wished for the day.”

A group of sailors creeps forward, pretending to do some work about the bows. They next launch a boat to go ashore in. Paul gets his guards, the centurion soldiers, to stop them.

“Except these abide in the ship,” he says, “ye cannot be saved.”

Well, the sailors stay on, and at Paul’s urging, they eat to keep up their strength for the ultimate scene that lies ahead. Day makes it at last — a little lightening of the night, as that good sailorman, John Masefield, described a stormy dawn.

The bleary-eyed people stare at the surf-sieged shore ahead of them. In snatches between blinding rainsqualls, they make out a creek that runs back into the hills. They succeed in driving the ship ashore there, cutting away the anchors that had kept them alive during the night. This is a scene of real chaos and terror.

The ship’s people scramble ashore over the bows, as the divided sea, coming at them from two angles, begins to destroy the ship it had not succeeded in sinking. She breaks to pieces. Her voyage is done. Her people, *all* of them, even the mutinous sailors, are saved.

What’s in this, to our eyes today?

The one great lesson: stay with the ship, brother, hang on and fight her while she floats. There’s no other safety, and nowhere to run away to.

And the other great lesson, which is like unto it if you will: hold fast together! The ship needs *all* her people, as you need her. Comradeship, loyalty, hanging together are not luxuries to be thrown overboard in ultimate cases like

this: it’s when the universe goes crazy, and things are past all controlling, that the loyalty of all hands to the ship, and to each other, are needed most.

Finally, not quite a lesson, but an observation: Forgive the poor miserable wretches that break and run, as those silly sailors, those panicky matelots, tried to do. We are on dry land! We’re not going through what those poor men were going through, and don’t forget it. Forgive them. Paul did. It is notable that Paul knew these truths and expressed them at critical points.

Where had these sailing people come from, in the story of many generations, and where were they going? They came, we believe, about 3,000 years before, from the muddy Tigris and Euphrates. That’s where we find the first model of a sailing ship — a terra cotta model, mast and rigging long perished, but with primitive mast partners and holes in the rail that seem to be for nothing else but to receive rigging. What a terrific voyage that little boat has made!

For in those 5,000 years since the clay of that model hardened, we built our cities, on caravan routes and muddy foreshores where the world’s great rivers run or the world ocean touches land, we learned our languages, mainly bred up I think in seaport towns, where abstract and invisible things are expressed daily, and we ventured forth in good heart to master the roundness of our globe.

What has our seafaring taught us? That the world is one. Sailors know that, as landsmen quite often apparently do not. They know that the world’s longest and most difficult voyage is the one that you set out upon — never looking back — only to arrive where you began.

I wish now to contradict what I said earlier in this article — that we are on *dry land* here. We’re not. We’re in a church, and we are a voyaging people. We meet here, now, in a nave, a word also for a ship of the largest class. Are we not voyaging through time?

Don’t you feel a shiver of sympathy when I repeat Sir Thomas Browne’s words of an errant sect: “They did not make their voyage, though they were long at sea?” Could words be clearer, or sadder, or more moving than those?

There is a seaman’s saying, “Take joy in the work.” That is how we are to make our voyage. And please note, a voyage is *made*, it doesn’t just happen. A ship is never still, she does not shut down for the night. She does not control the conditions of her voyaging, not in the least. But if she is well served by her people, she defies the storm, she uses the storm to accomplish the voyage.

That’s our part. Service to the ship. That’s what makes and ever will make the voyage. To each and every one of us, let me offer the sailors’ toast, which says it all: “To the ship — and her people.”

EDITORIALS

Charity and Forbearance

The Evangelical and Catholic Mission is doing the Episcopal Church a service, we believe, in calling attention at this time to the status of a question which affects, and will continue to affect, large numbers of Episcopalians. In a pastoral letter to be sent to all members of the General Convention, the ECM leadership reminds the church of the statement of the bishops that no members of the church should be "coerced or penalized in any manner, nor suffer canonical disabilities" because they cannot in good conscience support the ordination of women to the priesthood.

Because of the position of power in the church of many who support such ordination, those who do not accept it "are tempted to withdraw into a ghetto situation, or they are tempted to 'keep their heads down.'" ECM urges the latter "to do neither of these things. It is essential to the health of the church that there be constant well informed and charitable criticism of the way our affairs are conducted. . . . It is necessary for Christ's sake that we set an example of charity and forbearance in this controversy."

These are words which we strongly support, and those who do not share the view of ECM, as well as those who do, can profit from these words of Christian exhortation.

The English Church Covenant

Generally unnoticed by church people in America, an ironical ecumenical drama has been taking place in England. For some years, a plan of covenanting has been developing among major British Christian bodies. What finally developed was a fairly extensive proposal which would involve a cooperative relationship between the participating churches, the mutual honoring of communicant membership, a procedure for the mutual accrediting of ordained clergy, ordination by bishops in future ordinations, and the creation of a situation within which real reunion might ultimately take place.

The proposed covenant was drastically different from analogous proposals in this country in that the Church of England was the major and numerically overwhelming partner. The other partners were to be the Methodists, the United Reformed Church, which combines former Congregationalists and former English Presbyterians, and the Moravians. These are honored and respected "free churches" in England, but are today relatively small denominations. The scheme was far too Anglican to include Baptists, Quakers, and a few other very small groups. Lutherans and Eastern Orthodox are scarcely represented in England except by rather recent immigrants from the Continent.

Thus the covenant, whatever one may think of its details, was indeed a serious plan to bring together most non-Roman English Christians. In typical English villages, and many small towns or local neighborhoods in cities, the Church of England, and perhaps

Methodist or United Reform, would be the only organized congregations present.

As things worked out, the other churches did accept the covenant, in spite of historical objections to the episcopate. The General Synod of the Church of England did not accept it, in spite of much support from both Evangelical and Catholic churchmen [see p. 6]. Even those who could not support the covenant can feel sadness that such a careful and well intentioned effort should miscarry.

We admired the Church of England for having insisted that a two-thirds majority be required in all the constituent portions of its synod. There is no use in adopting a scheme of this sort, if it is not going to be thoroughly supported, and synod members, in any case, were more likely to be favorable than ordinary clergy and lay people.

The trouble, so far as we can discern from this distance, was not really with the other three churches — many of whose members would make better Anglicans than some members of the Church of England. The trouble was in the Church of England, whose leaders, one feels, should not have promoted a scheme which was not likely to secure stronger support. Anglicans, both in England and in this country, will have to secure greater unity among themselves before seeking marriage with other Christian bodies.

New Spanish Prayer Book

With increasing numbers of Hispanic Episcopalians in this country, and growing Anglican churches in Latin America, the new Spanish translation of the Book of Common Prayer is to be welcomed [p. 12]. At the same time, we have received letters from readers protesting at its price of \$12.95 — nearly three times the cost of the equivalent edition in English (\$4.35). This is scarcely a cordial opener for Hispanics, whom we wish to welcome into our church, many of whom, furthermore, are far from affluent.

The reason for the higher price is very simple. It is very costly to produce a book of this quality for an extremely restricted market. The publisher, the Church Hymnal Corporation, has limited resources. In some cases, the charitable Prayer Book societies may assist congregations in the purchase of volumes. Certain parishes, dioceses, and individuals can help too.

The surest way to bring the price down is to buy the books, but the needs of Hispanic missions are in many cases urgent. They cannot wait for "the invisible hand" of classical Anglo-Saxon economic theory to change the market. We believe the Episcopalians should make better provisions for this sort of publication.

As we think of putting the Prayer Book into French or Chinese, the problems become greater. Widely spoken as these languages are, they represent small Episcopal markets. We hope that the Episcopal Church can be flexible enough to adapt such editions to joint usage in more than one part of the Anglican Communion. Yet the price will still be a problem.

BOOKS

Spanish Prayer Book

EL LIBRO DE ORACIÓN COMÚN. Church Hymnal Corp. Pp. 748. \$12.95.

The new Spanish Prayer Book comes in a new edition, bound in red cloth. Apart from being a quarter of an inch thinner, it looks much like the corresponding edition of the book in English, and informed members of our church should be able to find their way through it easily, without knowing Spanish.

The order of contents is that which is familiar to us, except that the duplication of Rite I and Rite II does not occur. There is one single rite throughout, translated largely (but not entirely) from our Rite II. God is addressed throughout as tú (thou). It is interesting to recall that form five of Prayers of the People, which so many have come to love, was, in fact, translated from Spanish for our Prayer Book in English.

In the Ratification and Preface in the opening pages of the book, references to the Episcopal Church as "Protestant . . . of the U.S.A." are removed — quite properly, in our opinion. This book will be used in many other nations, and Protestant carries very different associations in many Spanish-speaking areas. The old legal title of the church is translated in full, however, in the back of the book, with the 39 Articles and the Chicago-Lambeth Quadrilateral.

Contrary to some earlier speculations, there are no regional additions to the calendar. Yet it gives us a new perspective to see the feasts of San José, Santiago, and Santa Cruz, or to find such commemorations as Jaime De Koven or Carlos Enrique Brent — translations which, we trust, delight both of these great catholic souls.

For Spanish-speaking congregations and individuals, this book meets an obvious need. And, of course, all Prayer Book buffs will wish to purchase copies.
H.B.P.

Architecture of Judaism

SYNAGOGUES OF NEW YORK CITY: A Pictorial Survey in 123 photographs. By Oscar Israelowitz. Dover. Pp. 86. \$6.00 paper.

In the popular view, the religious history of America is the history of its Christian churches, while the history of the Jews, which began in New Amsterdam (New York) as long ago as 1654, is largely ignored. If this is true of American Jewish history in general, it is even more true of the story of its architecture.

This handsome, large format paperback (sewn, not glued) is an attempt to fill a large gap in the history of Amer-

ica's houses of worship. The text is minimal, but gives the essential facts concerning the history of the major synagogues in the five boroughs of New York City, with the pictures (mostly black and white) keyed into the text. Pictures and text provide an excellent illustrated history of Jewish cultic life in the largest Jewish city in the world.

Many of the buildings, incidentally, are strikingly handsome and illustrate a developing architectural tradition which closely parallels that of the Christian church, the latest development being that of the theater-in-the-round (which means, of course, that the synagogue tradition has returned to its starting point!).

(The Rev.) ROBERT C. DENTAN
Prof. Emeritus, Old Testament
General Theological Seminary

Satisfying Experience

RELIGION AS ART: An Interpretation. By Thomas R. Martland. State University of New York Press. Part of the SUNY Series in Philosophy. Pp. 221. \$14.95.

This is one of the most fascinating and thought-provoking books I have read for some time, and it is for that very reason one of the most difficult to describe usefully in a short review. The book is written for philosophers and for those with the sort of serious commitment to art or religion that seeks to have its understanding expanded, rather than merely confirmed.

Then, too, it follows a vocabulary of logic that has come along since my training, one that includes words like "warrants," "entailments," and "performative." Thus this is not a book for everyone, yet it will richly repay the efforts of those to whom it is addressed.

The title, to me, is slightly misleading since the book does not seek so much to show how religion is artistic, as to show that art and religion have one major quality in common. The thesis of the book is that art and religion present collectively created frames of perception and meaning by which men interpret their experiences and order their lives.

This is not a static function. Rather, while both good art and serious religion build on their own traditions, they advance beyond them as well. Thus they do not just sum up experience, but always create reality by defining it anew; they "provide the swatches with which men and women go out into the world, the standards against which they measure everything else." This is to say that they are "performative."

Neither art nor religion is treated as a category that can be defined. Rather, support for the thesis is found from the writings of the artistic and religious masters. Martland refers with amazing comprehensiveness to the literature of

Confucianism, Hinduism, Buddhism, Judaism, Christianity, and Islam (representing religion) and to painting, sculpture, architecture, music, poetry, dance, theatre, literature, and opera (among the arts).

The writings on art quoted most frequently were written by artists in an effort to tell what they were about. The book is worth its price as a collection of quotations alone! Yet it is far more than that. Reading it is a very satisfying intellectual experience.

(The Very Rev.) O.C. EDWARDS, JR.
Dean
Seabury-Western Theological Seminary
Evanston, Ill.

Religion and the Courts

LITURGIES AND TRIALS: The Secularization of Religious Language. By Richard K. Fenn. Pilgrim Press, Pp. xxxiv and 215. \$15.95.

In the last ten to 15 years we have seen court cases where the religious or theological convictions of parties to the trial were disallowed or diluted by the judicial system. The refusal of the courts to allow into evidence the theological convictions of the family of Karen Ann Quinlan or their parish priest, the avowed prophetic stance of the Berigan brothers in the Catonsville case, and the claims of confidentiality of Maria Cueto and Raisa Nemikin form the heart of the book.

Fenn contrasts this unwillingness to admit religious values as evidence into secular trials with the absolute, carefully guarded truth of language used in the liturgy. Statements such as "I now pronounce that they are husband and wife, in the name. . . ." are accepted as meaning and effecting what they say, not just in the context of the liturgy, but for all of society.

For all his sociolinguistic analysis of the process of secularization, Fenn longs for a time when theological justifications would stand up in any context. This reviewer wonders if they ever really did.

(The Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

Books Received

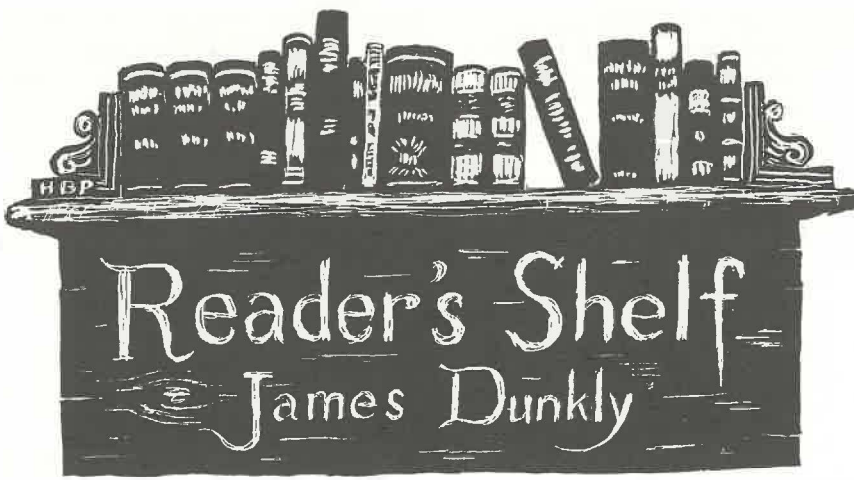
THE NAME BOOK. By Dorothea Austin. Bethany House. Pp. 352. \$5.95 paper.

WORDS OF LIFE. Edited by Charles L. Wallis. Harper & Row. Pp. vii and 248. \$14.95.

THE LANGUAGE OF CANAAN AND THE GRAMMAR OF FEMINISM. By Vernard Eller. Eerdmans. Pp. 56. \$2.95 paper.

WITH BEST WISHES. By Barry Bailey. Abingdon. Pp. 95. No price given.

CHRISTIAN PERSPECTIVES ON SOCIOLOGY. By Stephen A. Grunlan and Milton Reimer, editors. Zondervan. Pp. 457. \$10.95.



CHRISTOLOGICAL PERSPECTIVES: Essays in Honor of Harvey K. McArthur. Edited by Robert F. Berkey and Sarah A. Edward. Pilgrim. Pp. xii and 306. \$10.95 paper.

This *Festschrift* for the recently retired professor of New Testament at Hartford Seminary Foundation contains a wide range of stimulating essays by important scholars. There are four sections: one is on method (Berkey on current scholarship in Christology, Kenneth Cragg on New Testament Christology from the perspective of an Islamic scholar and Anglican bishop, Reginald Fuller on the criterion of dissimilarity as a means of detecting Jesus' teaching, John Robinson on Jesus' use of scripture, and George Caird on the starting point of New Testament Christology). A second is on various New Testament passages (Ferdinand Hahn on early Christian paraenesis, McArthur himself on the Johannine "I am" sayings, Paul Minear on Johannine ecclesiology, Karl Donfried on the purpose of Luke/Acts, Wayne Rollins on Colossians 1:15-20, and Edwards on the Apocalypse). A third is on non-Christian reflections of Christology (Bernhard Anderson on Peter's confession, Samuel Sandmel on Jewish perceptions of Christianity, Louis Feldman on Josephus' description of Jesus, and Willem Bijlefeld on Muslim attitudes to Jesus). A fourth is on contemporary culture (George Johnston on contemporary images of Jesus, John Macquarrie on existentialist Christology, and George Riggan on ethnic pluralism and the particularism of Jesus' native Judaism).

SEASONS OF OUR JOY: A Handbook of Jewish Festivals. By Arthur I. Waskow. Illustrated by Martin Farren and Joan Benjamin-Farren. Bantam. Pp. xxvi and 240. \$8.95 paper.

A wonderful guide to customs, recipes, and historical backgrounds of Jewish festivals. Waskow, a leading anti-war activist and political writer in the 1960s,

has become a leader in Jewish renewal; his newsletter *Menorah* is stimulating reading for Christians as well as for Jews. The emphasis here is on "the creative recovery of tradition," a phrase frequently used by the editors of the *Anglican Theological Review* to characterize that enterprise. This is an excellent book for any Christian wanting to know more about the Jewish year and Judaism generally. Unlike many Bantam publications, this is a large-format paperback on good paper; the illustrations are in the traditional Jewish medium of paper-cutting.

CONVERSATIONS WITH THE CRUCIFIED. By Reid Isaac. Seabury. Pp. ix and 118. \$6.95 paper.

Meditations on the crucifixion and on suffering in everyday life, written by a parish priest in New York City; it is the 1983 Seabury Lenten book. The author owes much to Jürgen Moltmann's *The Crucified God* in the opening theological sections; the later chapters take the form of single sentences, rather like some modern meditative poetry. Isaac's overall aim is to present Jesus as a companion in suffering, one who strengthens us by our reflection on his experience of suffering, by which the too sunny superficiality of so much that is offered to us today as Christianity is revealed for what it is. This book will help many.

THE NUCLEAR ARMS RACE: Countdown to Disaster. A Study in Christian Ethics. By William W. Rankin. Forward Movement. Pp. 128. \$2.95 paper; ten or more, \$2.15, plus ten percent postage and handling.

"The Episcopal Urban Caucus came into being in 1980 in response to information gathered during hearings held by the Urban Bishops Coalition. . . . The Arms Race Task Force of the EUC is charged with helping the Episcopal Church to understand and respond to

the role of the arms race. . . ." This book, by an Episcopal priest with degrees in ethics and public affairs, presents the Task Force's counsel to the church, including a special liturgy for peacemaking and specific strategies recommended to the U.S. for current negotiations in arms control. A book none of us can afford to ignore.

THE CHALLENGE OF RELIGION: Contemporary Readings in Philosophy of Religion. Edited by Frederick Ferre, Joseph J. Kockelmans, and John E. Smith. Seabury. Pp. xiii and 359. \$13.95 paper.

A major new collection of materials by contemporary writers, including (in addition to the editors themselves) Louis Dupré, Peter Bertocci, Kenneth Schmitz, and James Ross. There are four main divisions: the idea of the sacred, proofs of God, religious experience and expression, and the human predicament. The volume will be used principally as a textbook in colleges and seminaries, one assumes, but it will be a profit to others who wish to think through the philosophical issues that lie behind Christian theology.

THE CHRISTIAN NEUROSIS. By Pierre Solignac. Translated by John Bowden. Crossroad. Pp. vii and 168. \$12.95.

Solignac, a French psychiatrist, here contends that traditional Christian education encourages immaturity, breeds neuroses, and often leads to psychosomatic illnesses. He has treated many priests and religious over 20 years in practice. He offers case studies and reflections on such topics as sickness and guilt, confession, and "the sanctification of oppression." He proposes a new departure in Christian education in which people are encouraged to develop a more positive self-image and greater self-regard, and to concentrate upon Jesus as the model of the free man.

THE INNER STORY: Myth and Symbol in the Bible and Literature. By Helen M. Luke. Crossroad. Pp. viii and 118. \$8.95.

Essays by the well known Jungian counselor and writer. Topics include an African tale, the Exodus narrative, Euripides' *Bacchae*, *The Little Prince*, the story of Saul, *King Lear*, and a bit of Tolkien.

THE SURVIVAL OF DOGMA: Faith, Authority, and Dogma in a Changing World. By Avery Dulles. Crossroad. Pp. 240. \$8.95 paper.

Reprint of the 1971 edition of this important Roman Catholic theologian's approach to dogmatic theology.

PEOPLE and places

Ordinations

Priests

Minnesota—William F. Fraatz, interim priest-in-charge of St. Paul's Church-on-the-Hill, 1524 Summit Ave., St. Paul 55105.

Western New York—Stephen I. Bartlett, assistant at St. James' Church, Batavia, N. Y. Add: 405 E. Main St., Batavia 14020.

Deacons

Arkansas—Christoph Keller, III, curate at Trinity Church, Pine Bluff, Ark. Add: Box 8069, Pine Bluff 71611.

Dallas—Charles Richard Carlisle, Hispanic and university missionary for St. Mark's Church, San Marcos, Texas; add: 1615 Loop 82, number 405, San Marcos 78666. Michael Gordon Carr, curate, St. Anne's Church, Fort Worth, Texas; add: 4600 Rushwood Court, Fort Worth 76135. Morris Lynn McCauley, curate, All Saints' Church, Fort Worth; add: 2124 Weatherbee, Fort Worth, Texas 76110. William Glen McLoughlin, curate St. Barnabas' Church, Garland, Texas; add: 2936 Southern Cross,

Garland 75042. Michael P. Metcalf, curate, Holy Nativity Church, Plano, Texas; add: 1808 Overglen, Plano 75074. Ernest Miller, Jr., curate, St. Andrew's Church, Grand Prairie, Texas; add: 2651 Via Catalina, Carrollton, Texas 75006. Fredrick Arthur Robinson, curate of St. Mark's Church, Arlington, Texas; add: 1910 Sexton, Arlington 76015.

Montana—Bryant Brooks Anderson, assistant, St. Stephen's Church, Billings, Mont.; add: 2655 Avalon, Billings 59102. Delmar Gerald Funk, who is, as previously reported, assistant at Christ Church, Sidney, Neb.

Spokane—Kenneth William Green, assistant at Holy Trinity Church, Greensboro, N. C. Add: Box 6247, Greensboro 27405.

Western New York—Robert W. Colby; add: 120 Meadow Rd., Buffalo 14216. Eugene F. Foley, Jr., M.D.; add: 164 Buffalo St., Jamestown, N.Y. 14701. Cecily S. Yount; add: 5666 Broadway, Lancaster, N.Y. 14086.

Deaths

The Rev. Tom Gibbs Akeley, retired priest of the Diocese of North Dakota, died on April 5 at the age of 81.

Fr. Akeley was the first member of Gethsemane Cathedral Parish to enter the priesthood. He was ordained deacon in 1926 and priest in 1927. He married Eliza Bland Cox in 1926, and they had two children, Tom and Robert. After working as a mission priest in North Dakota for two years, Fr. Akeley

served various churches in the Diocese of Maine, being rector for 24 years of Christ Church, Gardiner, and St. Andrew's Church, Pittston. After the death of his wife in 1957, Fr. Akeley returned to North Dakota, where he served as rector of the Church of the Advent, Devil's Lake, for 14 years. He retired in 1971 and was living with his son, the Rev. Tom Cox Akeley, in Windsor, Ontario, at the time of his death.

The Rev. E. Felix Kloman, a former dean of the Virginia Theological Seminary and distinguished figure in the Diocese of Washington and the national church, died of anemia on July 2 at his home in Washington, D.C.

A graduate of the University of Virginia and the Virginia Theological Seminary, he was rector of Grace Church, New York City, from 1928 to 1938; Christ Church, Philadelphia, from 1938 to 1949; and St. Alban's Church, Washington, from 1949 to 1952. After a number of years as dean of VTS, he again became rector of St. Alban's Church, Washington, retiring in 1969 as rector emeritus. He was many times elected as a deputy to General Convention and served on numerous national committees and commissions. He is survived by his wife, the former Olivia Rogers Pragoff, of Washington; two sons, Henry Kloman of Darien, Conn., and Christopher Kloman of McLean, Va.; two daughters, Mrs. Hayward Chappell of Princeton, N.J., and Mrs. William B. Wallace of Muncie, Ind.; a sister, a brother, and 15 grandchildren.

CLASSIFIED

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BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. 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

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

LITURGICAL LIBRARY of Francis F. E. Blake, Th.M., dec'd. 425 items. Incunabula, foreign. Appraised by dealer at \$1,500. First offer over that takes the lot, plus packing and shipping. Must be sold intact. Ideal for seminary via a donor. Call for details and list. No triflers. Lloyd Minter, Evensong House, St. Peter's Row, 5916 Wayne Ave., Philadelphia, Pa. 19144. (215) 438-2205.

POSITIONS OFFERED

CURATE: Young, energetic priest; full range of duties; large, modern house; moderate salary, car allowance. Fr. Horine, St. Michael's Church, 2025 Bellefonte Dr., Lexington, Ky. 40503; (606) 277-7511.

POSITIONS OFFERED

NEEDED — warm outgoing parish priest for RECTOR: St. Peter's-by-the-Sea, small Episcopal church located Sitka, Alaska. Friendly intercultural parish; old, picturesque church, see house; exceptionally beautiful location; history, culture, outdoor recreation. Contact: John Standerwick, Box 1142, Sitka, Alaska 99835. Telephone (907) 747-3741.

RETIRED PRIEST needed for small conservative congregation. Attractive midwestern town, near larger cities; good vicarage. Reply Box Q-526.*

POSITIONS WANTED

PRIEST, single, 35, broad business and church background. Urban/suburban, catholic parish position desired. Talented preacher, caller and administrator. References. Reply Box H-527.*

BUT CAN HE PRINT \$50 bills? Have you looked at myriads of candidates from "the computer" and are still at "square one"? Dedicated, experienced, Eucharistically centered priest — strong youth/education skills, good pastor, preacher, looks to relocate to small urban or near suburban parish. (216) 961-2130.

PRIEST, Eucharistic, pastoral, enthusiastic about Lord and His Church; biblical teaching and preaching. Single, early 50s. References. Reply Box B-529.*

PROBERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Probers, 555 Belle-sade Ave., Jersey City, N.J. 07307. (201) 963-8819.

WANTED

BOOKS NEEDED for new library of developing parish. Will pay to ship your donations of Interpreter's Bible or Dictionary, commentaries, old Church's Teaching Series, or other standards. St. John's, 360 Church St., Yalesville, Conn. 06492.

SANTUS BELL: Floor model, rich deep tone (low D) or (D below middle C). Wish to avoid sharp, harsh bell. Write: St. Michael and All Angels' Church, 6408 Bridgewood Road, Columbia, S. C. 29206.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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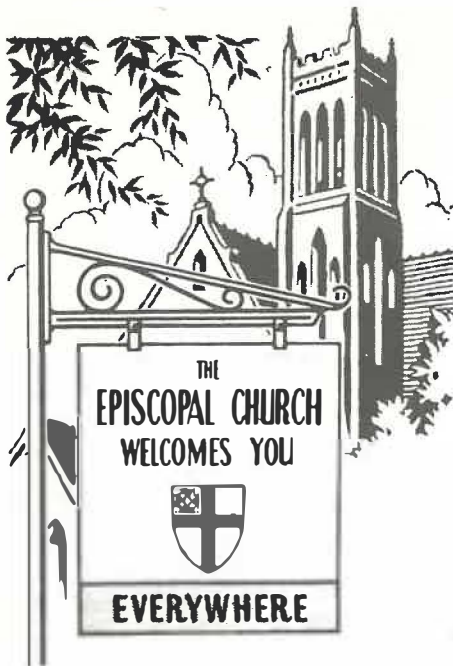
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SUMMER CHURCH SERVICES



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 8:30. 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.
Richard 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



Grace Cathedral, San Francisco

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, the Rev. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

MINNEAPOLIS, MINN.

GETHSEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, 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

KEARNEY, NEB.

CHURCH IN THE INN Holiday Inn Holiday
The Lay Readers of St. Luke's Church
Sun MP 8:30. June 13-September 5

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

HACKENSACK, N.J.

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

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

(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

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, 8 & 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. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

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

COCONUT GROVE, MIAMI, FLA.

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

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.

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; 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 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

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

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, 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

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. 02882-0296
ST. PETER'S BY THE SEA 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 Coyle, r;
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12. Founded in 1698. Built in 1726.

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

CHARLESTON, S.C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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, Wlynah 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

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

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 2716 Hurstview Dr. 76053
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

MILWAUKEE, WIS.
ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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 missioner
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



All Saints' Church, Fort Worth, Texas