

THE LIVING CHURCH



"By the word of the Lord were the heavens made. . ." [p. 2].

Harold Lambert

Pilgrimage to Walsingham • page 10



The Hands of God

The feast of the Most Holy Trinity cannot be ignored in a column which is focused on the doctrine of creation. Although creation is especially associated with God the Father, catholic Christianity associates it also with the Son and the Holy Spirit.

In the opening verses of Genesis, the Spirit hovers over the primeval waters, and then different things come into being at the divine word of command. The Hebrew word here translated as Spirit (*Ruach*) also means breath or wind. The opening verses of St. John's Gospel identify God's creative Word with the eternal Son. The Greek term for Word (*Logos*) also means thought, mind, or rationality.

Both these passages take for granted that there is some analogy between the

divine being and the human being, between God's actions and ours. Indeed, if no such analogy existed, we could scarcely think about God at all.

Yet such an analogy is not pressed too far. These are suggestive, reflective, poetic passages. They do not give us a blueprint of God's nature any more than they give us a blueprint of biological evolution. In biblical thought, the idea of word or utterance can shade off into breath or spirit. Thus:

By the word of the Lord were
the heavens made:
by the breath of his mouth
all the heavenly host (Psalms 33:6).

It was St. Irenaeus of Lyons, who lived from approximately A.D. 130 to perhaps A.D. 203, who first gave sustained attention to the involvement of

the Son and the Spirit in creation. He presented this as a basic characteristic of catholic teaching in contrast to various ancient heresies.

The most striking expression of this by Irenaeus is his repeated reference to the Son and the Holy Spirit as the "hands" of the Father: "Now man is a blend of soul and flesh, who is made after the likeness of God, and moulded by his hands, that is, by the Son and Holy Spirit, to whom he also said, 'Let us make man' (Genesis 1:26)."

Irenaeus says much the same things elsewhere when he insists that the one true God had no need of demigods to assist him in creation: "For God did not need those (other deities) in order to make what he had decided with himself was to be made, as if he himself did not have his own hands. For with him always are the Word and the Wisdom, the Son and the Spirit, through whom and in whom he made everything freely and spontaneously, to whom he also speaks, saying, 'Let us make man in our image and likeness.'"

This way of describing God seems shockingly simple and childlike. Yet it is obviously a metaphor, or figure of speech — an advantage some later explanations of the Trinity lack. It suggests rather than defines. It puts before us vividly the idea of the Father as the basis of union of the other two divine Persons, and it shows the Father working through and by them.

It also prompts us to consider that, for a human being, the relation of the hands to the self is not so simple either. Our mind is closely related to what we do, to our power to touch, to hold, and to shape things about us. In complicated tasks, furthermore, our two hands each act differently. Some things (such as writing) are most commonly done with the right hand. Others (such as holding the reins of a horse) are commonly done with the left.

Today we know that the right hand is generally guided by the left side of the brain and the left hand by the right. Some of the most creative and exciting scientific research of the present century is being devoted to the different ways the two sides or hemispheres of our brain work.

If the right and left hands are legitimate figures of speech for the Son and the Holy Spirit, then the way our right and left sides operate may prove suggestive and stimulating to theological thought. Let us continue this discussion next week.

THE EDITOR

The great work of St. Irenaeus, Against Heresies, is usually read in translation in the first volume of the series, The Ante-Nicene Fathers. References to the hands of God will be found on pp. 463, 487, 527, 531, and 557. The translations used above are our own.

Look at the Birds of the Air

Dark boys in red and black throw stones at them,
Cather's lost lady's non-friend slits their eyes,
My father's shotgun used to go with him —
Sparrows, woodpeckers, ducks, grouse, pheasant, geese:

The birds of the air, real or fictitious,
Even if they do neither sow nor reap
Nor gather into barns, can lead vicious
Lives, while their heavenly father helps keep
Them at least well fed.

That is how things are
As now, so then, so always they shall be,
Until, unless, we take that distant star
And set it in our hearts. There, burning free,

It will enkindle love for all creation
And, in so doing, lead us to salvation.

W. Barnes Hunt

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DEPARTMENTS

Books	13	Letters	3
Deaths	14	News	6
Editorials	12	People & Places	14
First Article	2	Short & Sharp	14

ARTICLES

Pilgrimage to Walsingham	Lewis Wright	10
The Sunday Man	Eugene Gerome	11

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May 29, 1983

LETTERS

Defending Our People

Very, very hearty congratulations for your editorial, "The Appeal of Frs. Frade and Doss" [TLC, May 1]. You were right on target. The church must have some way to protect and defend its servants. Our good feelings are not sufficient.

In the days of racial tension in the 50s and 60s, we did a miserable job in defending some of our most honest and courageous people, and we did not even have a good way of providing support systems or jobs, when they were driven out.

In fact, this is a wide spectrum problem, and there is no reason to believe that it will go away. One can certainly anticipate that the future will provide many collision points between churchmen and the secular world.

(The Rev.) JOHN PAUL CARTER
St. John's Church

Ellicott City, Md.

Oxford Movement

Fr. Gunn's excellent article on John Keble [TLC, April 3] inspires the following comments.

On the basis of John Henry Newman's comment in the *Apologia*, the commencement of the Oxford Movement had been commonly dated July 14, 1833. There is, however, another tradition which dates the beginning of the movement in 1827. Again connected with Keble, this latter date involves the publication of the first edition of *The Christian Year*.

This date was held as the beginning of the Oxford Movement by Morgan Dix, an American priest sympathetic to Tractarianism, in all of his writings involving the Oxford Movement. Notably, Dix's sermon for the 50th anniversary of the Oxford Movement emphasizes the spiritual renaissance of Tractarianism, together with assigning 1827 as the beginning.

This view was confirmed by Dr. C.C.J. Webb of Oxford, whose *Religious Thought in the Oxford Movement* was written in 1927 and published in the following year. Webb indicates his use of 1927 as the centennial of the movement in the book's preface; he follows that thesis throughout. *The Christian Year*, for Dix and Webb, is a liturgical commentary upon the Book of Common Prayer as a living expression of the living church [see First Article, TLC, April 3-May 1].

Regarding the tracts themselves, their inspiration was not confined to Ox-



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ford. The Hadleigh Conference of 1833, held at the Hadleigh rectory in Suffolk a few weeks after the Assize Sermon, had representatives from three of the ancient universities in the British Isles.

Hugh James Rose, rector of Hadleigh, was a Cambridge man; William Palmer was an alumnus of Trinity College, Dublin; and Arthur Perceval and Richard Hurrell Froude represented Oxford. Keble and Newman were not present.

The importance of the Hadleigh Conference consists of the broad range of sympathy which underlay Tractarianism, for it was at Hadleigh, according to Dean Church, "that it was decided that there was writing to be done."

Finally, the "reputed" authors of the 90 tracts are listed in the following works: J.W. Burgon, *Lives of Twelve Good Men* (1888), Vol. I, pp. 491-492; and H.P. Liddon, *Life of Edward Bouve-rie Pusey, D.D.* (1895), Vol. III, pp. 473-480.

(The Rev.) ROBERT H. PURSEL
Bloomsburg, Pa.

Y, Oh Y?

I sympathize with the Very Rev. Robert A. L'Homme, who wrote about the omission of his name and data from the 1983 edition of *The Episcopal Church Annual* [TLC, April 17].

I suffered a similar if not more curious fate of having my last name listed under the Ys. Why? It seems that the "machine" occasionally reads the Y placed before your name and data (signifying recent updating of the material) as your surname! So there I am as "Y, George Raymond," along with two others with the same strange last name.

(The Rev.) GEORGE RAYMOND KEMP
Church of the Resurrection
Kew Gardens, N.Y.

Black Priests

The feature, "The Episcopal Church Looks at Racism" [TLC, April 24], was enlightening in focusing attention on racism within the church and in this country. Black priests, for the most part, are not elected to parishes with white congregations, or to missions with white congregations. This is overt racism.

I am a black priest. I have been non-parochial for 11 years and recently retired at age 65. During that time, I would have been willing to serve in a parish which needed a priest, even if it was a parish or mission with a white congregation, if the opportunity existed. I applied to and made enquiries about vacancies in parishes and missions with white congregations. In each instance, the answer was no.

The authors wrote about there being a critical shortage of black priests to head black congregations. Could this be an inference that black priests are only to

serve black congregations? I feel that the limitations which black priests experience with regard to restrictions which limit them to serve black congregations, are not an inducement for black laypeople to study in seminaries for the ministry in the Episcopal Church.

(The Rev.) EDWARD B. BECKLES (ret.)
Brooklyn, N.Y.

Rome Is Not Perfect

In your editorial on Eastern Orthodoxy [TLC, April 17], you made the surprising statement, "Where the Western Latin tradition is exclusively followed, distortion of the Christian message results." I believe the Roman Catholic Church follows the Western Latin tradition exclusively. Are you saying the Christian message the Roman Catholics disperse and follow is distorted?

I am an Episcopal layman much disturbed by the turmoil within our church and much interested in the true Christian message.

NEIL MARSHALL

St. Paul, Minn.

At the time of the Reformation and afterwards, many Anglican writers pointed out distortions in Roman Catholicism. In the Second Vatican Council, the papal church admitted the need for many corrections in its life and thought. Ed.

Judging Types

As a fellow intuitive judging type (INTJ), I would like to correct a term in the letter sent by Name Withheld [TLC, May 1]. The "J" stands for judging, not judgmental — a rather significant difference.

Judging is intended to mean that I tend to analyze information as I get it, whereas sensing types tend to respond to the *feeling* of information, according to the Myers-Briggs Type Indicator. Both types can be judgmental.

Let me say that I was delighted by Name Withheld's willingness to share his or her valuable experience.

(The Rev.) LINWOOD W. GARRENTON
Christ Church
Rochester, N.Y.

May I respond to Name Withheld on the subject of the rejection letter [TLC, May 1]? As one Myers-Briggs introverted, intuitive thinking INTJ type to another: I can understand your comment, "Out of respect for each other and to accomplish our job . . . we asked only, 'Can you agree?' We never went further and asked why."

But your parish might be better served if you had discovered the why and had an answer should a candidate ask, "Why have you chosen to interview me?" You can contribute to the ministry

of a priest who is interviewed and not chosen by telling him why you preferred someone else.

This is best done on the telephone by the chairman of the search committee. If you choose not to interview after receiving a resume, then a form letter is sufficient. But it should be sent.

(The Rev.) THOMAS RIGHTMYER
Church of the Redeemer

Shelby, N.C.

Anglo-Catholics and Society

The Rev. David R. King, secretary of the National Episcopal Historians Association [TLC, April 24], uses the terms "denigrate," "sneer," "ungracious," "historically false," and "canard" to describe my argument that conservative and catholic theology provides a firmer base than liberal and evangelical theology on which to erect a thoroughgoing social critique.

It is possible, indeed essential, to debate this hypothesis on the level of sound historical scholarship, without calling names. Fr. King, as a fellow historian, should know this. In the available space, let me address his points of substance; readers may determine for themselves the moral tone of my original letter.

(1) *St. Matthew's parish, Detroit, and John Brown.* I carefully wrote that this parish is now Anglo-Catholic, because Anglo-Catholicism in the modern sense may not have existed in 1859, and because high ceremonial was not introduced there until the 1890s. Members of the parish, including the Rev. W.C. Monroe and William Lambert, attended a major meeting with John Brown at Chatham, Ontario, in 1858, to plan the revolt.

The next generation of parishioners produced both an Anglo-Catholic parish and the Rev. John Albert Williams, Anglo-Catholic vicar of St. Phillip's, Omaha, black newspaper editor, and leader in the NAACP.

(2) *Phillips Brooks and the Open Pulpit.* Phillips Brooks was probably the most outstanding preacher that the American church has produced. He regularly and unhesitatingly preached at D.W. Moody's revivals, at meetings of the Evangelical Alliance, and at Unitarian and Congregational churches.

At the consecration of his parish church building, clergymen of other denominations processed in their vestments and received the Holy Sacrament. Throughout the controversy surrounding his election as Bishop of Massachusetts, he refused to apologize for having participated actively in Unitarian ceremonies.

He was dead by the time that the 1907 General Convention adopted the canon that permitted clergymen of other denominations to make addresses on spe-

cial occasions, but it does no violence to his views to think that he would have voted for it.

(3) *Brooks and the Working Class.* Replying to a priest who had invited him to preach, Brooks wrote: "Please state the subject on which you wish me to speak as you think best, only don't say anything in it about 'workingmen.' I like workingmen very much and care for their good, but I have nothing distinct or separate to say to them. . . ."

In his Bohlen Lectures for 1879, *The Influence of Jesus*, Brooks' vision of social ethics focused on how the Sermon on the Mount should inform personal relations. Elsewhere, he referred to "low Irish Communism."

He favored civil service reform and limited prohibition, progressive goals that had little to do with working class concerns. As a young man he was indeed vigorous against slavery, but he had nothing to say about how Christians should confront the Industrial Revolution.

Phillips Brooks is to be respected for his opposition to slavery and his brilliant preaching; he probably was not quite as heterodox as his Anglo-Catholic opponents thought. But he has nothing to say to us, in the late 20th century, about the Christian view of the economic and social order.

Conservative, catholic, and sacramental theology provides a firmer foundation for social justice than does liberal, Protestant, evangelical theology.

DENIS PAZ
Assistant Professor
Department of History
Clemson University

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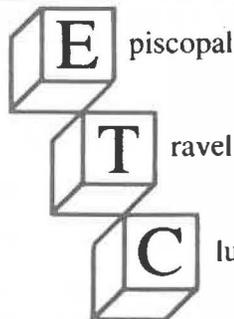
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Disturbing Direction

According to its former Presiding Bishop, the Episcopal Church has "receded from the frontier gospel position of confronting the issues of justice and equality" and appears now to be more concerned with internal matters.

The Rt. Rev. John E. Hines, Presiding Bishop from 1965-74, said recently in Louisville, "Most of our view is cast in the mold of the old idea of Christian charity rather than challenging the structures. I think the church has lapsed into doing what it knows best how to do, which is to be a liturgical, sacramental instrument, an oasis for people who feel battered by society."

Bishop Hines, who is now 72, said he had no regrets over the polarization which occurred during the time he led the church. He said that he was happy about it because it meant the church was taking action. "There were those who wanted the church to be its own ecclesiastical nice self and others who wanted to use up its fabric for the cause and a lot of shades in between," he said. "But then the church was willing to be controversial and the church will not recover its effectiveness until it again becomes a controversial church."

He said he saw "islands of hope in this picture of despair . . . there are parishes and cathedrals who have the courage to be right and to be wrong. There are bishops and semi-bellwether dioceses who try to read the signs of the times and try to propagate a humane gospel and be a servant church."

Bishop Hines said he doubted that the Episcopal Church would accept a Presiding Bishop who "is as liberal as the majority of the House of Bishops," but he expressed the hope that the new Presiding Bishop, to be elected at the 1985 General Convention in Anaheim, Calif., would come from the ranks of the Urban Bishops Caucus.

Deacons Elect President

Deacon Ormonde Plater of New Orleans was elected president of the National Center for the Diaconate at the organization's 1983 meeting, held at Seabury-Western Theological Seminary in Evanston, Ill., from April 19-20.

A hospital chaplain and deacon at St. Anna's Church in New Orleans, Mr. Plater is the author of *The Deacon in the Liturgy* and an active member of Associated Parishes, Inc. As president, Mr.

Plater succeeds the Rt. Rev. Wesley Frensdorff, Bishop of Nevada.

In addition to electing a deacon to head a diaconal organization, the group elected Nancy Moody of Northern Indiana, vice president; the Rev. James Lowery of Massachusetts, secretary; and Maurine Bohne of Chicago, treasurer. Originally known as the Central House for Deaconesses, the national center is an Illinois not-for-profit corporation and an ecclesiastical auxiliary of the Diocese of Chicago.

In other business, the board turned over the materials and remaining funds from the nearly-finished Deaconess History Project to the Episcopal Women's History Project, where the Rev. Sandra Boyd will finish the research begun by the Rev. Kathryn Piccard at Radcliffe.

It was announced that the final editing of a major outline, "Deacons in the Episcopal Church," has been completed by Sally Childs and Mr. Plater. The outline is expected to be published in May by the center.

Planning took place for the third national conference on the diaconate, which will be held at Notre Dame University in May, 1984, with the theme, "The Deacon in the Total Ministry of the Church."

The Rt. Rev. Richard Grein, Bishop of Kansas, and Deacon James Thompson of the Diocese of Oregon, were newly elected to the center's board. Deacon Maylanne Whittall of the newly-formed Canadian Centre for the Diaconate was present at the meeting.

"Life and Peace" Conference

Church leaders from 61 countries concluded their April "Life and Peace" conference in Uppsala, Sweden, by calling for an end to nuclear weapons within five years. Three Anglican Primates attended the conference: the Most Rev. Edward Scott of Canada; the Most Rev. Walter K. Makhulu of Central Africa; and the Rt. Rev. John M. Allin, who addressed the gathering soon after it convened [TLC, May 22].

"The dangers of nuclear proliferation and accident and the increasing sophistication of weaponry, leading to the concept of so-called 'limited nuclear war' all render the doctrine [of nuclear deterrence] dubious and dangerous from every point of view," the participants' concluding statement said in part.

The statement explained that a minority of those present were able to accept

nuclear deterrence "only as a temporary measure in the absence of an alternative," but that for the majority, "the possession of nuclear weapons is inconsistent with our faith in God, our concept of creation, and with our membership in Christ's universal body. The existence of these weapons contradicts the will of God."

Five interim steps were proposed: a freeze on nuclear weapon manufacture and deployment; agreement on a test ban treaty; establishment of nuclear-free zones; unilateral actions on peace and disarmament; and government pledges for no first strikes with nuclear weapons.

Requiem for Tudor Soldiers

The men who went down in the Solent with King Henry VII's warship, *Mary Rose*, will have a requiem mass according to the Sarum Rite, the medieval use of Salisbury. This concluded a debate as to whether the sailors were to have Roman Catholic or Anglican rites.

The Rev. David Stancliffe, provost of Portsmouth, announced recently that a service will be held on an as yet unnamed date in the Cathedral Church of St. Thomas of Canterbury in Portsmouth for the remains of the men recovered when the ship was raised last fall.

According to the *Church Times*, the lessons, the Bidding Prayer, and the Lord's Prayer will be read in English, but the ordinary of the mass will be in Latin, with anthems set to music by composers of the men's own time.

Mary Rose went to the bottom of the Solent — the channel between the Isle of Wight and the mainland — during a review of the fleet on July 19, 1545, as the King and his court watched helplessly from the Southsea shore. More than ten years before that, Provost Stancliffe said, King Henry had broken with papal authority and therefore, the men under his command owed him allegiance as Defender of the Faith as well as King.

No English rite had evolved at the time the men of the *Mary Rose* went to their deaths, but by 1545 the King had ordered the lessons be read in English and some of the prayers, including the Lord's Prayer, were said in English.

Roman Catholics will join with Anglicans at the requiem. Interment in a vault has been chosen for the men's skeletal remains because burial at sea is no longer allowed in in-shore waters and cremation was not practiced in Tudor times.

Anglican Bishop Warner Dies

An accident may have taken the life of the Rt. Rev. Kenneth Charles Warner, who was Bishop of Edinburgh from 1947 until 1961. The body of the 92-year-old bishop was found at the bottom of a septic tank, from which he had apparently rescued his neighbor's dog. The occurrence took place near his home in Faversham in the county of Kent, England, early in April.

Dr. Warner, who was born in Kent, was educated at Trinity College, Oxford, the University of Edinburgh, and the theological college at Cuddesdon, Oxfordshire. After serving as a Royal Air Force chaplain in Egypt and Palestine, he had cathedral posts in Glasgow and Lincoln. In his retirement, he served as an assistant bishop in the Diocese of Canterbury.

Token Membership Charged

Executive Council and Task Force on Women member Marge Christie said recently that we still await affirmative action within the Episcopal Church, according to a recent issue of *Into the World*, the newsletter for Education for Mission and Ministry. The concept of affirmative action was endorsed by the General Convention; however, Ms. Christie pointed out that the "interim bodies," commissions of the General Convention, do not reflect that women are the majority of members of the Episcopal Church.

There has been little change over the last triennium, she said: in 1980, 59 men and two women were appointed to clerical positions on various commissions; in

1983 there are 53 men and five women, an increase of five percent.

Lay members of the interim bodies in 1980 numbered 65 men and 38 women as opposed to 58 men and 43 women in 1983, an increase that appears large but actually reflects a decrease in total commission memberships. With 53 bishops also serving on commissions, the percentage of women to take such a part in convention legislation is 23 percent.

Friday Ecumenical Services

St. John's Cathedral in Albuquerque, N.M., has instituted a weekly Friday noontime service of the Eucharist, using the *Lutheran Book of Worship*.

This service stems from action taken at last fall's national conventions of the Episcopal Church, the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC), which established "Interim Sharing of the Eucharist" between Lutherans and Episcopalians.

Permission for the Friday services was given by the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, and bishops of the ALC and LCA of the area. (There is no AELC parish near.)

The Rev. Dennis Schmidt, who is a minister of music and organist and choirmaster at the cathedral, as well as a pastor of the ALC, was the presiding minister for the first service on April 8.

In remarks at the service, Pastor Schmidt said, "We dare not call this a 'Lutheran Eucharist,' but rather a 'Eucharist using the Lutheran rite.' The Eucharist belongs to our Lord Jesus Christ, not to any denomination."

The Rev. Geoffrey Butcher, an Episcopal priest on the cathedral staff, served as assisting minister for the service, which was open to all baptized Christians believing in the Real Presence.

The idea for the service came from the dean of the cathedral, the Very Rev. John B. Haverland. It is his belief that St. John's Cathedral, as the only cathedral of any denomination in the city, should be a "house of prayer for all people." Dean Haverland also noted that there is no downtown Lutheran parish.

Other Lutheran pastors from Albuquerque and the surrounding area will be invited to conduct this service once a month. A news release from the cathedral said, "It has been well said that ecumenism is not real if it is not local. It is hoped that this service will serve to advance ecumenism and Lutheran-Episcopal relations."

It is planned that on occasion there will be a joint celebration of the Eucharist on Fridays, with an Episcopal priest celebrating, according to Fr. Butcher.

Meaning of Catholic Renewal

Delegates to the second Catholic Renewal Conference (CRC), held at Loughborough, England, were challenged by several speakers to rethink the thrust of the catholic renewal movement in the Church of England. CRC host, the Rt. Rev. Richard Rutt, Bishop of Leicester, and the Rt. Rev. Eric Kemp, Bishop of Chichester and president of CRC and the Church Union, CRC's parent organization, addressed the conference on catholic faith and theology, and the contemporary Anglican-Catholic movement.

Representatives of 25 religious communities in the Church of England were among the 750 people who gathered at Loughborough University in Leicestershire, England, for the four-day meeting. Each participant paid over £100 to attend the conference, which met under the theme, "Christ is Our Peace." Conference masses, at a large altar on a platform in the gymnasium, were concelebrated by many priests vested in the specially designed red and white chasubles produced this year to mark the 150th anniversary of the Oxford Movement.

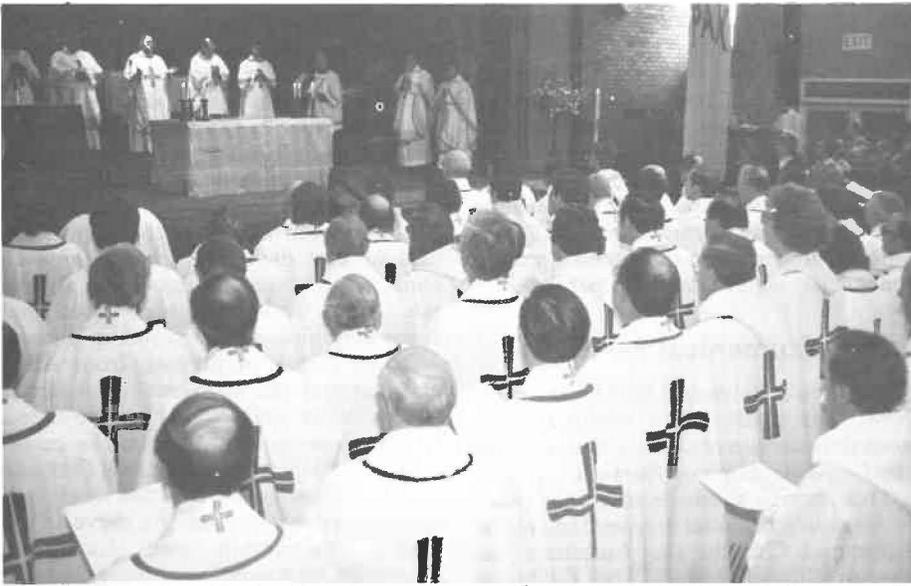
Both bishops offered constructive criticism and insightful suggestions. Picking up the conference theme in his talk, "Christ is our peace in the church," Bishop Rutt first offered a critique of the concelebrated Eucharist, which he termed "pedestrian," and went on to say, "If we are going to have a liturgy that really brings peace to the church, it must be truly pastoral, and in many of our catholic churches, the liturgy is not truly pastoral." He cautioned against imitation of others and against "a failure of creativity."

President of the English Prayer Book



The Southern Cross

The design team for the 1984 International Episcopal Youth Event met in March at Cedarkirk in the Diocese of Southwest Florida to discuss programs and set goals for the conference. The team is composed of 21 young people and adults from each of the church's nine provinces. Bobbie Beville, youth ministry coordinator at the Episcopal Church Center, recently announced that the youth event will take place at Oklahoma State University in Stillwater from August 6-10, 1984.



The new National Concelebration Chasuble was worn at a Mass during the Loughborough Conference. The Bishop of London presided.

Society, the bishop said that while he did not find the Alternative Service Book perfect, he did commend it for its pastoral opportunities. The liturgy, however, was only one point of concern.

His major question was, "Just what are we renewing?" In most certain words, the bishop said that the purpose of catholic renewal is to renew the Church of England and not the catholic party. The identification of catholics as those who say no, he said, is false to the original ideas and ideals of the fathers of the Oxford Movement and to the apostolic fathers.

Bishop Rutt called for the "quiet catholic," that is the priest who teaches the catholic faith — one, he said, prepared to celebrate Holy Communion in surplice and stole and look after five country churches. "The catholic movement has what it has today," he said, "because of large numbers of such priests." The catholic of our own time is not tested by his voting record or the rubrics, but rather by faith and faithfulness, the bishop insisted.

Speaking of the practice of distinguishing delegates who support the ordination of women, as was done at the first Loughborough conference, Bishop Rutt said, "They [such delegates] belong to us; they share our peace." His plea throughout was for fullness of participation in the unity movement. Other remarks focused on a caution that the recently launched capital sum appeal not be geared toward perpetuating a catholic movement separate from the church.

Also making a plea for the well educated catholic, Bishop Kemp, in a speech acknowledged by many as his most distinguished, spotlighted the lay catholic: "We need an instructed and committed laity." He cautioned against a "clerical movement" which does not speak and teach about the royal priesthood of all baptized believers.

One result of the laxity of lay education, he said, is a generation of young people who have little more than a "sentimental conception of what the Christian religion is about and the discipline involved in it and what the sacraments are for." The bishop reminded the conference of the work that had been accomplished in the past "because the vocation of celibacy had been accepted" and of the need for academic scholars "at the service of God's people."

Urging a vision of wholeness for catholics, Bishop Kemp hopes that Church of England catholics will take the initiative in dialogue with the free churches. He suggested as a theme for the 1988 CRC meeting renewal between catholics and evangelicals.

The theme of a new vision and a new methodology was also articulated by the homilist, the Rev. Christopher Colven, administrator of the Shrine of Our Lady of Walsingham. He too spoke of the dangers of introversion and defensiveness: "Let us now train ourselves to act in fresh ways — something quieter, less worried, more reflective."

A fourth speaker to make an appeal to the conference was a sister of the Community of the Holy Name in Malvern. Speaking of the contribution of women to the church, Sr. Carol said that she had come "to a quiet acceptance, moving toward an eagerness" of ordaining women to the priesthood. Representing Ecclesia, the Anglican "Tridentine" group, the Rev. Francis Bown, asked during his talk, "Why have we not sent a telegram to the Holy Father expressing our longing for union in the West?"

Loughborough conferees heard a spectrum of thoughts and suggestions, and they responded in equally varied ways, from the hope that there would not be another conference to the expression of thankfulness for the spiritual achievement of catholicism within the church.

An interview
with

The Rev. Samuel Van Culin

Dorothy Mills Parker, TLC's Washington correspondent, recently interviewed the Rev. Samuel Van Culin, the new secretary general of the Anglican Consultative Council, in his London headquarters. This interview follows Mrs. Parker's account of Dr. Van Culin's address at the Church of the Epiphany in Washington, D.C. [TLC, May 22].

Q. What do you feel are the special benefits of being based in London?

A. "First of all, there is the benefit of being close to the Archbishop of Canterbury, who is president of the ACC, chairman of the committee of Primates, and of the Lambeth Conference. My office as secretary general is linked to these three responsibilities, and our staff here at the council assists the archbishop in these duties.

"Second, London is an information center, as are New York, Jerusalem, Nairobi, Sydney — of the missionary and ecumenical work of the Anglican Communion around the world. But because of the Church of England's long history of outreach through its various missionary societies, there is a wider set of contacts in England and this is very important to our work. London has a lot of visitors, too. Canterbury pilgrims from all over the world come to London.

"I think it is important also to get out and around the Anglican Communion, and I will be doing a lot of traveling to get into the lives of the churches and their people, talking with them, and sharing the problems and realities confronting all the churches."

Q. I am sure you feel that the Church of England also provides a central and historical focus for your job.

A. "It does, and it enhances and amplifies it. I think the archbishop is making me a canon of Canterbury because this gives me a sense of dimension. It connects me with an important symbol and enables my office to be a little less bureaucratic and more historic. It is very nice to have the Dean of Canterbury make me feel that the cathedral is my spiritual home and that I am always welcome there to participate in its worship.

"England has other churches of particular national significance, but Canterbury has a special meaning for the whole Anglican Communion. It also has a long and rich history of international outreach to continental abbeys and cathe-

The Rt. Rev. William E. Swing, Bishop of California, shared some of his memories of West Virginia in *Mountain Dayspring*, the W. Va. diocesan paper, re-

The Cathedral Peace Institute, founded in 1981 by former Truman hostage Moorhead Kennedy at the Cathedral of St. John the Divine in New York, has announced plans to leave the cathedral and reopen as a secular organization. It will operate under the Myrin Institute, a private operating foundation, and will be called the Council for International Understanding, said Mr. Kennedy, who will continue as director. The peace group plans to continue to work closely with churches and religious leaders to promote peace through understanding other cultures and pragmatic negotiation.

The Diocese of Bethlehem will sponsor its third annual youth exchange program this summer, sending a small group of young counselors to Puerto Rico. The project includes an orientation like to wear a uniform and light candles. I leapt at the opportunity and the next week camp at Centro San Justo, P.R., July 10 to 23. The participants will then be sent out individually to work on parish projects for a week. The counselors who were chosen in April, are 17 years old or older and have some knowledge of Spanish. They will be led by Dawn Brodt of Grace Church, Allenton, Pa., who was a counselor last year.

BRIEFLY..

draids in its effort to awaken a sense of the Benedictine spirit.

Q. Since the greatest growth is taking place in the African churches, is it likely that an Archbishop of Canterbury will be elected from one of these churches in the foreseeable future?

A. "My hunch is that it would be very difficult to elect anyone not a member of the Church of England under the present system. It is important to note, however, that a significant modification has been made in the process which was employed for the first time in Archbishop Runcie's election. In addition to the Prime Minister and the Crown, a nominating committee is involved now, which includes both a General Synod representative and the ACC secretary general.

"This change represents an admission by the English establishment, as well as the church, that the archbishop belongs in a special way to the whole Anglican Communion."

Q. What do you think will happen if and when other provinces of the Anglican

Communions ordain women to the priesthood?

A. "My opinion is that other Anglican churches will ordain women eventually, but will go about it differently after having witnessed the American and Canadian experiences. The 1978 Lambeth Conference statement, which reflected respect for varying opinions in the matter, should be effective.

"What made it so painful for the Episcopal Church was its unilateral action, which it took without consultation with the Anglican Communion as a whole, and before the Lambeth debate."

Q. Has the ACC made a statement on nuclear disarmament?

A. "No. The Episcopal House of Bishops has made a statement, as have the Canadian church and the Scottish Episcopal Church. There was a major debate in the Church of England's General Synod over the report of its board of social responsibilities, entitled 'The Church and the Bomb' [TLC, Sept. 19, 1982]. The debate was televised, and it really opened up the issue to the whole

The Holy Cross Villas, a 78-unit subsidized apartment complex for elderly and handicapped people, sponsored by Holy Cross Church, Shreveport, La., were dedicated on April 17 by the Rt. Rev. R. Heber Gooden, retired Bishop of Panama. The Villas are located near a medical center on a seven-acre site, part of which has been designated for vegetable gardens for the residents.

The Commission on Religion in Appalachia (CORA), of which the Episcopal Church is an active participant, is the recipient of an investment loan of \$150,000 from the Christian Reformed World Relief Committee. \$75,000 of the grant will be used as start-up money for low income family housing by the Federation of Appalachian Housing Enterprises. Another \$50,000 has been designated for the Central Appalachian People's Federal Credit Union based in Berea, Ky., which will stimulate the genesis and expansion of small, cooperative businesses and cottage industries. The

"Our job at ACC is to keep the various Anglican churches informed of what is being done and to try to develop a consensus of understanding for the communion as a whole. I hope we can bring an initial report on this crucial issue to the meeting of the standing committee in Nairobi in October so that some kind of statement will be forthcoming at the 1984 ACC meeting in Nigeria."

Q. Do you think, as has been suggested, that in the interests of unity, it is the ultimate mission of the Anglican Church to disappear?

A. "Without contradicting Bishop Bayne, who, I believe, introduced the idea, I would use a different phrase. I would say, that with reference to unity, it is the vocation of the Anglican Communion to grow up into a fuller unity than we now have in the Christian family."

Q. All things considered, I would say that you probably have the most interesting job in the Anglican Communion today.

A. "I agree!"

The Provincial Synod of the Church of the Province of Southern Africa, meeting in Port Elizabeth, passed a resolution which "agrees to the principle that the Nicene Creed should be recited omitting the Filioque Clause." The decision to omit the clause, which refers to the procession of the Spirit from the Son, is based on three reasons: that in its original form, the creed rightly expresses the eternal relationship within the Godhead; that recitation of the creed without the filioque is a gesture of reconciliation and love toward Eastern Churches; and that in the omission of the phrase is a concession to the difficulty of translating such a phrase into various South African languages.

A Pilgrimage to Walsingham

By LEWIS WRIGHT

Was it in high school or college that I first heard of Walsingham? Years pass too quickly. By the time I was 30 and living in Boston, I had become acquainted with a different type of Episcopal church from that which I had known during my early years in Virginia. Living only two blocks from the Anglo-Catholic Church of the Advent on Beacon Hill, I not only heard more about Walsingham, but I also met people who had been there.

In May of 1982, visiting a friend teaching on a Fulbright fellowship in Colchester, Essex, I was presented with

a first-hand opportunity for visiting the shrine. Although I had planned for the visit both before leaving the United States and until the last day, I found few people who could help me with travel plans to the shrine.

But that day in early May was one I shall always remember. I decided to break the trip in Norwich and explore that city. On the hour trip from Colchester to Norwich, fields were ablaze with yellow blooms. Initially, I thought these must be daffodils. As closer ones were near the train, I realized the blossoms were quite small.

It was not until that evening in a Norwich pub that they were identified to me as blooms of the mustard plant. The seeds of these are utilized by the Coleman mustard plant in Norwich, and the final products are distributed through-

Lewis Wright, M.D., is a Richmond, Va., neurosurgeon and a communicant of Grace and Holy Trinity Church, Richmond.



A modern chapel at the shrine of Our Lady of Walsingham.



Road sign at the shrine.

out the world. Some fields are ploughed under to enrich the soil.

The next morning I timidly booked a rental automobile — although I had driven in England on previous trips, I always hesitate to do so for obvious reasons. In this case, however, it seemed justified. Although the distance to Little Walsingham from Norwich is only about 40 miles, the three daily buses take two to two and a half hours each way for the circuitous trips. The automobile drive is pleasant, but on small country roads the occasional driver will be more preoccupied with safety than scenery.

The Shrine of Our Lady of Walsingham is located in the English village of Little Walsingham, in the county of Norfolk. It is now larger than Great Walsingham, its nearby neighbor. Its origin dates back to 1061, when Lady Richeldis de Faverches had a vision of the Blessed Virgin Mary when she was praying. In this vision, the Virgin asked that a replica be constructed of the house where she and Joseph cared for Jesus in his early years. The house should be built on the site of a spring which subsequently appeared. The house was built the same year.

Throughout the Middle Ages, the shrine was visited by many pilgrims, perhaps only slightly fewer than those who went to St. Thomas Becket's shrine in Canterbury. Later the supervision of the shrine was taken over by the August-

tinian order. The ruins of their magnificent priory are across the road.

Monarchs from Richard the Lionheart to Henry VIII visited the original shrine. In the 16th century, at the time of the Reformation, the holy house in Walsingham was destroyed, along with the statue of the Virgin.

Although the Anglo-Catholic movement began in England in the middle of the 19th century, it progressed slowly. It was not until 1922 that the statue of Our Lady of Walsingham was once more carved after an image from the medieval priory seal. The Virgin is seated on an early English turned chair resembling the so-called early Brewster chairs from Massachusetts, or those made later by the Johnson family in southside Virginia. She wears a simple crown and holds a lily as a scepter.

Under the direction of Fr. Alfred Hope Patten, then rector, it was placed in the parish church in the village. In 1931 it was replaced in the restored holy house, and in 1938 the shrine church around it was constructed.

Experts have thought that the present structure is either on the original site or across the road from it — but the spring in the undercroft of the present church nevertheless is the original one. Nearby, the Roman Catholics worship at their restored Slipper Chapel, where pilgrims once left their shoes on the way to the shrine.

Pilgrims to Walsingham today exceed 100,000 a year. Many come alone; others come in small groups or on larger organized tours. For example, there is an annual Members of Parliament retreat, in which both Anglicans and Roman Catholics participate. Each day Mass is celebrated several times, along with other offices.

I, as a layman and sometime agnostic, was greatly moved. My arrival there coincided with a parish tour from a distance, and I joined their group. We entered the church and its crypt, where we drank and were anointed with the waters of the spring.

One of the ladies in the group inquired of the priest-guide whether any miracles had been attributed to praying at the shrine and asked about visible evidences such as crutches and braces that are usually displayed at such sites. He replied that countless miracles had indeed been attributed to the site. He also said that the Anglican shrine had made no attempt to keep a record of them — be they physical or mental — because miracles were a very personal part of one's life.

After the tour, I spent several hours by myself. I toured the enclosed gardens of the shrine, which were meticulously kept. In addition to the garden, they contain an outdoor canopied altar which is used for large groups, a modern octagonal chapel, the stations handsomely

constructed of brick, and the pilgrims' refectory. The hospice run by the sisters at the shrine forms a part of this enclosure.

I then explored again the shrine church and its enclosed holy house. The interior of the church is stark brick, but it is richly embellished with stained glass, and its many side altars and chapels have altarpieces of gilded carved wood or highly colored ceramic. The plain brick interior of the church showed these to great advantage and reminded me once more of my former parish, the Church of the Advent, Boston.

The holy house itself is in the west portion of the church. Inside it is the statue of Our Lady, which was recarved in 1922. Its altar and votive racks were ablaze with candles, and it was packed with arrangements of English spring flowers. Many people were wandering about the shrine and its garden that morning — both individually and in small groups. The silence was profound. At noon I went to Mass in the modern chapel in the garden.

The Sunday Man

By GENE GEROMEL

I'm a parish priest, and I am told I work only on Sundays. It's a great life, working *those few hours*, when others may play and sleep. But I have all week, you see — I work only on Sundays.

The grace of ordination gives me dispensation. Mere mortals would have to slave for hours, planning services, matching hymns to the lessons and their voices in the congregation, scheduling layreaders, acolytes, and babysitters — but not me, you see. I work only on Sundays.

The calls come in some mornings early, "Sorry to wake you," they always begin. But no one knows how late the night has been, what with attempted suicide, beaten wives, lonely troubled souls, and death. But a priest is bound by confidentiality to say nothing, and when he yawns, the caller thinks, "He only works on Sundays."

Committees must meet, agendas must be set, reports made ready. Parishioners may call — their daughter's pregnant, their marriage is troubled, life is meaningless, children are being abused. The mentally ill, the sick, and the needy —

The Rev. Eugene Geromel is the vicar of the Church of St. John the Evangelist, Napoleon, Ohio.

After this I walked a block into the shopping square of the village of Little Walsingham. The shrine shop is located there. Although I usually resist souvenirs, I purchased some for myself and for gifts. After my favorite rural English lunch of cold meat pie and ale at the Knight's Gate Inn, across the road from the shrine, I started back to Norwich. The day I spent there I will never forget.

For the ambitious traveler, Norwich is a two-hour trip northeast of London on British Rail departing from Liverpool Street Station. Norwich, a city of about 180,000, is well worth exploring for its cathedral, castle, and several early churches, including the exquisite Gothic Church of St. Peter Bancroft.

From there one can travel by bus, rental car, or car with driver to Little Walsingham. For overnight accommodation there are the small inns known as the Knight's Gage, the Black Lion, the Robin Hood, and the Guild Hotel, as well as the hospice for visitors run by the sisters at the shrine.

all come to the one whose week is free, for he only works on Sundays.

Others want to be married, buried, baptized, or confirmed. They must be instructed, comforted, and supported — yet how can this be, when I only work on Sundays?

I am the first called for local committees, task forces, and fund drives. I cannot refuse, for my time is unused — I only work on Sundays. The shut-ins and those in our hospitals cannot be neglected — a daily visit is expected — from one who works only on Sunday. The homily that should inspire, entertain, and edify, but not give trouble, must be written today during the prayer before the sermon — for, you see, I work only on Sundays.

"Have you read this or seen that? It's the latest thing." All leisure is attributed to him whose only work is on Sunday. The daily mass, some meditation and study of scripture, and personal prayers are *not* such an accomplishment for one whose days are free.

If they should call when we aren't in, a comment is made — cutting and unkind. How can we not be there for them? We only work on Sunday.

The work I love, the joys are there; but don't be surprised when you laugh and say, "What a great life, wish I could work only on Sunday!" — if I frown and look to the ground, for a priest can't say what he thinks about that, on Sunday.

EDITORIALS

The Catholic Renewal Movement

The Loughborough Conferences in the Church of England, of which the second is reported in this issue [p. 7], seem to be something of which we have no exact American equivalent. They have proved themselves important, not simply as impressive conferences, but as focal points for the thoughts and aspirations of many dedicated people.

Certainly an important question is that raised at the conference itself: is catholic renewal within Anglicanism to be mainly the revival of the Anglo-Catholic party, or is it to be the revival of the influence of catholic aspiration in the church as a whole? When the question is so baldly stated, surely one must opt for the latter.

Yet for any movement to achieve difficult and significant goals, it must have its hard core of dedicated workers, and their needs cannot be ignored. If we think of such great leaders as Keble and Pusey in the last century, or Evelyn Underhill and Gabriel Hebert in the present century, to name but a few, they were able both to speak to the church as a whole and also to nurture the deeply committed members of the catholic movement in Anglicanism.

If the Episcopal Church has no Loughborough, it still faces similar questions. THE LIVING CHURCH, like Keble and Pusey, is not seeking to *make* the church catholic, but rather to help all members of our church *recognize, recover, and restore* the catholicism which has been given to us, not by our own efforts, but by the gift of God.

A Sunday for Theology

Trinity Sunday is one of the new feasts — at least as compared with Easter, Pentecost, the feast of the Apostles on June 29, and others which have been observed since early Christian times. The feast of the Holy Trinity was widely adopted in the 11th century, only midway through Christian history. What it expresses, however, is not new. Belief in the Father, the Son, and the Holy Spirit has been part of Christianity from the beginning.

As soon as Christian thinkers tried to articulate the intellectual aspects of Christianity, they began to reason about this and to seek forms of words to indicate how the three divine Persons could at the same time be one God. Over the centuries, the comparisons, the figures of speech, and the sermon illustrations have sometimes changed, but the mystery of the threefold reality of God remains.

Such ways of talking about God have usually reflected the assumption that since human beings are created in the image of God, the Holy Trinity is somehow reflected in human consciousness. We have mind or “word,” and we have spirit, all of which somehow come from our inner self. Yet in recent years, trinitar-

ian theology has come on hard times. The old metaphors and figures of speech, and the old technical terminology of theologians, have seemed to be used up or burnt out.

We think it is time for theologians to sharpen their pencils and go back to work. New studies of the human brain offer new ways of looking at consciousness, mind, and spirit. In the First Article in this issue we make bold to suggest one possible new avenue of approach. There are others.

Heresy, odd deviations, and unorthodox doctrines often have a strange fascination. We believe that catholic Christian theology can and should be even more interesting, more attractive to the mind, and more satisfying to those who seek truth.

In recent years, we have heard of the theology of work, the theology of society, the theology of literature, and so forth. These may all be helpful. Yet in the basic sense of the word, *theology is about God*. We need to think about God, talk about God, and meditate about God if we are to be fully Christian — indeed, even if we are to be fully human. This Sunday reminds us that it is time to begin taking theology seriously again.

Sonata on the Ages of Man

Adagio

Words are the music of the soul,
The key in which we sing is ours alone,
It was established there when we were young.
To speak, to sing, to pray,
We learned: “I love you, God, today.”

Adante

Professions, crafts, and daily work
All have their own words and each one sings
In its own way a complicated melody.
And we, now grown, gain self-respect
Living by words that give to life its wings.

Lento

But now the words are simple once again.
We think about them more, our rhythm slows
The music deepens, its tempo changed,
Building a cadence to its end.
At last, the words shall be: “I love you, Lord.”
Amen.

Marjorie R. Maurer

BOOKS

What the Church Teaches

FOUNDATIONS OF THE FAITH. By William C. Wantland. Morehouse-Barlow. Pp. 187. \$6.95 paper.

In this book, Bishop Wantland, like the lawyer he is, simply presents his case: namely, that the Episcopal Church by her official documents is committed to historic Christian faith and practice. Like a lawyer, he presents no apologetic for the law, but simply quotes precedents. The amount of documentation (from scriptures, the ancient fathers, and Reformation and modern writings) is almost overwhelming in such a small book — but very useful for resource and teaching purposes.

Why does Bishop Wantland write this particular book now? Because he believes that, in this ecumenical age, Episcopalians have “misled our friends of other Christian bodies by our looseness of discipline.” He wants Anglican ecumenists, in particular, to “cease and desist in proclaiming as truth what the church declares is false.” He wishes Episcopalians to understand their faith, and all other Christians to “know precisely what the Episcopal Church officially teaches.”

(The Rev.) WILLIAM OLNHAUSEN
St. Boniface's Church
Mequon, Wis.

Movements of Grace

WILL AND SPIRIT: A Contemplative Psychology. By Gerald G. May. Harper & Row. Pp. viii and 360. \$24.95.

If you see pastoral counseling as some sort of pop psychology, with Christ or the church vaguely related to it, or if human potential movements are important to you, this book will provide you with an opportunity to stretch and grow in your understanding of spirituality.

If you find people using a strange, new vocabulary, with an increasing emphasis on grace, or want to focus on the issue of whether one is being fed spiritually, or find yourself in a conversation about the contemplative movement (and feel a little nervous in the midst of it all), get yourself to a bookstore and buy *Will and Spirit*.

Certainly the importance of spiritual direction has been indicated in our time by the sudden and amazing number of books available on spiritual direction/friendship. This is the fifth book by Gerald May, who is a psychiatrist with the Shalem Institute for Spiritual Direction, which is located on the grounds of the National Cathedral.

Dr. May is direct, honest, and clear about the need for discernment between

what is spiritual reality and what is crazy. He provides standards for discernment and points to the need for spiritual friends or companions on our journey. May is also clear about our ability to make decisions and to be responsible for them as we grow in grace.

You may find this book, as I did, an opportunity to cleanse and refresh your vision and to open the possibility of living life with a new gracefulness.

Anyone who is familiar with the problem of depression in pastoral counseling, or the darkness of the soul in its spiritual journey, might feel that this book does not pay adequate attention to these concerns. In contemplative psychology, as we open ourselves to God's graceful movement towards us, the importance of depression and darkness of the soul may not loom as large.

Reading the extensive footnotes, which in some instances are essays in themselves, indicates the comprehensiveness of his research. He also exhibits flashes of humor.

(The Rev.) DAVID J. GREER
St. Paul's Church
Shreveport, La.

Fresh Thinking

TALKING ABOUT GOD: Doing Theology in the Context of Modern Pluralism. By David Tracy and John B. Cobb, Jr. Seabury. Pp. xiii and 91. \$6.95 paper.

Today's pluralism calls for fresh thinking about who God is and about how that God should be spoken of. This general thesis ties together the six chapters of this edition of lectures, originally given at John Carroll University in Cleveland in the spring of 1977.

John B. Cobb, Jr. calls upon theologians to move out of their ghetto, to let their idea of God be positively influenced by the scientific world view, by Buddhism, by feminism. He thinks the result might be a deeper view of God and freedom, God and the ultimate, God and “the relation of transcendence and

wholeness.” He argues that we need an understanding of God which includes both the Newtonian Father and “the Tillichian Mother.”

David Tracy is more concerned with theological language as such. He thinks that theologians must use a “public language” as they seek to interpret both their religious tradition and the religious dimensions of current culture. Such a language must be both analogical and dialectic. Tracy's comparison of the analogical language common to neo-Thomists and process thinkers is a highlight of his half of the book.

Indeed, the name of Charles Hartshorne is really the strongest link between these two sets of lectures. The net result for this reviewer is a desire to revisit Whitehead and Hartshorne.

MARIANNE H. MICKS
Professor of Biblical and Historical Theology
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Alexandria, Va.

Books Received

THE WAY OF THE HEART. By Henri J. M. Nouwen. Ballantine. Pp. viii and 81. \$2.50 paper.

RIGHTEOUS GENTILE: The Story of Raoul Wallenberg, Missing Hero of the Holocaust. By John Bierman. Bantam. Pp. 224. \$3.50 paper.

FEEDING THE FAITHFUL: A Christian's View of Today's Nutrition. By Ethel Hulbert Renwick. Keats. Pp. xxi and 154. \$7.95 paper.

STUDY GUIDE FOR CELEBRATION OF DISCIPLINE. By Richard J. Foster. Harper & Row. Pp. xii and 78. \$3.95 paper.

CENTERING PRAYER. By M. Basil Pennington. Doubleday. Pp. 254. \$4.50 paper.

DRIFTED ASTRAY. By Ira Gallaway. Abingdon. Pp. 160. \$6.95 paper.

HOSTAGE. Fausto Bucheli, with Robin Maxson. Zondervan. Pp. 293. \$6.95 paper.

BASIC TRAINING: Plain Truth on the Key Truths of the Faith. By R. C. Sproul. Zondervan. Pp. 190. \$5.95 paper.

THE BIG BOOK OF BIBLE GAMES AND PUZZLES. By Joy MacKenzie, Shirley Bledsoe, Shans, Kristen, Melissa, and Amanda. Zondervan. Pp. 192. \$6.95 paper.

POET'S PROPER

Janani Luwum, Archbishop
(Martyrs of Uganda, June 3)

Inner strength and gentle hand
Uphold before the holy table
Sorrows of a bloodied land
And cries of blessing unlike Abel.
Heart of love and words of peace
Are spilled to make that earth an altar;
Intercessions not to cease
Ascend with Jesus, life to offer.

Mariana Keene



Short & Sharp

By TRAVIS DU PRIEST

A GUIDE TO CHURCH USHERING. By Homer J. R. Elford. Abingdon. Pp. 64. \$4.50 paper.

Helpful pamphlet on the history and purpose of and preparation for Christian ushering. Spiritual and practical pointers. Sensitive to liturgical worship.

NOW IS THE ACCEPTED TIME: Writings and Prayers of Stephen Bayne. Compiled by Wilbur C. Woodhams. Forward Movement. Pp. 92. \$1.85 paper.

Words of wisdom with accompanying prayers by the late Bishop Bayne. Provocative: "Certainly the Bible should scare the wits out of us..." and reflective: "Eucharistic people take their lives, and break them, and give them..."

WHAT DID YOU GO OUT INTO THE WILDERNESS TO SEE? By Ruth Alice Meyers. Tentmaker Press, 600 Haven St., Evanston, Ill. 60201. Pp. 20. \$2.50 paper.

Brief order of service and daily readings for time spent outdoors. For family and group camping experiences. Leader's guide available at \$1.50, but free with orders of ten or more copies of the pamphlet.

DAILY PRAYER GUIDE. Episcopal Church Missionary Community (1567 E. Elizabeth St., Pasadena, Calif. 91104). 50 cents/\$6.00 yearly.

A devotional discipline to supplement personal prayers. Prepared by the U.S. Center for World Missions. Anglican Frontier Fellowship version focuses on unchurched groups throughout the world. Monthly insert from the Episcopal Church Missionary Community.

EPISCOPAL RELIGIOUS COMMUNITIES. Compiled by Sr. Angela, WSHS, and Br. Richard Thomas, BSC. The Brotherhood of St. Gregory (St. Bartholomew's Church, 82 Prospect St., White Plains, N.Y. 10606). Pages not numbered. \$1.00 paper.

A directory of "newer groupings... seeking creative means for attaining a sense of Christian community" within the Episcopal Church. Includes pertinent data on contemporary religious orders

and emerging communities. Not to be confused with *A Directory of Religious Communities of the Anglican Church in the Americas*, which lists only those generally older communities belonging to the Conference on Religious Life.

SOJOURNERS IN THE LAND OF PROMISE: Planning, Theology and Surprise. By Charles R. Wilson. Organization Resources Press (5335 N. Tacoma Ave., Suite 5, Indianapolis, Ind. 46220). Pp. 80. \$3.95 paper.

Practical advice for parishes wishing to plan from a theological base. Christian management theories and skills which reflect God, the planner and Creator. Highlights discovery of the serious in the playful.

PERFORMANCE EVALUATION KIT. By Charles R. Wilson. Jethro Publications (Box 10, Creek Rd., Frenchtown, N.J. 08825). \$10.00.

Comprises four pamphlets cased in a pocket folder: church planning and leadership, using surveys, describing positions, and developing principles and procedures for performance evaluation. Sound moral and theological reasoning. Helpful samples.

HINTS AND GUESSES: Selected Commentaries, 1962-82. By George Connor. St. Peter's Episcopal Church (Box 15338, Chattanooga, Tenn. 37415). Pp. 104. \$5.00 paper.

A hundred essays, each a page long, by a devoted churchman and English professor. Originally published in the parish newsletter. Covers seasons of the Church Year, well known Anglican writers, and various topics for reflection.



Virginia at 90

Who fear not death
Can even age enjoy.
Proud hearts,
They fly their courage fearlessly.
Theirs is the beauty
Only weathering
Can bring to wood
Or to the human face.
The long, brave years
Produce their harvest now
In gallantry and grace.

Elizabeth Rooney

PEOPLE and places

Appointments

The Rev. Duane C. Beauchamp is rector of the Church of the Holy Communion, Dallas, Texas.

The Rev. Sumith DeSilva, formerly in Sri Lanka, is now vicar of Calvary Church, Roundup, Mont. Add: Box 297, Roundup 59072.

The Rev. John Hagen is serving churches at Crystal Falls, Iron River, and Ralph, in the diocese of Northern Michigan.

The Rev. Donald P. Hart will become rector of St. James Church, Keene, N.H., on August 1.

The Ven. Robert F. Hayman, presently archdeacon of the Diocese of Olympia, will become rector of St. Luke's Church, San Francisco, on July 1. Add: 1755 Clay St., San Francisco 94109.

The Rev. Robert H. Malm is rector of Christ Church, 805 Lafayette Rd., Portsmouth, N.H. 03801.

The Rev. James David McCallum, III is vicar of St. John's Church, Sparta, Wis., and St. David's Church, Onalaska. Add: 322 N. Water St., Sparta 54656.

The Rev. Susan Mills will be vicar of St. Stephen's Church, Harrington, Del.

The Rev. William H. Morley will become rector of St. Timothy's Church, 1020 Twenty-Fourth St., West Des Moines, Iowa 50265.

The Rev. Steven E. Powers will be rector of Trinity Church, Houghton, Mich.

The Rev. Richard Simpson is priest-in-charge of St. Paul's Church, Durant, Iowa. Add: Box 865, Durant 52747.

Ordinations

Priests

Colorado — Gus Cholas; add: 1613 Peterson Pl., Fort Collins, Colo. 80525.

Montana — Kerry Neuhardt, curate, Trinity Church, Everett, Wash.; add: 2301 Hoyt, Everett 98201.

Western Massachusetts — Ward Harmston Letteney.

Deacons

Colorado — Rolland William Hoverstock; add: 2940 Twentieth, Boulder, Colo. 80302.

Fond du Lac — Michael G. Kaehr, assistant, St. Paul's Cathedral; add: Box 347, Fond du Lac, Wis. 54935.

Restorations

The Rev. David E. Wessell was restored to the priesthood on March 23 by Bishop Frey of Colorado. He was deposed in 1977.

Change of Address

The Rev. John B. Pahls, Jr., vicar of St. Paul's Church, Suamico, Wis., and St. Mark's, Oconto, should be addressed at St. Paul's Vicarage, Suamico 54173 (note correct zip code).

Deaths

The Rev. James Aubrey Hudson, priest of the Diocese of West Texas, died on April 5 at the age of 52.

A graduate of the University of Texas and the Church Divinity School of the Pacific, he was married in 1951 to Elizabeth Gray. The couple had two children. All of Fr. Hudson's ministry was spent in Texas, at first in the Dioceses of Texas and North Texas at Columbus, Waco, and Amarillo. From 1960 to 1966 he served Trinity Church, Edna, and St.

CLASSIFIED

BOOKS

CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

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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. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

CHURCH FURNISHINGS/VESTMENTS, at reasonable prices. Contact with needs: Mr. Glen Reynolds, Ars Ecclesiae Importers, 2803 Tenth St., Wyandotte, Mich. 48192-4994.

NEEDLEWORK

DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs handpainted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

NEEDED — retired or non-stipendiary vicar for Trinity Episcopal Church, Fulton, Ky. Lovely church and vicarage in pleasant stateline community near two universities and Kentucky lake resort area. Search Committee, Mrs. J.L. Jones, 205 Court Drive, Fulton, Ky. 42041.

VICE PRESIDENT for development, Episcopal Radio-TV Foundation, Inc., 3379 Peachtree Road, N.E., Atlanta, Ga. 30326, (404) 233-5419. Three years experience in non-profit organization. Must possess oral and written skills. Bachelor's degree. Apply directly. Salary commensurate with experience.

NETWORK COORDINATOR, Diocese of Alaska: Planning and oversight of ministry development services, statewide. Basic requirement: commitment to concept of "total ministry," skills related to theological education by extension, supervisory experience, cross-cultural sensitivity. Extensive travel. Write: The Rev. Andrew Fairfield, Episcopal Diocese of Alaska, Box 441, Fairbanks, Alaska 99707.

CHRIST EPISCOPAL CHURCH, 18 Abercorn St., Savannah, Ga. 31401. Organist-choir director; two adult choirs; children's choir; Sunday and weekday services; liturgical background; traditional and renewal music; salary negotiable. Send resume to the Rev. G.M. Maxwell.

PRIEST to work as assistant in large suburban parish primarily with youth and young adults. Prefer experienced, married person not over 35. Call or send resume to: Rector, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

POSITIONS WANTED

WARDENS, no need for bourbon! Put on your thinking turban./Pastoral caller, good preacher, youth worker, church teacher./Available for settings urban. Reply Box G-555.*

James' Church, Hallettsville, and from 1966 to 1969, Emmanuel Church, Lockhart. He became non-parochial in 1969 and pursued studies at Southwest Texas University and Lady of the Lake College.

The Rev. William John Moll, Jr., a priest of the Diocese of Missouri, died on April 23 at Indian Rocks Beach, Fla., at the age of 62.

A graduate of Virginia Theological Seminary, he served parishes in Virginia and North Carolina before becoming rector of St. Paul's Church, Overland, in St. Louis County, Mo. In recent years, he operated a business in Indian Rocks Beach. He is survived by his wife, the former Virginia Minor Pones, and five children.

The Rev. Walden Pell, II, retired priest of the Diocese of Delaware and well known educator, died on March 23 at the age of 80.

A Rhodes scholar, Dr. Pell received the degrees of bachelor of arts and master of arts from Oxford. He also studied at Union Theological Seminary. In 1928 he was married to Edith Minturn Bonsal. The couple had three children. Dr. Pell was the first headmaster of St. Andrew's School, Middletown, Del., serving from 1930 to 1957. During this time he also was prominent in diocesan affairs. From 1959 to 1963 he served churches in Singapore, Saigon, Cambodia, and Laos. From 1963 to 1967, he was director of the Overseas Mission Society, and from 1963 to 1968, when he retired, he was priest-in-charge of St. Augustine's Church, Chesapeake City, Md.

The Rev. Robert Burnell Stanard, retired priest of the Diocese of Dallas, died on April 15 at the age of 91.

As an employee of Western Union working in Kansas City, Mo., he studied to become a perpetual deacon and was ordained in 1955. After retiring from the company, he served as business manager of St. Michael and All Angels, Dallas, and as deacon for three year periods at several other Dallas churches. He was ordained to the priesthood at the age of 84. Fr. Stanard, who was married in 1917 to Lulu Burke, is survived by his daughter, Mary Lou McElyea, his son, Burke Standard, seven grandchildren, and seven great-grandchildren.

The Rev. Frederick Peet Taft, retired priest of the Diocese of Rochester, died on February 7 in Andover, Mass., at the age of 78.

A graduate of Harvard and the Episcopal Theological School, he was married in 1940 to Emily Walton. He served churches in San Mateo, Calif.; Wakefield and Providence, R.I.; and Worcester, Mass. From 1950 until 1967, when he retired, he was the assistant of St. Paul's Church, Rochester, N.Y.

The Parrot

Dear Lord,
Your parrot, I
in everything I say,
a hand-me-downer clown of
cliché!

Macaw
of mimicry
and raconteur of rote,
whose language is not always fit
to quote!

But still,
if, as you said,
you scorn excessive words,
then I am your most reverent
of birds!

Gloria A. Maxson

CLASSIFIED

PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: The Inner Way, Box 5000, Homeland, Calif. 92348.

WANTED

POETRY WANTED for a memorial anthology to Samuel Seabury (first Episcopal Bishop) marking his consecration bicentennial (1784-1984) to be published by Erasmus Books of Notre Dame. Professional and amateur poets invited. Guidelines available before July 1st from: Parish Life Institute, Box 661, Notre Dame, Ind. 46555. Not a competition.

1979 RITE for Baptism in traditional style. St. Luke's, P.O. Box 627, Woodland, Calif. 95695.

USED COPIES of *The Hours of Prayer, From Lauds to Compline* (Morehouse-Barlow or Mowbray). Reverend Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

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

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CHURCH DIRECTORY

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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Ave.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10:30. Wed 10

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

NORTH CHARLESTON, S.C.

ST. THOMAS 1150 E. Montague
The Rev. Worrell H. Holby, Jr., r
Sun Eu 8 & 10; Wed Eu, Int & HU 10

DALLAS, TEXAS

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

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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Bruce Cox; the Rev. Frank Ambuhl
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, 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, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,
4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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.

WASHINGTON, D.C.

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 5-8

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor 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
10:10-10:30, Fri 6-7

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days 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. Davls, 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

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 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 & H Eu (Rite II) 2S, 4S & 5S. Wkdy H Eu
Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon,
Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
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

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Daily Eucharist, Mon-Fri 12:10

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The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 Sol; Weekdays as anno

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The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15,
EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon Duggins
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 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, cu-
rate; d, deacon, d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HH, Holy Hour; HS, Healing Service; HU, Holy
Union; 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.